KĪMIYĀ-I-SA'ĀDAT

(Alchemy Of Eternal Bliss)

BY

IMAM GHAZZALI

Rendered Into English
BY

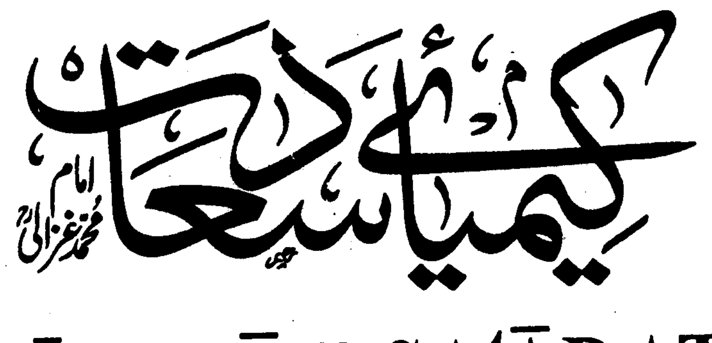
MUHAMMAD ASIM BILAL

Revised By

Justice Dr. Munir Ahmad Mughal



KAZI PUBLICATIONS
LAHORE - PAKISTAN



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PUBLISHER'S NOTE

Hujjat-ul-Islam Imam Ghazzali (Allah's mercy be upon him) has a distinguished place in Islamic history. He was first-rate genius who popularized moral knowledge among the Muslims. According to some well known thinkers and historians of modern world Ghazzali's greatest achievement consisted in dethroning philosophy from the highest pedestal of knowledge and enthroning spiritualism in its place.

He is like a fountain of Islamic history and will be praised till the sun rises. In the course of discussing any subject, he himself formulated the questions, those could arise in the minds of readers and the very next moment he answered the same in the light of Qur'an and Hadith.

He will be remembered and appreciated in the hearts of masses by dint of his work, especially who have been persuaded towards the basics of Islam. In some eminent personalities of Islamic period, his name is dazzling equally in the East and the West as well. In honour of his services for Islam we have no words to write, which is enough to say. May Allah Almighty accept his efforts and rest his soul in peace in the life Hereafter Amin!

Mr. Muhammad Asim Bilal translated this book into English with great care and skill. He has full command on both the languages.

Thanks are due to Justice Dr. Munir Ahmad Mughal who devoted his precious time to revise the manuscript entirely and correct it wherever necessary giving valuable and precious suggestions which have

added to the beauty of the translation. May Allah reward him with His blessings in the both worlds Amin!

By the Grace of Allah Almighty, we have published more then 200 books on various topics of Islam in English including 'The Noble Qur'an' in 9 volmes, 'Sahih al-Bukhari' in 9 volumes, 'Ibn Majah' in 5 volumes, 'Sunan Nasa'i' in 2 volumes, 'Lu' Lu' wal-Marjan' in 3 volumes, 'Mishkat al-Masabih' in 1 volume, 'Riyad as Salihin' in 2 volumes and 'Sirat un Nabi' in 6 volumes, which have been greatly admired by the readers within and outside the country. The purpose of publishing important Islamic literature into English language is to give a reach to the original sources to all those who do not understand Arabic by one or the other reason. This book is a sequel to this purpose.

We are also thankful to all the persons who participated in the publication of this book at any stage whose names can not be entered in this page.

We have tried our utmost to make the standard of printing and getup of the book, the best. On our part, we endeavour it possible to print this book without mistakes even then if any one finds out any mistake, please inform us. We will be thankful to him.

Arabic text of the verses of the Holy Qur'an and the text of the Ahadith with their translation into English is also given in this book.

May Allah Grant us His *taufiq* to act upon his commandments and to remain on *Sirat-e-Mustaqim.*

The Publishers

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INTRODUCTION

Countless gratitude equal to the number of stars in the sky, drops in the rainfalls, leaves of the trees, particles of sand of deserts and the atoms in the heavens and the earth is befitting only for Allah, Whose attribute is His Oneness and All Majesty, Greatness, Highness and Excellence is specific for Him. No servant is aware of the perfection of His Majesty. No one has the way in the reality of His gnosis. Rather to admit inability to get gnosis of reality is the climax of the most truthful and to admit lacking in His praise and hymn is the climax of the praise and hymn recited by the angels and the prophets. To become astonished on the first ray of His Majesty is the climax of the intellect of the intelligents. To become wonder struck in search of the proximity of His Grace is the climax of the wayfarers of the mystic way. Its basis is the leaving of the hope of gnosis and to leave the desires of one's own self. The claim of perfection in the matter of His gnosis is to think of similarity and likeness. By glancing the grace of His Being, all eyes lot is but dazzling. By seeing His strange works the fruit borne by all intellects is the necessary gnosis. No one should be such who should ponder into the greatness of His Being that is how and why He is. No heart should be such that may remain inattentive to the strange works of His. What those are and with whose power that work. It is so that it may recognise that all are definitely the signs of His

O' my dear! You should know that as the alchemy of gold is not found in the cottage of every old lady rather it is found in the treasures of the highly rich persons and the kings. Likewise the alchemy of eternal bliss is also not found everywhere. Rather it is found in the Divine treasure. The Divine treasure in the heavens is the beings of the angels and on the earth the hearts of the Prophets. Whosoever will search them anywhere except the court of Prophethood he will go astray and ultimately will be defrauded. He will be getting nothing but vain fancy. His poverty will become apparent on the Day of Judgment. The whole creation will know his false coins and everyone will come to know that he had no sense. He will hear the voice:-

> We have removed from the thy veil so thy
> eye is like the steel today.

The biggest mercy of the Most Merciful of all the mercifuls is that He sent one lack twenty four thousand Prophets (peace be upon all of them) in the world to teach the device of this alchemy and to tell them to put the cash coin of heart in the anvil of hardship and to teach them the way of reformation of the bad morals that cause density and impurity of heart and the way of filling the heart with the good morals. As Allah Almighty praised Himself by His own Glorification and Sovereignty so He declared His attribute of sending of the Prophets [and the Messenger (peace and blessings of Allah be upon him)] and referred it as an obligation of Him on the creation. Allah Almighty says:

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> and blessings of Allah be upon him) from among themselves who recited to them His revelations and purified them and taught them the Book and the Wisdom. And prior to it they were definitely in ignorance manifest. (**62** : 1,2)

The word "*yuzakkihim*" refers to the same bad morals which are the quality of the animals and from which the Messenger of Allah (peace and blessings of Allah be upon him) gets them released. The words *Yu'allimuhumul kitaaba wa'l-hikmata* refer to it that he should make them wear the dress of the attributes of angels. And the object of the Alchemy is that a man should become pure from all harmful and uncalled for things and should be adorned with the attributes of perfection. The biggest of all the alchemy is that one should turn his face from the world and become attentive to Allah Almighty as has been taught to the Messenger of Allah (peace and blessings of Allah be upon him):

> *Wazkurisma rabbika wa tabattal ilayhi tabteelaa.*
>
> So remember the name of thy Lord and devote thyself with a complete devotion. (**73** : 8)

Tabteelaa means the disconnection from all besides Allah Almighty and to leave oneself completely surrendered before Allah Almighty. This is the brief description of this alchemy. Its details are lengthy and know no bounds. But its title is to know four things, its essential elements are to know four dealings, and each essential element has got ten basic rules. The four titles are:

(1). Knowing one's own self;

(2). Knowing the Almighty Allah;

(3). Knowing the reality of the world; and

(4). Knowing the reality of the Hereafter.

To know the above four things is in fact the title of knowing the Islam of a man. But the affairs of the essential elements of Islam are four.

The two essential elements relate to the outerself (*zahir*) and the two are related to innerself (*batin*).

The two essential elements relating to the outerself are:

(1). To obey the commands of Allah Almighty. These are called the acts of worship (*'Ibadat*).

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The two essential elements relating to the innerself (*batin*) are:

(1). To keep the heart purified from all bad morals like anger, miserliness, arrogance, pride, self-appreciation etc. These morals are called *muhlikaat* and *'aqabaat* (the dark and narrow places where people become victim of robbers) in the way of faith.

(2). To adorn the heart with good morals like patience, gratitude, love, hope, confiding, etc. These morals are called *munajjiyaat*.

The first essential element in which there is mention of *'ibadat* consists of ten foundations. They are:

(i) In the matter of beliefs of Ahl al-Sunnah;

(ii) In the matter of seeking knowledge;

(iii) In the matter of cleanliness;
(iv) In the matter of prayer;
(v) In the matter of Zakat;
(vi) In the matter of fasting;
(vii) In the matter of Hajj;
(viii) In the matter of recitation of the Holy Qur'an;
(ix) In the matter of remembrance, invocations, and formulae; and
(x) In the matter of sequence of formulae.

The second essential element relating to the mutual dealings discipline has also ten foundations, viz.:

(i) Manners of taking meals;
(ii) Manners of marriage;
(iii) Manners of trade and vocations;
(iv) Manners of seeking the lawful;
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(viii) Manners of poetry and ecstasy;
(ix) Manners of enjoining good and prohibiting evil; and
(x) Manners for the rulers and the ruled.

The third essential element relating to the *muhlikaat* (destructive elements) has also ten foundations, viz,:

(i) Manners of self discipline;
(ii) Manners of cure of over-indulgence in food and sex;
(iii) Manners of cure of talkativeness and the evils of the tongue;

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The fourth essential element relating to *munajjiyaat* (saviours) has also got ten fundamentals, viz.:

(i) Repentance;
(ii) Patience and gratitude;
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(v) Intention, sincerity, and truthfulness;
(vi) Devotion and self-accountability;
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This is the list of the essential elements and the fundamentals of the book *Kimya-i-Sa'adat*. We shall explain the four titles and forty fundamentals clearly and would restrain our pen from indulging in difficult phrases and niceties so that this book becomes easily understandable. It is so because anyone who wants to do research or to go deep into the niceties may consult and study our Arabic books like *Ihya al-'Ulum*, *Jawahir al-Qur'an* or other compilations on this discipline. The

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Power, and lights of His greatness. The whole wonder is working under His policy and the whole reflection is of His Grace.

Whatever is there, it is from Him and due to Him. Rather, all that is, it is He. As nothing has in reality existence beyond Him. Rather the existence of all is the reflection of His Being.

The countless Salutations, Peace and blessings of Allah be upon Hazrat Muhammad, the chosen Messenger of Allah (peace and blessings of Allah be upon him), the chief and leader of all the prophets and messengers of Allah and of all the believers, the trustee of the Divine secrets, and selected by the Divine court and on his friends and on his family members as each one of them is also leader of the Ummah and guide to the way of Shari'at.

Thereafter, O' my dear! Know it fully well that Allah Almighty has not created man for sport and vanity. Rather his duty and the dangers lying therein are both tremendous as if he is not eternal (azali) but certainly he is to live for ever (abadi). That is, if he is not from always, he will be for always. Thouh his body is insignificant being made of clay but the reality of his spirit is significant being divine. Though its origin is mixed with the qualities of the animals and the beasts and devils and their impurities but when it is put to hardship it becomes purified and gets the capability of becoming near to God. It is his function to be the worst of the lowest and to be the best of the highest. Its lowest ebb is that by falling into pit of the animal and beast and devils it is entangled in the web of anger and desire. Its climax is this that it reaches the rank of angels. For example, it should get salvation from the clutches of

anger and desire. Both these should be his prisoners and he should be their king. When this rank of kingship is gained by him, he becomes worthy to worship Allah Almighty. This capacity to worship is the attribute of the angels. It is the perfection of rank of a human being. When he gets the taste of the love of Grace of Allah he cannot pass a moment deprived of the Divine Sight. The sight of the Unending grace becomes his Paradise. The paradise of eye, belly and sex become insignificant and worthless for him. As the basis of man is imperfect and insignificant in the beginning of his birth hence to make him perfect is not possible without hardship and treatment like the alchemy that purifies the brass and copper and renders it into gold is extremely difficult. Everyone cannot identify it. Likewise this alchemy, that purifies the basis of man from the impurities of beastly habits and brings to it the angelic purification and nicety due to which it gets the eternal bliss. It is very difficult and every person does not know it. The object of writing this thesis is to state the elements of this alchemy which in fact is the alchemy of the eternal bliss. For this reason we have named this book as Kimiya-i-Sa'adat (Alchemy of the eternal bliss). The name alchemy is much befitting this book. The reason is that in the brass and copper there is no difference other than yellowness and weight and by this alchemy there is no other object but to become rich in this world. The worldly life is short . The worldly wealth is nothing in itself. There is poles' difference between the habits of the cattle and the attributes of the angels. The fruit of this alchemy is eternal bliss. There is no end to its limit. There is no end to its favours. No impurity can enter into its purity. This book in reality is an alchemy. Other then this, to name anything as alchemy, is nothing but shameful.

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objective of this book is to make this discipline to the masses and common people as some people had requested that this discipline be written in Persian so that they may understand it. May Allah Almighty grant purity to my intention and their intention and we may remain untainted of any formality and we may hope Allah's mercy being sincere seekers of it. May Allah open for us the doors of His reward. May His help remain available to us. May our actions conform our words. The reason is that a word not acted upon goes waste. To say and not to act upon will bring loss and calamity on the Day of Judgement. We seek refuge to Allah from it.



TO GET TO KNOW ONE'S SELF

Dear friends! beware that to get to know one's self is the key to the realisation of Allah's Divine order. Hence it has been stipulated by Him that:-

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ ۔

He, who has recognised his ownself, so certainly he recognised his Lord.

سَنُرِيهِمْ اٰيٰتِنَا فِى الْاٰفَاقِ وَ فِىْ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ ط (حٰمٓ السّجدة : ٥٣)

We shall show them Our signs in the horizons and in themselves, till it is clear to them that it is the truth.... (**41** : 53)

Oh, dear one, nothing in this entire world is nearer to you than 'thyself'. Therefore if you would not try to be cognisant of your own being i.e. of yourself what else would you try to look in vain for? If you think that 'we reckon and recognise our selves,' then you are surely mistaken.' As, such knowledge can not possibly be of any use. It can under no circumstances be the key to the 'Ma'rafat', to the human attempt to the cognisance of the Supreme Lord and the Master of the universe. For, like this, even the animals know of themselves. They too can make out such visible parts of their body

as their head, their mouth, their hands, their feet and their flesh etc, whereas you know of your other self to the extent that you take your meals when you are hungry, pick a bone with some body when you are angry and when sex urges overpower you, you enter into matrimony. Hence, what is the difference between you and these animals? In fact what you should know is, as to what you are, who you are, from where have you come and where will you go? What is the reason of your having come here? For what purpose were you created by the Lord? What, in short, is good for you and what is bad for you?

Even the birds and the beasts are endowed with the qualities you possess, besides some characteristics of the Satan. Yet, there are traits of your character in which you and the angels are at par. What, then are your transient and permanent features? What is your genesis, the essence? So, unless you get to grips with these vital 'basics' about yourself, you will not be able to attain the status of the blessed.

Each one of these qualities has it own distinct 'food' that nourishes it, sustains and promotes it's growth, resulting in the promotion of goodness and the approved behaviour. The betterment of the animals, as one would observe, lies in eating, drinking and in being healthy and strong. Therefore, if you should thus consider that you are also an animal; then you should follow their suit day in and day out, fill your belly to the brim and fulfil your carnal desires to the utmost.

Assault and battery are the principal characteristics of the animals of the jungle. It naturally

behoves them to do so; Whereas the evil, its ramifications, villainous deeds and the treachery are the signs and symbols of the devil. So, if you think you are also one of these Satans, you should please your heart by following in their footsteps. On the other hand, unlike the animals and the beasts, to seek the magnificence of Allah is food for the souls of the angles. And if you are from the angles you should, like them, try to behold the glory of Allah, so that you are freed from immoral sensual pleasures and arrogant anger on your fellow men.

Engrain the spirit in you then, to search for the truth in yourself. Do so with such dedication that you may realise that the uniform qualities created by Allah between you, the animals, the birds of prey and the beasts are for the common good, not, in order that you too may become beastly and atrocious. The animals, birds and the beasts have been made to serve you.

The discerning and the cognoscenti have termed this status 'of being in the path of God and before Allah' as 'Janib-e-Ilahyat'. People call it Paradise. As such, it is your duty to become fully alive to the great, virtuous intrinsic worth instilled in you by Allah so that you may attain His 'Marafat'. Indeed, he is the most unfortunate person, who, despite knowing the value of 'Deen' (The creed of Islam) happens to remain away from it.

Dear friend, if you sincerely wish to have an insight into your inner self, know that Allah has produced you of two things viz the outer structure, the body which is visible to the naked eye and the inner

self called the 'Nafs', 'Dil or Jan' (the heart or soul). However, they can be seen through the eyes of the Batin i.e. by the other invisible, unobvious self. This very verity is the main thing, the inviolable basis, the prime meaning of existence. All other things are subservient to it i.e. the heart. Hence when we talk of speaking our heart out, we really mean, the truth. Sometimes it is called the 'Soul' or the 'Rooh'. Sometimes it is termed as the 'Nafs'. The 'Dil', the heart does not mean that lump of flesh situated in the left side of the human body which the animals too possess and even the dead has for that matter. This 'Dil' i.e. the heart is the real undeniable fact for mankind. It is the unique, genuine and prime truth which though manifest can not be perused by the human eyes. It pertains to the realm called the 'Shahadat'. It is a lofty domain. The goodness emerges from it in all its splendour!

Summum bonum, this lump of flesh, the heart is the knight-rider of the body. The rest of the body is its force de combat. The heart is the king and the high official of this force. It's principal duty is the attainment of the 'Marafat' of Allah,' the perception and acquisition of His sublime beneficence due to the inherent characteristics bestowed by Him in the man's heart to this effect. It throbs in His love. All the time it is vocal, reciting His praise, that He alone, He alone is worthy of being worshipped. Only He, it is continuously intoning, has the power to grant mercy or levy punishment on His people. Retribution and reward are only His prerogative. He along can bless or bar. Thus, in whole- heartedly striving to possess the 'Marafat' of Allah is the key to this goal.

Oh dear friend, you should understand that you should get to evaluate it, since yourself is an invaluable gem par excellence. It has angelic kinship. The highest zenith is it's haven. It is a noble way farer on the path to the ultimate exalted goal of Allah. In this short journey through life it remains in trade and agriculture and other vocations while travelling onwards all the time.

Dear friend, understand that unless you cast a glance within yourself, you will not be able to comprehend the truth about 'Dil'. Once you get to fathom the heart, thereafter you should search for it's 'Lashkar', the army i.e. its invincible force. Then try to recognise the link between the 'Marafat' and 'Sa'adat' viz Allah's blessings. The grandeur of the heart can not be denied as such in comparison, to the superficial body which is like a wooden frame, a mere dormant infrastructure. It is nothing. It is like the dead. By 'Dil' i.e. the heart we mean the veracity of the soul, the 'Rooh'. Without 'Rooh' the body is dead and cadaverous.

Should one close his eyes for a while and banish all thoughts of his physical being, erstwhile fully visible to sight and get engrossed in search of his self, his soul, he would find his quest. Indeed, the real quest worth making is that of the heart. It would also apprise him of the hereafter. Barring whatever is to the contrary, he would simultaneously realise the immanence f the heart.

What is 'Dil'? What are the heart's special characteristics? The 'Shariat', the Faith does not permit its academic debate. Hence Rasoolulah (peace and

blessings of Allah be upon him) and His Sahabah have not broached the issue whereupon the following verses were proclaimed by Allah.

وَيَسْئَلُوْنَكَ عَنِ الرُّوْحِ ط قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ ....

(بنیٓ اسرآءیل : ۸۵)

And they ask thee concerning the Spirit. Say, the Spirit is a command of my Lord. (**17** : 85)

اَلَا لَهُ الْخَلْقُ وَ الْاَمْرُ ط (الاعراف : ٥٤)

Behold, His are creation and the command... (**7** : 54)

In the realm of the 'Khalq', the creation and that of the 'Amr,' the ordination is completely different from each other. In 'Khalq' the elements of dimensional measurement, the quantity and mass are imminent. In the dictionary the meaning of 'Khalq' refers to estimation. But the heart of the man can not be put to this test, as it does not accept division. If the heart could be divisible, the premise could hold good, whereby it could either be a sage or a complete novice on an issue, at a time. Thus, a person being an 'Alim' and 'Jahil' (the wise and the ignorant) simultaneously is inconceivable. In antithesis, though 'Rooh' too has been created by Allah, it is likewise utterly indivisible, nor has it any relationship to the code of the mass, the measurement or the quantification. The 'Amr' is Allah's Will, manifest and paramount.

Also, those who consider 'Rooh' to be something which is far distant and ancient, having span, are all wrong. How can the span which is

circumscribed, not be subject to limitation and authority? When the 'Rooh' is veritably genuine and overriding, how can the physical frame, the body overrule the 'Rooh', the soul? As such how can 'Rooh' be the 'Arz' or the span?

Similarly, those who have called the 'Rooh' the 'Jism', the body, are self-contradicting and as such, deceived. Surely, the body can be disintegrated into fragments but not the 'Rooh', the soul, which is indivisible as aforementioned. Raising a finer point on the issue, the 'Rooh' in the animals is supposed to be dispelled in its final qualms but the real 'Rooh' which we call the 'Dil', the heart, is the grand castle of Allah's 'Marafat' but the animals are devoid of it. 'Rooh' is neither physical body nor span but is a pure angelic gem whose assessment is difficult, not allowed to be broached or amplified. It's research is also very arduous and thus confined. One can only have a fair knowledge of it within the prescribed parameters.

وَ الَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ط (العنكبوت : ٦٩)

But those who struggle for Our sake, We shall I guide them to Our ways.... (**29** : 69)

وَمَا يَعْلَمُ جُنُوْدَ رَبِّكَ اِلَّا هُوَ ط (المدّثر : ٣١)

None knows the hosts of thy Lord but He. (**74** : 31)

The above Ayah-e-Mubaraka viz this Quranic verse clearly signifies that the heart has been specifically earmarked for the 'Akhirat', the Hereafter. The yearning for the blessings of Allah is its objective.

These blessings are dependent on the 'Marafat-e-Ilahi'.

One gets an idea of the author or the producer of a thing by one's product. The discerning sensations of man help him adjudge them, their worth. The sublime Creator's works of the wonders of the world, each ingenious and unique in it own forte can however be appreciated and admired for their exquisite charm only through the acumen of 'Zahir-o-Batin' i.e. the external and internal potential of discernment in man. The ostensible qualities of perception and penetration are mainly bodily functions in contrast but the actual target of the heart is the 'Marafat' of Allah which can not be superficially achieved. The sensory capabilities of the body are thus the noose, whereas the body is the upholder and the carrier of the both, the noose and the rider. Hence the uniting frame is a pre-requisite for the heart which is made up of water, mud and heat. Therefore it is not so strong. It is exposed to the danger of death gravely due to the dearth of requisite food in the 'Batin' and in 'Zahir' i.e. due to the inner and outer wants owing to the elements like the beast like fire and water, as the basic evolutionary ingredients in man. Therefore, it naturally craves for food to eat and water to drink. No wonder, it has all along felt the need for these two forces to combat the physical enemies on the one hand and the greed and the anger on the other. These are foes of the 'Batin'. Hence, first comes the essence of 'Rooh', then it's 'Lashkar' (The force) and thereafter the 'Jihad' (The Battle for Allah) against these wicked forces of 'Batin'. Hence, first comes the essence of 'Rooh', then it's 'Lashkar' (The force) and thereafter the 'Jehad' (The Battle for Allah) against these wicked forces of 'Batin'.

Since it was not possible to ask for the unseen things and pursue an unseen foe of both the body and the 'Batin' (The inner self. Good or bad), hence the need for these sensory organs of the body and the sensibilities of the 'Batin', the inner self became necessary. Seeing, smelling, tasting, touching and hearing are the basic sensory organisms of the body. Each one of them performs a singular duty. If any one of them goes awry, it will hamper things and the matters of the 'Din-io-Dunya' i.e. this world and the hereafter will be affected. These forces of the 'Zahir-o-Batin' are under control of the heart. Allah in His Supreme wisdom has made them subservient to the heart: as per His sublime pleasure, so that they may take care of the human body. It is so that the heart may get its reward, fetch it's prey, be blessed and in consequence accomplish its bargain for the 'Akhirat', the Hereafter. These forces of the good serve with much marked devotion, as the angles do, and take profound pride in obeying the Allah in profound delight. They never act against His wishes.

The details about the heart are rather lengthy. Dear friend, to quote a simile, the body is like a city. The hands and the feet are like workmen in this city. The desire is its prime- mover. The anger is the city 'Kotwal' i.e. it's police chief. The heart is it king and the reason it's 'Wazir', the Prime Minister. The king needs all of them to run the government but the lust which is a strong motivating force, is evil and provocating. On the other hand, the 'Ration' which is like the wise 'Wazir' always opposes him, so that the funds of the government are not misappropriated or usurped. The anger, like the mischief mongering city

'Kotwal', the chief of the police is always diversive and reactionary. He tends to be sadistic. Under the circumstances, the king, who is above them all; takes stock of things firmly, consults his 'Wazir', and does not allow matters to go out of his hand. It clearly indicates that desire and anger play their respective subversive roles and to nip the evil in the bud becomes the prime duty of the king. That is the position of the heart.

Food and water have been provided by the God Almighty to protect the body. As such, they are the servants of the body. The body, in turn has been created to hold and bear the burden of the 'Hawas' i.e. these discerning agents of the sensations, hence they act as the servants of the body. The 'Hawas' — these sensory capabilities, are as such the watch dogs of the reason to assimilate facts for the discernment and true appreciation of Allah's amazing, awe-inspiring creations. The Ration, on its part in meant to act as their torch-bearing, glowing path finder — the guide, to enable man to relish blissfully the unique splendour of 'His Jamal' — His Beauty par excellence, in what He has evolved and designed out of nothingness, in this universe. So, if this is the 'Eden of the heart', the 'Aql', the ration is its maid-servant. Nitty gritty, as soon as the man's heart becomes fascinated in this manner and enchanted by His glory, he becomes the blessed servant of Allah. This is depicted in the Holy verse.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُوْنَ ٥ (الذّريت : ٥٦)

I have not created jinn and men but to serve Me. **(51 : 56)**

Allah thus gave man the heart and its kingdom to reign over. He provided him with the army — the force to do so, also the wherewithal to ride, in order to make him rise to the higher grounds of grandeur. Therefore if any one wants to live up to the lofty grace of this exalted position and wishes to honour his pledge to the Allah the Almighty, to obey Him like a humble servant, he should worship Him with his heart and soul, and he should traverse on the path prescribed to this effect. Under the circumstances, he should install himself on the throne of the king and make the 'Bargah-e-Raboobiyat' — viz to be in Allah's presence his ultimate aim and 'Kaaba'. He must follow his heart, do good deeds and consider the 'Akhirat' i.e. the Hereafter as his real country of permanent abode. As such, he should treat this world as transient, a temporary passage for journey through life, for final rendezvous with Allah. He should consider the body the riding gear, hands and feet the servants, the ration the 'Wazir' and the invigilator of the worldly affairs. He should take the anger, the bad temper to be the furious 'Kotwal'. And he should utilise his God-gifted five senses as his intelligence agents. He should likewise use his brain to sift the evidence thus obtained, and safeguard himself from all evil pitfalls and dangers in his way. The 'Wazir' of his, his ration, should similarly be made to oversee that all is well within his domain and that his force, his army does not revolt against him. He must chalk out such programmes that his charge remains a haven of peace. Thus he will deserve blissful boon and rich rewards from Allah. So much so, that he will soon don the crown of success promised to the faithful by Him. Otherwise he will be rated amongst those who are criminals and traitors.

Such a wretched person will be taken to task and raging retribution will be his lot.

Consequently, one should deduce that each person has a the direct connection with the forces of the 'Batin', soul. For this purpose he is endowed with special qualities and characteristics. The bad ones ruin him, while the good ones raise him to the high platform of the fortunate. Although multifarious, four amongst these dispositions can be treated as of principal categories in man, viz:-

(i) The characteristics of the beasts.
(ii) The angelic qualities.
(iii) The Satanic vices.
(iv) The traits of the animals.

For instance, the human greed makes him subject to unholy impluses while the normal urges like those of eating, drinking and resorting to the fulfillment of the natural sexual instincts also possessed by animals remain common to both. On the other hand, the beast-like qualities of man of attacking and rending his enemy apart by physical mayhem are stimulated by an uncontrollable rage, resulting in serious altercations, petty quarrels and in slandering and abusing those he can not tolerate.

In contra-distinction, the ration, the wisdom in man prompts him, to do seraphic deeds with the underlying objective of doing the good and forestalling the bad, to please God. Such a person promotes the education of people, helps them in many ways and is generally a ministering angel for his fellow men. He

appreciates the Divine truth and considers ignorance and boorish behaviour undersirable.

As such, these particular inclinations of character can be broadly symbolised with the scoundrelly hound-like trends; the swine-like ways, the Satanic vices and angelic habits. The dog for instance in not ugly to see, but is apt to be unruly by habit. So much so, that at times it starts barking at its own kind. In the same manner the pig is not the ugliest of the creatures but it is generally abhorred owing to its latent craze for the dirty and the defiled things. The very word swine is a severe word and an anathema. The Satan and the dog are similarly situated. The man also has these traits. This is what is meant by 'Shaitaniat'. It's antonym is 'Malookiyat'. These terms mean being Satanic or being angel like, respectively.

That is why the Holy Prophet (peace and blessings of Allah be upon him) stated that "a devil is virtually present in each person. I also am not immune to him but Allah, the Merciful has superimposed and overpowered Me over him. He is helpless."

Likewise, man is under orders and obligation to try and overcome the swine of lust and licentiousness and the cur of carnage and wild infuriation. The man should therefore countermand all that is wicked and vicious. Undoubtedly, one who does so will be honoured with such rewards by Allah, which accrue to such outstanding behaviour. Vice versa, the ugly habits of bad charactrer wil lead him to ill fortune and punishment by Allah.

One can visualise the condition of such a

person. He would find himself standing hand-cuffed in humility before the dog, the swine or the Satan. It stands to reason that if a Mussalman is handed over to a 'Kafir' viz an infidel, the treatment that will be meted out to him is obvious. And if an angel is handed over to the swine, the cur or to the Devil, his condition would be worse than that of the Mussalman. To his utter dismay and chagrin the man accursed with the trait of worldly wrath will find himself in the shape of a horrid hound or a wolf and the one prey to the life's lust will see himself in the form of a swine, on the Day of the Judgement. If a wolf is similarly seen in a dream by some one, it would mean that the man is a tyrant. In the case of the pig one can infer that he is dirty and degraded. The remoter a person gets from them and their like, the more his 'Soorat and Seerat' i.e. the general demeanor and inner self will conform to how he conducts himself.

Now that we know of the orderers, these order-givers of the 'Batin', cast your eyes within on your inner self and try to assess for yourself as to which of them have influenced you the most and where you are situated. Beware that your acts and deeds will create in you a corresponding trend of character which will make or mar you. Indeed nothing but the good emerges out of the good. Vice versa, if you are obedient to the swine of desire, you will have similar habits of profanity, shamelessness, avarice, flattery, dirtiness and that of being happy over the wickedness of the others. However if you succeed in suppressing the swine; getting the better of him, you will be crowned with the qualities of contentment, grace, wisdom, piety and selflessness etc.

In case you are overtaken by the hound of horror and dread, then the damaging traits that will develop in you, will be those of being rash and unmindful of consequences, impurity, bragging, arrogance, wanton flaunting of your faults, taunting and torturing others, picking up fights and squabbles with others. Nevertheless, if you prevail over this dog of destruction, you will acquire the added qualities of patience, sauvity, forgiveness, stability, bravery, tranquility and saintliness.

If likewise you will obey the devil whose prime task is to aid and abet the cur and the swine: to mislead people by their nefarious designs, to resort to trouble making, dishonesty and adulteration etc. you yourself would inherit these devilish habits from him. But if you are able to defeat him by not being taken in by his guiles and keep on fortifying your forces of the ration and the good, you will attain wisdom, 'Marafat', knowledge, 'Hikmat' i.e. profound sagacity, capability and 'Husn-e-Akhlaq' i.e. the 'Character Beautiful'. These noble traits will be your constant companions and guides. They will sow the seed of your good fortune with veritable grounding of good memories of you, for ever.

In contrast, the bad deeds are called 'Gunahs', the vices. In their contra-distinction the good deeds are called 'Ibadat', the worship of God. The heart is like a luminous looking glass. The evil ways are like clouds and darkness. The bad character sullies and darkness the mirror of the heart. A person having such a character can never have the benign blessings of the 'Deedar-e-Ilahi'. He can not be blessed with the

blessing of sublime view of His beneficience. Verily, a lofty integrity of character is like light or 'Noor'. The Holy Prophet (peace and blessings of Allah be upon him) has therefore said,

اتبعِ السَّيِّئَةَ الحَسَنَةَ تَمْحُهَا -

"One should perform a good deed after a bad one so that it may remove its bad effect."

That is, one should perform a good (soon) after a bad one. Only he will blessed who will come purified of evil. On the Day of Judgement a man's heart will either be bright or dark. Only a man with a shining face will be blessed.

إِلَّا مَنْ أَتَى اللّٰهَ بِقَلْبٍ سَلِيْمٍ ۝ (الشّعرآء : ٨٩)

Except for him who comes to Allah with a sincere heart. (**26** : 89)

Right from the beginning of creation, man's heart is solid like steel of which the translucent heart is made. One can see the entire universe in it, provided that it is safely guarded and not allowed to be tarnished. The Almighty Allah has ordained so.

كَلَّا بَلْ سكة رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝

(المطفّفين : ١٤)

No indeed; what they have been earning has rusted upon their hearts. (**83** : 14)

Dear friend, you may say that since man also possesses the traits and the characteristics of the beasts,

devils and the animals, then how come the angel like qualities are his assets while the other things are transient? How can one ascertain that the man has been created to have the 'Akhlaq-e-Malaika', the character of the 'Malaika' — the angels, and in reality he has nothing to do with other things? The answer lies in the irrefutable fact that the man has been created as 'Ashraful Makhlooqat' (the most superior of all Allah's Creations). Thus he is superior to the animals and the beasts. No doubt, the stature bestowed by Allah on each thing is the culmination of His kindness to it. For example the horse is superior to the donkey as the donkey only carries weight, whereas a horse gallops bravely in the battle, in 'Jehad' (war in the cause of the Allah) to the consummate command of the knight-rider, although in its own forte the horse can also carry weight as the donkey does. Hence there is a marked difference between them. If the horse did not have these qualities and a more graceful bearing, it's stature would also have been reduced to that of the donkey, to all intents and purposes.

Similarly, some people think that they have been made to eat, drink and fulfil their urge for the other sex. People of this kind whither away all their life in such hapless pursuits. There are others who believe that they have been produced only to belittle, degrade and overpower their adversaries and their fellow beings. The winner or the vanquished, force majeure is applied to gain supremacy over them, whether they be the Arabs, the Turks or the Kurds. Obviously both of these ideologies are wrong, since the aforementioned life of only eating, drinking and sexual conjugation is despondent on the element of desire. Even the animals

have such desires.

The camel is well known for its quality to consume huge quantities of food and water, whereas the pig and the sow have above-normal carnal capabilities. How come then that the man is regarded higher in status to them?

Also, the drive to overcome and subjugate others is due to a rising temper, the anger. This natural phenomenon is also present, it may be argued, in the grazing animals and the wild creatures of the forests. Hence, again how come the man is superior to them? Where is the difference, the distinction? The answer is self explanatory viz despite it, the redeeming quality the man has in comparison is, that the man in Supra-Creation is blessed with ration, with which he also recognises his Supreme Master, the Allah. It also enables him to voluntarily appreciate and admire His handiwork, His creative genius. It also helps him to defeat his mortal enemies, the human wrath and the greed. These are the characteristics of the angels. Their very qualities make him rise above the birds, the beasts and the animals. Hence he is superior to all things created. He has a conspicuous edge over them. All of them are at his beck and call. He is 'Ashraf-ul-Makhlooqat', the best of all things created.

وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيْعًا مِّنْهُ ط

(الجاثيه : ١٣)

And He has subjected to you whatever is in the heavens and whatever is in the earth, all from Him.... **(45** : 13)

As such, the man's greatness lies in the greatness of his integrity, to the extent he excels in the stipulated virtues, the grand finale being the 'Marafat' of Allah. The rest of the traits pale down in comparison, although innumerable noble motivating forces have been bestowed on him for his glory. As such, it is food for thought that when man dies, the evil salients like the desire and anger also die. Summum bonum, what remains is a 'gem' of high quality which is ornate in a seraphic manner with the 'Marafat' of Allah. It is his constant companion. This gem is also the friend of the angels, who always remain humbly prone, prostate is worship before Him, all the time.

فِيْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِيْكٍ مُّقْتَدِرٍ ۝ (القمر : ٥٥)

On a seat of truth, in the presence of an Omnipotent King. **(54** : 55)

Or, when a man dies the remnant with him is a dark, blind thing — black and tarnished on account of his vices; but blind because of the absense of the anger and arrogance which used to soothe and satisfy his ego. As a result of it, he dwells in this lowly realm inherited from the former region, thereafter.

وَلَوْ تَرٰى اِذِ الْمُجْرِمُوْنَ نَاكِسُوْا رُءُوْسِهِمْ عِنْدَ رَبِّهِمْ ط

(السّجدة : ١٢)

Couldst thou see the criminals hanging their heads before their Lord. **(32** : 12)

It means that he will be in such a state when he will in consequence be sent to the 'Sijjeen' with the Satan. The interpretation of the term 'Sijjeen' is not known to all. Hence the Allah has ordained that:-

وَمَآ اَدْرٰكَ مَا سِجِّيْنٌ O (المطففين : ٨)

And what teaches thee what the *Sijjin* is.
(83: 8)

The wonders of the world of the heart are unlimited. The exalted status, the veritable pedestal of piousness which the heart has vis a vis all the organs of his body is on account of the fact that the heart is novel per se but most people are unmindful of it. The grandeur of the heart and its piety is on account of two principal reasons.

(i) Due to 'Ilm', the knowledge
(ii) Owing to Qudrat i.e. its redeeming sagacity.

The greatness due to 'Ilm' is in turn owing to two causes. One is known to all, viz it is self-evident while the other is hidden, nice and subtle. No one can fathom it.

The capacity and the power of the heart to assimilate knowledge with all its intricacies is within its scope. Although it is indivisible it can read and comprehend numerology, arithmetic, medicine, astrology, 'Ilm-e-Shariat' etc., easily. It encompasses all forms of education, which are contained in the heart like sand is in the desert. Within no time it covers the distance from the Earth to the Sky and from the East to the West due to its continuous movement and

sagacity: although it is on the ground, it measures the far reaches of the vast horizons and is aware of all stars and constellations in the galaxy and the distance between them. It takes out the fish from the water by a tackle; shoots the birds down from the sky to the earth below, makes the animals like the camel, horse and the elephant obey it's command. The five, sensory perceptions of the body are it's vocation. It is evident that all of them are directed towards his heart. They are the doors to discernment in the 'Alam-e-Roohani' (the realm of the angels or that of the soul) a door is open in the heart. Most people, on the other hand only care about the 'Alam-e-Jismani', the physical district and consider these physical sensibilities as the only course to the attainment of knowledge.

Actually, these two doors are rather small, nevertheless there are many doors in the heart which are open to receive many 'Uloom' i.e. many kinds of education. Of the two premises, let us take the first i.e. when the man goes to sleep and has a dream, these sensory organs become dormant but the door of the heart opens up, wih the result that in 'Alam-e-Arwah' i.e. the realm of the 'Rooh' and ex 'Loh-e-Mahfooz' viz Allah's Book of Record, he starts seeing the things destined (of which the God is already aware) or gets to know of what is going to happen in future. At times he gets indicatory inclinings of things to come for which 'Taabir' or interpretation is sought to be made. This is despite the fact that, as a rule, it is thought that he who keeps awake is more worthy of the 'Marafat'. Yet they realise that generally speaking, there is less likelihood of their coming to know these things of the 'Alam-e-Ghaib' i.e. 'the domain of unknown future' by

dint of these sensory agencies.

It is not possible to dwell on the subject of these dreams in a casual vein but let it suffice to say that the heart is like a looking glass and the 'Loh-e-Mahfooz' is like a mirror in which the pictures of all the things in 'Alam-e-Maujoodat' i.e. in the world of what is the world of the present, can be seen. When the clean looking glass is placed facing the mirror containing these facsimiles, they become clearly visible. No wonder, that as such, when the heart is like a lucid looking glass and one disconnects one's self from the deflecting stimuli of these sensations, one gets in close proximity to the 'Loh-e-Mahfooz'. As long as the heart is filled with such veritable sensations, it strolls around in ecstasy in the 'Alam-e-Roohani'. However, in the dream these sensations cease but their image or 'Khayal' lingers. Whereas in 'alam-e-Misal' the feeling or the 'Khayal' can be conceived, although at times rather dimly. When the man dies the veil is finally lifted. There is no perception. No sensations are left. The matter gets transparent. The deceased is then told:-

فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ O (قٓ : ٢٢)

Now We have removed from thee thy covering, and today thy sight is sharp. **(50 : 22)**

He replies.

رَبَّنَآ اَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا اِنَّا مُوْقِنُوْنَ O

(السّجدة : ١٢)

Our Lord, we have seen and heard; return

us and we shall do righteousness; we are now sure. (32 : 12)

The second proof of the door of the heart being towards the 'Alam-e-Malakoot' is that there is no one who may be immune to prudent thought and pious misgivings or fear of the likely straits ahead. Such presentiments do not emanate from the senses but they emerge from the heart. He does not know the origin, the source of these anticipated dangers. This analysis confirms that all knowledge does not emanate from these sensory feelings. Moreso, as the heart actually pertains to the 'Alam-e-Roohani' and not to this 'Jahan', this world. Obviously these sensory organs have been made for this world. Unless man gets rid of this world's mundane considerations, he can not make a smooth passage to the next one, where these sensory organs would be of no use whatsoever.

Do not, therefore, misconstrue that unless a man goes in to deep slumber or dies, the door of his heart to 'Alam-e-Roohani' will not unclose.

If a man works hard; overco nes arrogant ire, purifies himself viz his soul of the evil, closes his eyes, sits in a secluded place, exterminates all worldly thoughts and engrosses his heart and soul most devotedly in the 'Alam-e-Roohani' in such a manner that he does not utter a syllable by his tongue but every fibre of it intones Allah, Allah, with every heart beat, continuously until he becomes completely unaware of himself and the entire world except Allah, the door of the blessings in his heart will open up and

remain open. He would see in the state of wakefulness what others would do in sleep. Beautiful souls of the angels would descend on him in picturesque shapes. He would start beholding the prophets of Allah and be benefited from them. The heavenly creatures of this world and the next of the 'Malakoot' — transcendent angelhood, would be visible to him. He, who is so fortunate would witness strange visions and abnormal things, far beyond his conception. This saying of the Holy Prophet (peace and the Blessings of Allah be upon him) is about such a person. It elucidates that such things are possible without the man being asleep or dead.

زُوِيَتْ لِي الْاَرْضُ فَأُرِيْتُ مَشَارِقَهَا وَمَغَارِبَهَا -

"The whole earth was shown to me. So I saw its Easts and its Wests."

The following verse from the Holy Book also bears on the issue.

وَكَذٰلِكَ نُرِيْٓ اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ ....

(الانعام : ٧٥)

And thus We show Abraham the kingdom of the heavens and the earth.... (6 : 75)

The assured beliefs and the sound judgement of the prophets were similar. It had nothing to do with the 'Hawas', these senses, rather, the stately achievement was the fruit of their hard toil in the cause of Allah. Allah has proclaimed.

وَتَبَتَّلْ إِلَيْهِ تَبْتِيْلًا ۝ (المزّمّل : ٨)

And devote thyself to Him devoutly. (**73** : 8)

Indeed when such be the case He sets everything right. He alone is All Competent.

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَآ إِلٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيْلًا ۝

(المزّمّل : ٩)

Lord of the East and the West; there is no god but He; take Him for a Caretaker. (**73** : 9)

Therefore, when you depend upon Him and in Him only, then divest all connections with every thing other than Him and you will have nothing to worry about.

وَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاهْجُرْهُمْ هَجْرًا جَمِيْلًا ۝
(المزّمّل : ١٠)

And bear patiently what they say, and forsake them graciously. (**73** : 10)

Such pre-eminent virtue is displayed in the strenuous exercise of the steadfast in their indefatigable toil and hardiness to be perpetually dutifulness to him. It purifies man's heart. He rises above all fears of enmity of the people and the luring snares of the worldly cares and the cravings. To be the proud possessor of such knowledge achieved after such hard work, is the enviable good fortune of the singularly

blessed, the 'Vali'. He is installed on a high pedestal. The status of the prophets of Allah is nevertheless higher to them for obvious reasons.

Do not however be misled that the acquisition of such position applies only to the Allah's Prophets. In fact, every person in his own right is capable of it. For example, there is no iron, which, due to its own basic intrinsic character may not be able to be moulded into a mirror in which he may not be able to see the face of anything in the world. That, it may later be tarnished and sullied is an other thing. Naturally, the worldly greed and temptations do a lot of damage to it and deface the crystal clear looking glass drastically. Vice is such a menace. It is therefore stated in the 'Hadith Sharif' (the Holy Prophets Sayings may peace and blessings of Allah be upon him) that:-

كُلُّ مَوْلُوْدٍ يُوْلَدُ عَلَى الفِطرَةِ فَاَبَوَاهُ يُهَوِّدَانِهٖ اَوْيُنَصِّرَانِهٖ اَوْيُمَجِّسَانِهٖ -

"Every child is born on the true nature. Then it is its parents who make him a Jew or a Christian."

Now, as regards the capacity and the capability of each person, it is clarified that:-

اَلَسْتُ بِرَبِّكُمْ ط قَالُوْا بَلٰى ج (الاعراف : ۱۷۲) -

Am I not your Lord? They said: Yes....
(7 : 172)

If we ask a sensible person if he is not more

than one. His answer will be in the affirmative. It is such an irrefutable fact that no body can deny it. Like His creation, His 'Marafat' is consonant with human nature, Allah has ordained that:-

وَلَئِنْ سَأَلْتَهُمْ مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللّٰهُ .... (الزخرف : ٨٧)

And if you ask them who created them,
they will surely say: "Allah." (**43** : 87)

Allah has further ordained that-

فِطْرَتَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا ط (الروم : ٣٠)

All-devoted–it is Allah's original law on which He originated mankind.... (**30** : 30)

It stands to reason and is confirmed by the experience gained through the ages that these matters do not pertain to the prophets only as a speciality because they too were 'Bashar', (human beings). As such Allah has stated that:-

قُلْ إِنَّمَآ أَنَا بَشَرٌ مِّثْلُكُمْ .... (الكهف : ١١٠)

Say, I am only a mortal like you....
(**18** : 110)

Allah opens up and charters such a path for the one He wills. Such a person can undertake the task of reforming the mankind and the 'Shariyat'. The elite in them is called the prophet. The extraordinary and supernatural events that occur and emanate from him are called the 'Mujizat'. And he, who beckons the rest of them on to put them to the right path is called a 'Vali' (The friend of Allah). In his case such abnormal

occurrences are termed as 'Karaamat'.

It is however not necessary that such a person may always undertake the task of the reformation of mankind. It is always done by Allah's command. Despite his piety and exalted position he may still not be ordained to do so for various reasons. He may yet be wanting in certain specific conditions. For that matter the status of the 'Shariah', the faith may be such that there may not be a need to do so, etc.

As for as the 'Vali's are concerned one should keep his faith in them, their 'Vilayat' and their 'Karamat', right. They achieve this praise worthy position after much hard work in the love of the Allah. Therefore one should remember that to seek the happiness of Allah is a constant and arduous task. Allah wills what He wills. As such, it is not necessary that the hard working tiller of the land may essentially get the harvest of his liking from his fields. Or the wayfarer may of necessity reach his destination or for that matter the seeker may find the sought.

Each vital thing has many important pre-requisites. Hence it's attainment is always equally onerous. For treading the measure, for achieving a high status on the rungs of the high altitude of Allah's 'Marafat' — a position of great honour, one can not do without hard dedicated effort and toil and a 'Murshad-e-Kamil', the Guide par excellence. Yet what one is finally able to achieve depends solely on the Allah's will. The same applies also the acquisition of the 'Darja-e-Imamah', the status of the 'Imam' in the known courses of the esteemed.

Now that it has been established that the 'essence' of the being of man lies in his heart, which contains the grandeur of the 'Marafat' of Allah, let us enquire in to the proposition whether he is also so blessed due to the sagacity, the 'Qudrat' relevant to the matter, as referred to herein earlier. The animals, as we know, do not possess this greatness. The 'Malaika', the angels do. The truth about 'Qudrat', this potential of the heart, is that in as much as the 'Malaika', the angels have been empowered; for instance, to have the rain to fall when people need it, by the Will of Allah: to make the refreshing breeze to blow across in spring, to make the system of breeding and growth to work to will in the wombs of the animals, to have green grass grow in dry land in the way the angels teams are assigned to do as prescribed duty, in the same manner the heart of the man is empowered to do so. Man is angel like in nature, in his glory. He is 'Ashraful Makhlooqat'.

The body is subservient to human heart. Still the body is a world in itself. It is obedient to the heart. The heart of the Man is the master. It is a statement of fact that neither the heart is in the man's finger nor the 'Ilm or Iradat', the knowledge or the element of intention is contained in it. Still, when the heart gives the finger an order to this effect, it obeys the instruction given and moves. Likewise, when the heart is in anger, the entire body starts perspiring. Similarly, when the heart is inspired sexually the relevant organs of the body are stirred and affected. Also when the heart thinks of eating, the agility in the lower portion of the tongue is aroused to serve him. Hence it is evident that the heart has superintendence over the entire

body i.e. the heart is in control of the whole body. Therefore, it is essential to know also, whether some hearts which possess more glory and are more angelic, in addition to their own body can also influence and control the bodies of others. The obvious answer springs to the lips that they can do so. For example, if such a heart encounters a lion, it will become over awed and subdued. Similarly if such a heart were to show special compassion for a sick person he would recover from the ailment. Vice versa if a sick person were to pray for such a heart it would recover. In the same vein, should such a person desire that somebody should come and see him, he, the latter, would feel a strong urge to do so. He would promptly comply. In case he prays for rain, it would start raining. This is logically possible and is an oft proved fact.

Casting of a bad eye and 'Sahar', the magic are in the some category. In all such things, the 'Nafs' is the wonder worker. For example if an ill wishing Nafs may, out of jealousy, desire that a certain animal should die, such a thing is possible, as has been stated in 'Hadith Sharif'

اَلعَيْنُ تُدْخِلُ الرَّجُلَ القَبْرَ وَالجَمَلَ القِدْرَ -

"The (bad) look puts a man into the grave
and a camel into the cooking pot."

The power or the 'Qudrat' of the heart to be able to perform strange miracles is extraordinary. If such events occur from the prophet they are called 'Mojizat' and if they emanate from a 'Vali' they are termed as 'Karamat', as aforementioned. Such persons remain busy in doing good deeds. However, a bad

man who does bad things of this order is a 'Sahir' or a magician. In short, whether they be 'Mojizat', 'Karamat' or 'Sahar', all of them are due to the 'Qudrat' or the power persisting in the heart to perform such miracles.

If someone has still not been able to understand all that has been stated so far viz he has not been able to comprehend the 'Haqiqat-e-Nabooat' i.e. the verity of a prophet, he may eventually do so by verbal enquiry. There are many rungs of the accelerating status of these venerated persons, the prophets and the 'valis'. 'Prophethood' and 'Vilayat' are one of the 'Darajas' i.e. positions of honour of the heart. Three qualities are obtained from it viz:-

(i) What others come to know in dreams, they get to know while awake.

(ii) The 'Nafs' of the people only affects and influences their own body. But the 'Nufoos' (plural of 'Nafs') of such accomplished people have an impact on the bodies of others also, but in an unobstrusive and placid manner.

(iii) Those things of which the others have to acquire, knowledge is known to them.

Since it is also possible that the clean heart of such a gifted person amongst them having sharp intellect may receive knowledge of many kinds of 'Uloom' — learnings, it is plausible that the very clean heart of a person of this stature having very sharp intellect may get to know many more 'Uloom' or even acquire comprehensive knowledge of all kinds, automatically. Such an 'Ilm' or knowledge is called 'Ilm-el-Dunni'. So has Allah stated that:-

وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا ۝ (الكهف : ٦٥)

And given knowledge from Ourselves.
(**18** : 65)

Thus, the persons of such elite status having such profound qualities of the aforementioned three kinds are usually amongst those prophets or 'Aulia-e-Karam' who are called 'Anbia-e-Kabir' or the 'Aulia-e-Kabir' i.e. the great prophets or the great 'Valis'. Those of them who have any one of these characteristics but not all of them vary in status to the relevant degree. The Holy Prohet (peace and the blessings of Allah be upon him) possessed all these three grand attributes to the very pinnacle, to the absolute zenith of their glory conceivable. He was the greatest of all. When Allah in his benign kindness decided to apprise the mankind of His 'Nubuwwat', of His prophethood so that they may emulate Him and follow in His footsteps, He bestowed each one of these qualities and many more in full measure to Him (peace and the blessings of Allah be upon him). He also granted the gift of the 'Rooya-e-Sadiqa' i.e. the veracity of the true dreams to Him (peace and the blessings of Allah be upon him). From one, He corrected the thinking of the people, by the other He purified their souls and by the third He showed them the true path of Allah.

It is not possible at the same time that one may beget the faith in something whose corresponding trait may not be present in his heart. It is obvious that if a person has no trace of something in his heart he will not be able to have it's facsimile in his soul. That is why no one can fully comprehend the 'Haqiqat-e-Ilahi'

i.e. the Verity of Allah, He alone and no one else knows it, in to. Whatever we have hitherto been able to gather is from His 'Ismha-e-Azam' viz His great names. In the same light, being unaware of their correct standing and stature, in view .of the uncanny miracles that occur out of these prophets and the 'Valis', one can only presume their exalted position and assume that they may be having many more qualities of distinction which we do not possess, and there are many others who do not know them. Similarly, only the Allah and the Holy Prophet (peace and the blessings of Allah be upon him) know about the real stature of the 'Rasoolulah' (peace and the blessings of Allah be upon him). Hence it can be deduced that only a prophet knows about the spiritual standing, the 'Darajat' of a prophet. That is all we know. It is related as an example about somebody who had fallen unconscious, unaware of things and of what was going to happen 'tomorrow'. Ironically, when he was fully in his senses he was still not cognisant of his affairs. Such is the human nature, whether in the slumbers of sleep or in the state of consciousness. That is why Alklah has stipulated.

بَلْ كَذَّبُوْا بِمَالَمْ يُحِيْطُوْا بِعِلْمِهٖ وَلَمَّا يَاْتِهِمْ تَاْوِيْلُهٗ ط
(يونس : ۳۹)

No, but they have given lies to that whose knowledge they did not comprehend, and whose interpretation has not yet come to them.... (**10** : 39)

Allah has further ordained that:-

وَاِذْ لَمْ يَهْتَدُوْا بِهٖ فَسَيَقُوْلُوْنَ هٰذَآ اِفْكٌ قَدِيْمٌ O

(الاحقاف : ١١)

And since they are not guided by it, they will say, 'this is an old lie.' **(46 : 11)**

Hence, do not be astonished if the 'Anbia', the prophets have some such special characteristics of which people may not be aware. By them they savour the delights of many a pleasant and ravishing finery and favour of Allah.

It has been observed, for instance, that as a rule a person who has no taste for poetry will also not be able to appreciate 'Raga' (A from of classical music). Nor can one normally explain to somebody the meaning of a couplet who is ignorant of what a verse is. Nor can the blind enjoy the sensation of sight and colour. Hence one should not be surprised about Allah's 'Qudrat' and the prowess. He can and may vide the unlimited power that He has, create some such fascinating qualities in some of His prophets of which the people may not have the slightest idea.

The foregoing discourse must have provided you with a good insight into the significance of the obedience vis a vis the 'Soofis'. You may have heard some of them remark that 'we are the versatile men of this path'. It is likely that you may have disbelieved them. You should not have done so, as the statement of the 'Soofia' (Plural of soofi, the saint) is correct. Your preoccupation and self indulgence may act as a veil between you and the truth about them.

The heart is like a tank or a reservoir of water. The 'Hawas-e-Khamsa' the fine sensations of the touch, the hearing, speaking, tasting and smelling are like five tributaries of lakes which flow into this tank. If you want clean water to come out of the bottom of this tank you will have to do the following:-

(i) Remove the dirty water from the tank first.
(ii) Make sure that dirty water does not enter the tank.
(iii) The bottom of the reservoir should be re-rubbed clean.
(iv) The source i.e. the lakes of the defiled water should be closed.

Likewise, unless the heart of a man is cleansed of the external 'Ilm' or learning, the internal 'Ilm' that fountains up and gushes forth from within shall cease to do so. Albiet, if such external 'Ilm' is erased and the outer stimulus of its prosecution stops, there will no more be any 'Hijab', or veil in his way. It is possible that consequently he may attain the 'Kashf', the knowledge of the unknown things.

The cause of the 'Hijab' can be clarified by quoting another example. For instance, if a person learns the beliefs and doctrines, say, of the school of thought of 'Ahl-e-Sunnat' and receives education and instructions on how to argue in its favour and present his case on this subject effectively in discussions. He dedicates himself to it's cause. For the sake of argument let us presume that ostensibly that 'Ilm' is right. The result can be foreseen. He will reject as incorrect all that is placed before him in any way

contrary to his beliefs. His heart will not accept it. Actually, the real 'Marafat' is the real truth, because the various theses propounded are not 'Haqiqat', the truth. It may be called a mere infrastructure, just a frame having, a void in it. In stark antithesis 'Marafat' is like taking the marrow out of a bone!

Dear friend, Be aware that an 'Alim' (Recepient of Ilm — the knowledge) who learns to find grounds and pretexts to pick up quarrels with others in support of his beliefs remains a novice, always. He never gets to grips with the real facts. So much so, that the day he comes to believe that 'only I know all, on the subject', this very thought will become a 'Hijab' for him. At this stage, he and his like will become deprived of the status of merit. Vice versa, an Alim who removes such an impediment from his path, in the pursuit of 'Ilm', will henceforth not be deterred in his passage through the path of learning. He will not be beset by 'Hijab'. He may even get the 'Kashf' and become a man of worthy standing. On the contrary, a man with a chequered career, in quest of education will suffer long in 'Batil' (that which is not true) and unseemly thoughts. Even small doubts will veer him away from the right course. An 'Alim' worth his salt remains in safety against all such dangers.

Dear friend, If you come to know of some 'Sahibe Kashf' that 'Ilm' or learning can be a 'Hijab', you should try to understand what he is saying and not rebut him. Beware that some unethical opportunists of the present day have landed, to call the immoral the moral. They have learnt certain churlish things of some so called 'Soofis' and after

garnishing their exteriors with the 'Lung', the lion cloth, the 'Gudree' a dervishes symbolic coarse bedding and with the prayer-mat put together, pretend to serve the 'Ilm' and the 'Ulema' but in reality they are not the saints that they profess to be. They need to be shot dead at sight. They are the devils incarnate and the enemies of Allah and His Holy Prophet (peace and the blessings of Allah be upon him). Allah, His Holy Messenger (peace and the blessings of Allah be upon him) and his sahaba have always praised the 'Ilm' and the 'Ulema'. They have perpetually exhorted the entire world to attain 'Ilm', to wit, to acquire knowledge. These wretches who have neither any 'Ilm' nor are they educated in any way, act as if they have the licence to slander and condemn the 'Ilm' and the 'Ulema'. They are like the ill believers who are not the alchemists but when a lot of gold is offered to them they do not touch it, make idle boasts and falsely say "What use is this gold. What I want is the 'Alchemy' which they know not. They remain hungry and poor always. Remember that the 'Kashf' of the prophets in itself is like that of the sentinal of alchemy and that of the 'Aulia' is like gold. The possessor of the alchemy is naturally superior to that of the gold.

However, here, there is another relevant point worth considering i.e. If a person has only a limited quantity of the 'Kemia' (The chyma. Chemical compound capable of making gold) good for obtaining only two hundered dinar worth of gold, it is not superior to the man who has a thousand gold dinars with him. There are a lot of books on alchemy, the matter is still being discussed continuously, its pursuit is still on, but the net result is still elusive. Same is the

case with many alleged 'Soofis'. They are not real 'Soofis'. Whatever little they have is not good enough. Hence a 'Pseudo-Soofi' or a 'Part-Soofi' of this kind has no superiority over the 'Ulema'. Quite a few of them are in such a state that they make a start, retard in early stages then drop down even from there to lower depths. They are of no reckoning. Some of them are overwhelmed with craze which has no significance. Some of them even start considering that they have attained some status of merit, some position. Such conjecture on their part is like the dream in which the real thoughts and the base ones are muddled together. Oh friend, recognise the chartered path of the real 'Soofis' and the 'Tassâwuf' (Of the Soofis). Nevertheless do not be disillusioned, because of the so called soofis of today. Those who condemn and criticise the 'Ilm' and the 'Ahl-e-Ilm' are not sensible people.

You may perhaps ask as to how the secret of man's good fortune and blessings lies in the 'Marafat' of Allah. The answer is that one considers that thing blessed which he enjoys having or doing. For instance the sex urge is fulfilled when one's yearning for it is satisfied. The anger finds it's satisfaction in taking revenge. The eye finds its quest in seeing something beautiful that it really likes. The ear is overjoyed when it listens to voices or music of his choice. The joy of the heart accordingly lies in the fulfillment of the requirement of it's characteristics i.e. for the purpose it has been created by Allah.

The desire and these five sensations are even possessed by the animals. The special qualification of

the heart is to find the real fact, the real truth about each thing, each action. Thus man tries to discover the fact about what he does not know. He likes to know it. When he comes to know it he feels really happy and proud of it. For example if one likes to learn to play chess. It may perhaps not be in his interest to do so but he feels highly pleased and proud when he learns to do so.

Now that you have come to know that the hearts delight is in the 'Marafat' of the deeds and things under its purview. Add this to your knowledge that the better, and the more refined the 'Márafat' of the thing to his taste, the more he will enjoy it. Obviously the person who becomes the confident of the secrets of the 'Wazir' will be proud to be so placed. He will however be all the more happy to become the confident of the king and come to know of the secrets of the kingdom. Similarly a master of a astrological numerology who is aware of the shape of constellations and things and their distance and dimensions in the sky, will be happy than the person who plays chess. On the other hand, the man who just knows how to cast the chess board will be less happier than the man who plays chess. It follows that the nicer and better a known thing, to have it's 'Ilm' or knowledge will be correspondingly more delightful. Hence, since Allah is the most Supreme of all things and the Grand Emperor of all kingdoms of the universe, all beauty and beneficience emanate from Him. The wonders of all the worlds are on account of Him. Hence, obviously the 'Marafat' of no other thing than of Him can be more pious and more blissful for the heart. The thought of His 'Deedar' surpasses every thing covetted. Indeed that heart is

sick which has lost the yearning for His Sublime 'Marafat'. Such a heart can be compared to such a sick person who has lost his appetite and instead of having a regular meal wants to eat dust. He is also ill, in whose heart the malady of desire has taken the place of the 'Marafat' of Allah. Such wretched persons are sure to die. Also, since all the desires and the components of their satiation emanate from the body, hence these desires and their sensations will cease to exist, as soon as he dies. As such, all his hard work and labour for the fulfilment of these desires will be wasted away. The ecstasy of the 'Marafat' of Allah is related to the heart and engrained in it, hence it does not die, rather it is doubled after the death of the man. The pangs of desire end, instead, far greater joy of the 'Marafat' of Allah fills his heart. Further details on the point will Inshallah be discussed towards the end of this treatise.

The topic of man has been treated rather extensively in this book. However, for further details please consult the work the 'Ajaibul Quloob'. In reality, so vast is the subject of the study of the Self that no wonder whatever one may do, he would still feel that the discourse is still bagatelle. Naturally the heart of man is the main issue. One is therefore rightly apt to feel that all that has been discussed and detailed so far is merely an infitisimal semblance of some of its so many extraordinary traits. The heart is like a museum of strange things and grotesque prodigies. So much is vested in the internal and the external organs of the body of man. There are thousands of veins, flesh, tissues and bones which are different in shape and their individual characteristics to other parts of the

body. Yet you do not take notice of them. You are not cognisant of their virtue. You only know that the hands are meant to touch and hold things, the feet to walk and the tongue to taste and talk. Do, nevertheless give the matter a thought that for instance the Allah has contained the eye in ten veils. It would hinder the sight if any of them is not there. What is the significance of each cover? Why the ten veils? You know but little. Similarly in the internal organs of body there are such vital functionaries like the liver, the gall bladder, kidneys and the spleen etc. The liver performs the important and difficult function that the various kinds of food items that reach the stomach, it treats them deftly and converts them into blood for the 'seven specifics' and the rest of the system in an ingenious way. When blood is prepared by liver, a certain residue accumulates at the bottom which turns into bile. The gall bladder's purpose is to suck it up from the liver. The yellow extraneous substance that remains over it is called the 'Sufara'. In turn the spleen sucks it. The blood gushes out of the liver in a dilute form. Here the kidneys take up their task and separate the blood from water. Then it reaches the veins without bile content, extraneous and precipitated matter. If the gall bladder is affected, this extraneous substance enters the blood with consequent repercussions and disorders. If the spleen is damaged in any way, then the bile tends to deposit in the blood, creating ailments of the bile discontent. Allah forbid, if the kidneys are harmed, then the water tends to remain in the blood causing renal diseases. You see, in this way Allah the Merciful has allotted specific functions and duties to each one of these internal and external organs of man without which the overall

performance of the human body would suffer badly.

Ironically, the human body is rather small to look at. Yet it is His master piece of creation. It is symbolic of and rather a testimonial to some of His other products. For instance the bone is like the mountain, the perspiration like the rain, the human hair like the tree, the brain like the sky, and the sensory organs are like the stars. It's details are lengthy.

The Creator has also similarly, symbolically actuated in the human body the characteristic example of, say, the swine, the dog, the wolf, the grazing animal, the giant, the fairy and the angel in a singular manner, as aforementioned. Likewise even the instances of the workmanship of various kinds of workers are also instilled in the human body. The capability that digests the food in the stomach is like a cook. The potential that converts the food into blood in the liver is like that of a dyer etc. Many forces of adroit workmanship are accordingly and constantly at work in your system. Ponder over them, why this neglect, why this stupor? Life is not a bed of roses. Allah is doing so much for you. Why are you not thankful to Him? If some one sends his servant to you even for a day, you will feel grateful to him for it. Allah the Merciful has assigned thousands of these professional workmen and craftsmen to serve you indefetigably, how strange that yet you are not thankful to Him? Do so. Remember and revere Him!

The science of the classification and the characterisation of the limbs of the human body is

called th 'Anatomy' of man. It is vast knowledge. People do not know it. Nor do they study it. Outwardly it's scholarship and study is undertaken by the person who aims to become a master in the 'Ilmul Tib' i.e. in the field of the medicine. Although its span and importance is generally underrated, its need is manifest. It has no connection with 'Deen', the faith, but if a man takes up its study to discover the evolutionary excellence of Allah, he would find three vital things.

(i) That there is no flaw in the human frame and in what it contains.

(ii) The 'Marafat' of Allah, the Creator is reflected in the minutest deal in it.

(iii) That He has planned and programmed things most excellently in it.

Beyond doubt He knows everything. He can do what He wills. From a drop of water He can create a body. He encompasses all. Thus, He, Who has the power and the prowess to do so, has the unquestionable capability and the wherewithal to resuscitate and bring back the dead back to life!

His ingenuity and acumen to do anything is mercifully directed towards man, His masterpiece. To quote some examples of the human organogram, the liver, the heart and the brain were needed by man and He gave these to him. He has also provisioned things which were not essential as such but beautified and ornamented the human form, as is evident in the blackness of the hair, the rosiness of human lips, the uniform mark of the eyebrows. All this has been done

in the best interests of the man. This benefaction, mind you, is not restricted to the man only but extends to all humanity i.e. for instance whatever was required for the honey bee and the honey comb was provided. Beautiful colours have been imparted to the faces and forms. In pondering over them is the key to the 'Marafat' of Allah the Merciful, the Master Creater and the Omnipotent.

The doctor needs to know so much about his subject. The poet also should be well versed in the different forms of poetical presentation. The man should therefore not remain restricted to the pedestrian scope only. He should realise that in his vocation, in his learning is the 'Marafat of Allah'. This is what 'Ilm' means. Nevertheless the 'Ilm', the knowledge in itself is narrower and smaller than the heart. The heart is the rider of the body. It's purpose is for the rider to ride its mount. The horse is for the rider and not the rider for the horse.

Understand that nothing is nearer to you than your own self but you fail to do so. The person who does not know his own self and claims to know others, is like that pauper who can not feed himself but professes to have the poor and the destitute of the city at his dining table. Such a claim is strange and silly.

The purpose of this discourse is that one should realise how great and privileged one's heart is. Allah has bestowed this boon on you but kept it hidden from you. If you do not explore it, waste it, remain negligent of it, it would be a matter of great loss and lament for you. It is therefore incumbent upon you to

exert hard to acquire the truth — the virtue of this prize. Rather than lose its quest in the common place persuits of this world, seek it's culmination so that you may be regarded and respected in this world and in the hereafter. That is, Allah may grant you such status and stability that there may not be any instability after it, that you may get such strength that there may not be any weakness after it, that you may be consecrated with such 'Marafat' that the proximity of 'His Jamal' may be your enviable fate. Summum bonum you may be blessed with such bliss that there should be nothing to retard it. The veritable status that you may achieve as such depends on your performance and the capability you may be able to acquire to deserve it.

This is very essential. Otherwise, if you analyse matters you will see that there is no greater misery than to be in the humility of heat, cold, hunger, thirst, sickness and distress. The things one enjoys doing may at times be harmful to him. Those things that he thinks may be beneficial to him may be fraught with cares, stress and strain. So, one has to tread with care.

A venerated person, we know, is a man of honour. due to his 'Ilm', the 'Qudrat', his accomplishments, the strong will, the grit and the good profile. At the same time as far as a person's 'Ilm', learning or education is concerned, if we cast a meditative eye on it, we will find that he is the most ignorant of all i.e. if even one vein in his brain is distorted there is a danger of his going mad or even that of his death. He does not know its cause or treatment. What is more, the medicine for its treatment may be lying right before his eyes but he may not be

aware that this very medicine is the cure of his malady. As regards his power, he is so helpless that sometimes he can not even kill a fly. For that matter, if a lion is ordained by Allah to do so, he is killed by it. If a wasp stings him he becomes restless. Similarly he loses his grip, becomes much worried and exercised over it, if even a 'Dang' (a small part of silver) is lost. So does he lose his balance if he has to go without a morsel of food sometimes. Thus, who can be more niggardly than him. Speaking about his handsomeness and beauty of his general demeanor, it can be compared to the over-extension of a leather tent on a pile of mud. It is also a known fact that if a person does not take a bath for two days he would start niffing; be avoided by people and be generally disgraced in public, in addition to several other complications that may set in. There is nothing dirtier than man, as dirty matter remains in him all the time, which he carries with him and washes it many times a day.

A parable, a 'Hikayat' has been quoted that one day Shaikh Abu Saeed (Rahmatullah Alaih) a highly respected saint, was going some where in the company of some 'Soofis'. They reached a place and saw that the people there were doing the job of cleaning the human excreta. The path was littred with stinking dirt. Every one was taken aback at the sight of the nuisance, muffed their noses and ran aside helter skelter, but the Sheikh remained standing there and said. "Listen oh people! Do you know what this pile of filth is saying to me?" They enquired. "What?" He replied that "it is saying that till yesterday I was in the bazaar in the form of the fruit and the sweets etc. People were spending money lavishly on me. I

remained the night in their bellies. Then I turned in to this abnoxious smelling rot. Should I run away from you, or you from me?"

The fact is that man is weak, imperfect and helpless in this world. He would nevertheless be in full swing on the Day of the Judgement. Under the circumstances, if he retains the 'Kimya-e-Sa'adat', the 'Elixir of life of blessings' with him, he would get out of the status of the animals and reach the stature of the angels. But if he becomes a prey to the world and the worldly desires, the dogs and the swines would be better than him, beceause they would be dissipated but the man would remain sūbmerged in 'Azab' (the sufferings due to the retribution of his deeds). It means that if the man has recognised the altitude of his status, he must simultaneously remember the damage, the loss that is likely to accrue to him, if he fails to live up to it. To do such a stock taking of things is the key to the 'Marafat' of Allah. All this should be sufficient for him do recognise his self.

THE MARAFAT OF ALLAH

Dear friend, It is stated in the Books ordained on the former prophets that Allah has decreed that:-

اَعْرِفْ نَفْسَكَ تَعْرِفْ رَبَّكَ -

"Recognise your ownself, to know your Lord."

Also this dictum is very well-known since the times and treatises of the Hadith and the 'Sahaba-e-Karam', The Associates of the Holy Prophet (peace and the blessings of Allah be upon him)

مَنْ عَرَفَ نَفْسَهٗ فَقَدْ عَرَفَ رَبَّهٗ -

"He, who has recognised his ownself so certainly be recognised his Lord."

The heart of the man is like a mirror. He, who focuses his sight and attention on it, will become cognisant of Allah. The point is, that there are people who keep on admiring themselves futilely without looking into this looking glass hence they get no where near getting to know the Almighty. Again, the answer lies in seeing this mirror of the heart which possesses the 'Marafat' of Allah in it right consonance. Hence, to

know 'the real fact' about the heart in the right perspective is necessary of the two conspicuous aspects of it. One is very difficult to understand because it is beyond the comprehension of the people. Therefore, it would be in fitness of things to not to broach it. The other aspect is, that one should try to gain an understanding of the Almighty Allah by one's own self i.e. through the special characteristics dwelling in him to this effect. That is, he should try and delve into the study of that Supreme Lord's bounties and beauties of production spread in the entire universe vis a vis what He has kindly granted to the heart of the man in the kingdom of his body and in it's organs. He must contemplate fully on his origin to begin with, that he was a more nonentity at first and that he is now a 'being'. It is proclaimed in the Holy Book that:-

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُوْرًا ○
اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ نَّبْتَلِيْهِ فَجَعَلْنٰهُ
سَمِيْعًا بَصِيْرًا ○ (الدّهر : ١، ٢)

Has there come on Man a while of time when he was not a thing to be remembered? We created Man from a mingled sperm-drop; then, trying him, We made him hearing and seeing. (**76** : 1,2)

He would realise his humble origin that he was a mere drop of impure water which did not contain the qualities that were later endowed to him viz those of ration, hearing, seeing, taste, touch and that of talking. Nor did it contain the ears, eyes, the tongue, the hands and feet, the head, the veins, the tissues, the bones or the spine etc. In short, his genetic being

consisted of this whitish drop of water only, in its nascent form.

His meditations on these lines will further tell him that despite man's obvious climax to such lofty heights, he did not come into being of his own accord and of his own evolution. He did not produce himself. He was created by some one else. In his own forte he can not even fabricate a single, solitary hair. He is so helpless! What, after all was he in his very essence, nothing but a drop of unclean water. So, how can the quality of creating himself be ascribed to him? It goes without saying that such an introspection will give him an enlightenment into the factotum of his evolution, of his Creator. Leave aside the elegant splendeur of His creations in the universe; when he will look into the superb organism of his body, its various functions each having it's exquisite expertise, he would come to realise the magnificience and unparalelled adroitness of the Master Creator, the Allah.

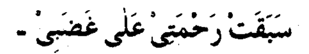
He has to thank the Lord for many things. The Allah has also gifted him with an pre-eminent soul and a handsome body. His beautiful profile alone should make him bow before Him in profound gratitude. He is thus fortunate to have been given both the 'Jamal' and 'Kamal' the beauty and the bounty, by Allah. After all, what is he otherwise, nothing but a handful of dust!

Allah has created nothing without purpose. Every part of the man's anatomy is essential, has a special duty to perform in the manner prescribed. Each one of these components has been expertly produced, planned and programmed. Nothing is missing or wanting. Nothing is misplaced. So perfect is the entire

organogram that it can not be excelled in any way. For instance, look at the teeth in man's jaw. The front ones are pointed and sharp to help him cut and pierce the eatables adequately. The others near them are rather wide, groovy and plattered to enable him to grind them into fine disgestable particles. The lower portion under the tongue moistens the morsel so formed, making it more malleable for easy and safe passage through the throat. How gorgeous! In the same way the man's palm has five fingers. Four fingers are similar. But the thumb is placed at some distance from them. It is shorter and a little thicker than them. It has the faculty of coordinating and working together with each one of them and also of working together with all the fingers collectively, for good grasp and handling. In turn, each finger has three pores, but the thumb has two. The man can move and twist these pores at will. By bending them single handedly man can cup his palm. By uniting and twisting the pores of both the hands he can use them as a hollow plate. Likewise, by closing these pores and the palm of the hand he can convert it into a sort of boxing glove, to fight his enemy. On the other hand, he can utilise it as a platter with straight palms. Any debate, therefore, about the position, size or the quantum of these fingers would be an exercise in futility. So superbly have they been made! The Supreme Architect of all these things and the universe is the Best Judge. He knows all about every thing He has evolved.

Man's needs and wants are unlimited. The Creator's creations are also unlimited. Man needs clothes to wear, a house to live in and scores of other things. The natural elements like the rain, air, heat,

cold and land to grow his food in have likewise been produced for him. The essential metals like tin, iron, bronze etc have also similarly been provisioned to man to assist him to make his tools and implements for different purposes and industries. All these things and many others are there for him for the taking, to benefit from them, to lead a comfortable life. Should man then not become curious enough to ultimately feel the presence of the Omnipotence of Him, who in His supreme kindness has done all this for him? Should man's heart not be enriched with His love and in His worship? According to the 'Hadith-e-Qudsi' (Hadith of the Qudsi source) the Holy Prophet (peace and the blessings of Allah be upon him) has stated that:-



"My Mercy has excelled upon My Wrath."

According to the Holy Prophet (peace and blessing of Allah be upon him), the 'Rehmat' the kindness of Allah on His people is far far more than that of a doting mother on her suckling baby."

On a comparatively lower scale a simple but a good man sees the 'Marafat' of Allah in such things.

(i) In his own creation from the humble origin of a drop of water.

(ii) In the uncanny traits of the organs of his body.

(iii) In the provisioning by Allah of all his wants and needs.

(iv) In the beauty of his demeanor. The aesthetic things created by the God in him which give

him an appealing and adorable appearance. Allah likes such a person and blesses him with His 'Marafat'. Such an evaluation of his self becomes a key to Allah's 'Marafat'.

The man strives to understand the thing he does not know. He tries his best to understand Allah by the internal and the external qualities he possesses. Whereas his effort is laudable, the fact remains that the man's comprehension and capability is limited, no matter how exalted his status may be. His unabated research in this connection will no doubt enhance his pedestal in life; the more and more refined his heart and 'Nafs' become immersed in the process, by his great love for Him, he will consequently attain relative nearness to Him but he will ultimately fathom the truth that only 'Allah knows the Allah in toto' and that He can not be encompassed.

For example the 'Dil', the heart of man, his 'Nafs' can in reality not be quantified. It has no dimensions. It is indivisible. It has no colour. In short, it is above all such considerations. How can one, in such a case, determine the shape of such a thing? How can one visualise such a thing whose form or bearings are not known? Therefore it does not tally with any quality in man which may correspondingly discern it.

There are many things in man which he feels but he can not understand them. Love and pain, can, for example can be felt but they can not be seen or conjured up in mind nor do they have any shape, colour or size.

The matter is rather complex. Different discernments and conditions felt by man pertain to different constituents of his senses. For instance, we know that the voice is akin to the ear. The colour is seen and appreciated by the eyes. The tongue recognises the taste and the nose smells the odour. The redeeming common factor, the ration may have something to do with it. A book of inductive logic may according, perhaps be pertinent to the issue to an extent but surely not to the heart and its special endowment which is a subject in a .different class altogether.

The Allah is every where. But his presence cannot be circumscribed to a particular place, to the exclusion of the rest. His presence and command is felt every where.

The 'Jan', the 'Soul' cannot be felt singly in relationship to any organ of the body. It cannot be said that it is in the hands, in the feet, in the head or in any other part of the body. These organs of the body are divisible as aforementioned but 'Dil', 'Jan' or 'Rooh' is not divisible. Logically a thing that is indivisible cannot be contained in any thing that is divisible, per force majeure.

By saying, however, that the heart 'Dil, 'Jan' and 'Rooh' bear no relationship to any organ of the body, it does not mean that it does not have an impact on them. As a matter of fact, all parts of the body are subservient to it and under the direct control of the 'Dil', the heart, the 'Rooh', the soul or the 'Nafs' of man. Summum bonum, the 'Rooh' of man is the King in this context in so much as the entire universe is

under the direct control of Almighty Allah, the King of the universe.

The subject of 'Rooh' is very delicate and subtle. Despite all deliberations and discourses on it. It is a unique and well guarded secret. Hence it can not be broached beyond a certain limit. For instance:-

إِنَّ اللّٰهَ خَلَقَ اٰدَمَ عَلٰى صُوْرَتِهٖ ۔

"Verily, Allah created Adam in whatever form He will."

This is where one has no other alternative but to say that Allah knows best.

We have hitherto determined that:-

(i) Allah is Omnipotent. The beneficience of His 'Ausaf-e-Hasana' i.e. great qualities of supreme excellence are manifest in Him.

(ii) He is Omnipresent but His presence cannot be considered restricted to any one place to the exclusion of any other place or places.

(iii) That 'Marafat' of 'Nafs' is the key to His 'Marafat'.

(iv) The optimum aim of man is to attain His 'Marafat'.

Now, one would like to understand as to how. He is the Supreme Ruler, the King Supreme in the kingdom of man? There are many enigmas to be unravelled:-

A. His giving commands to the angels. Their

humble obedience.

B. His ordinations from the Heaven above and their supplicant compliance of earth, below.

C. The continual motion of the stars and constellations.

D. The grant of the 'Rizq' to his living creatures for their substenance by Him (from the skies above).

These are cogent questions. Hitherto we have dealt with His 'Marafat'. These matters and the like come under the purview of what is called the kind 'Acts of HIs Benificience'.

In this thesis we have determined many courses that lead to His 'Marafat'. Now, we would like to know of the 'Marafat' of His 'Afaal' i.e. the 'Marafat' of His kind acts. In other words unless you come to know of the way man rules the kingdom of his body, you would not be able to understand how He, the Master of all masters reigns Supreme over the entire universe. Hence again, we come to the inevitable conclusion that unless the man gets to know his 'self' and each act of his is guided in this perspective, he will not be able to resolve the mystery.

For example, when you intend to write down 'Bismillah' (By the name of the Allah) on a piece of paper, your heart desires to do so first, then the heart (the real heart, not the one on the left side of your body) stirs to this effect and orders the brain to have it implemented. The first sensitive chamber of the brain which is the place of the human 'Khayal', i.e.. the conjuring up of the thought of it, does it. The concept

of the thought is conceived. It is imparted by the brain to the muscles of the brain which spread and extend it to the body; the writing fingers get directed, the veins and its tissues receive the message to this effect, in turn they hold the pen and inscribe the words according to the stimuli received. The other sensory organs also aid and abet and 'Bismillah' is written. Hence, it is possible to infer that the entire transaction took place on account of the basic 'will' to do so. In the same manner, in the inception or the beginning of every thing this 'Will' or the 'Irada' is of the essence. When it is attributed to Allah, this 'Will' of His is called the 'Irada-e-Bari' viz the 'Paramount Will' of Allah!

In so much as man's will or 'Iradat' first emanates in his heart and there onwards it reaches other quarters, likewise the 'Irada-e-Bari' the Allah's Will's influence first starts from the 'Arsh' the heaven above, then it reaches other positions and people. Furthermore the ingenious manner in which this concept of the will reaches the man's brain via the delicately fine fibres of man's heart, his 'Rooh'; likewise, this involvable gem of Allah's 'Will', His 'Iradah' is conveyed by Him from the 'Arsh' to the 'Kursi', the Heavehly seat of Super Excellence. This gem par excellence is manifest in His Angel or 'Roohul Quds' (the great 'Rooh'). Same as the domain of the brain is subservient to the heart of the man, similarly the impact of the Allah's orders is conveyed to the 'Kursi' viz the subservient realm of His ordainment, for immediate obedience. The entire process described in the previous chapter, from its advent of the thought of writing 'Bismillah' in the heart, to its final execution, is likewise initiated by the 'Jauhar-e-Talif' the 'Uncanny

Volition of Allah', in a majestic way, which actuates the stars and other constellations in the galaxy, assigning them their desired roles. Consequently by their radiation, based on their intrinsic potential, the atmosphere is stirred to create weather conditions like the heat the cold and the autumnal season etc.

Also, as the pen sets the ink in motion to assimilate and foregather scattered words to give it the united form of 'Bismillah'; in the same way the heat, cold, water and dust set their compounds in movement to gather valid forms constituted by their interaction to give matter their various shapes, the heat and dust to amalgamate them and the dryness to cohere them.

When the pen moves to write, whatever is conceived to be written, it's vision is formulated, which ultimately takes shape in the words that are penned down. In the same way when the inherent values of the above mentioned compounds are set in motion, thereafter through the agency of the angels the forms of the animals and other vegetation are visualised in accordance with the transcripts of the above referred to 'Loh-e-Mahfooz'. In view of the loftiness of 'Arsh', the 'Loh-e-Mahfooz' and the 'Kursi' many people think since times immemorial that Allah resides in heaven at 'Arsh'! In 'Soora-e-Younus' in the Holy Book, it is stated that:-

ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُدَبِّرُ الْاَمْرَ ط (يونس : ۳)

Then took over the Throne, managing the Affair.... **(10** : 3)

Talking of those endowed with 'Kashf' one can

say that their word has it's value.

إنَّ اللّٰهَ خَلَقَ آدَمَ عَلٰى صُوْرَتِهٖ ۔

"Verily, Allah created Adam according to His fashion."

Beware then that as the saying is, 'only a king knows the real worth of a king'. If you yourself were not a king in your own domain and if the Allah had not blessed you with a semblance of His mercy in you, you would never have got any where near to His 'Marafat'. Hence thank that Almighty King who has created you and crowned you with the kingship of your realm.

Your 'Arsh' is animal 'Rooh'. It's source is in the heart. Your 'Israfil' (The angel of the Day of Judgement) has been made by Allah of it. Your 'Kursi' has been constructed likewise of the thesaurus of thought. Eyes, ears etc and the 'Hawas', the sensory elements are like the angels. The brain is like a conopy. It's dome which has been made of your perceptive constituents is your sky. After clearning away all base concepts from your heart, it has been installed as the reigning king of all parts of your body. After having done so much for you, you were told to never even for a moment reglect yourself or your kingdom. Otherwise this neglect, is tantamount to the ignoring of the orders of Allah that will result in the serious jeopardy of your position before Him.

فَإنَّ اللّٰهَ خَلَقَ آدَمَ عَلٰى صُوْرَتِهٖ فَاعْرِفْ نَفْسَكَ يَا اِنْسَانُ تَعْرِفْ رَبَّكَ ۔

"Then Verily, Allah created Adam

according to His fashion. So know thyself
O man, thou will know thy Lord."

The concept of the kingdom of the man is derived in miniturisation from that of the Almighty's Kingship and Kingdom over the entire universe. In itself, this notion contains the emphasis on:-

(i) The 'Ilm' or knowledge of man's own 'Nafs' vis a vis the learning of the vital qualities and vocations of the different organs of his body which contstitute his kingdom.

(ii) The 'Ilm' of the 'Marafat' of Allah, His Kingdom vis a vis Allah's Beneficient attention towards His angels, in turn the angels's relationship, to each other and the exalted 'Arsh', the 'Heavens' and the 'Kursi' which is also a facet of unique knowledge of great merit.

Obviously, an astute person will never remain unmindful and careless of them, as against a negligent fool who will only reap the harvest of his wanton ignorance.

Some of the 'Naturalists' and the 'Astronomers' are unfortunately so ill-attained to their reliance on their limited education of the subject that as such they tend to culminate the eventual effect, the result of everything in the effects of the stars. Their fancy is so dogmatic, so pedestrian that in terms of this illusion their state can be compared to that of an ant crawling on a piece of paper which may give the impression that it is creating a black trace on it surface, as it is going along listlessly. The naturalists extend their fancy even further by simultaneously making believe that the

ant is also creating decorative marks on the paper, to boot.

The obvious fallacy lies in their creed carried too far that all human beings are irrevocably influenced by the stars irrespective of all other facts. The antonym of fact is fancy or farce. Then astrologers easily forget that these stars too are in obedience to the angels, as ordained by the Allah, the Supreme Master of the skies and the stars and of all that is in this universe. Their grasp is limited to the material things only. They are complete novices in the spiritual field which is superior to all physical worldly considerations. The stars of Alam-e-Jismani' have less brilliance than the resplendent limelight of the 'Alam-e-Roohani'. They know not that the 'Rooh' rules over the body. It's reverse is not true. They are proud of their 'know how' and knowledge but in their profanity they remain devoid of the blessings of the path of the spiritual galaxy of the 'Rooh' where many a luminous star of vivid the 'Batin' marks a milestone in the course of Allah and the 'Meraj' (The glory of the ascending heights to the path of Allah, as bestowed on the Holy Prophet (peace and blessings of Allah be upon Him). He has accordingly proclaimed in the Holy Book.

وَكَذٰلِكَ نُرِىْٓ اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ ....

(الانعام : ٧٥)

And thus we show Abraham the kingdom
of the heavens and the earth.... (**6** : 75)

The Prophet Abraham (peace of Allah be upon him) exclaimed in reply.

اِنِّیْ وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ ....

(الانعام : ۷۹)

I turn my face to Him who originated the heavens and the earth.... (6 : 79)

The Holy Prophet (peace and the blessings of Allah be upon him) has also said

اِنَّ لِلّٰهِ سَبْعِیْنَ اَلْفَ حِجَابٍ مِّنْ نُوْرٍ لَوْ کَشَفَهَا لَاَحْرَقَتْ سُبُحَاتُ وَجْهِهٖ کُلَّ مَنْ اَدْرَکَ بَصَرُهٗ ۔

"Verily, there are seventy thousand curtains of pure light for Allah. If He had unveiled it, the rays of His Countenance would have burnt every one who looked towards Him."

People of the 'Ilm-ul-Tib' (the learning or education of the medicine) have likewise based much of their practice similarly on the hot or cold effect of things. It has assisted them to an extent in the prosecution of their profession.

The redeeming quality of the Creator in making the sun bright and hot, the Saturn dry and cold and Mercury even more hot is not without it's purpose. The poor astrologer, in his astronomical clairvoyance could, however not phathom the ingenuity of their Creator in positioning the sun nearest to the earth, or the variations of the day and night or for that matter the humble obedience in duty of all stars and constellations in the sky to His Supreme Will. He has omitted to give credence to their spiritual virtue vis-a-vis their physical

existence and believed properties. Only if he knew that all these stars in the hemisphere are subjugated and subservient to the will and command of Allah. He would then not have believed so much in their physical aspect, blindly.

اَلشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ○ (الرّحمٰن : ٥)

The sun and the moon are to a reckoning.
(**55** : 5)

وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُوْمُ مُسَخَّرٰتٍ بِاَمْرِهٖ ط
(الاعراف : ٥٤)

And the sun, the moon and the stars are subjected to His command.... (**7** : 54)

"That thing is considered subjugated which is harnessed and put under control and made to work. Like the human organs do for man. Each one of them have been assigned."

The stars too are servants of Allah, fulfilling his commands. In the same manner as the brain directs the other organs of the human body to act in conjugation with the discerning faculties endowed by Him to man. The stars also remain occupied in their stipulated performance through the angels assigned by the Allah to this effect, performing the role of their directors and prime-movers. In fact these angels are the living heralders of many a thing in their stipulated spheres.

The ostenisible cause and its effect i.e. the result matters only so much. The unqualified coincidences

are all there to make people believe in things to the extent that their position can be compared to the legendary blind man who groped about the figure of an elephant part by part and rather than think of the whole gave each one of them a different name based on erroneous judgement. The same applies to this 'Nujoomi', the clairovoyant who similarly falaciously considers a slave a master, the king. This very thing is lucidly depicted in 'Soora-e-In'aam' in the Holy Book.

لَآ اُحِبُّ الْاٰفِلِيْنَ ۝ (الانعام : ٧٦)

'I do not love the setters.' (**6** : 76)

"The moon and the sun are conjectured to be the Allah by the ignorant. The commanded are called the commanders till the sanity prevails."

There are twelve 'Burroj' i.e. mounts in the celestial sphere (The 'Arsh'). It can be compared to a lofty king sitting within his glorious chamber de grace with his 'Wazir'. Around him, in vantage-ground are sitting the elite assistants of the 'Wazir' in twelve distinguished heavens of peace, each having a door. Seven obedient but agile horsemen are hovering around each door at the beck and call of the assistants of the 'Wazir' listening carefully to the summons received. For their immediate implementation there are four footmen standing at some little distance from these horsemen, ready with their 'Kummands' i.e. lassoes attentively watching these horsemen thus fulfilling the instructions received by roping a certain group of people in and producing them before the 'high command'. Then they are either punished or rewarded.

Accordingly the 'Arsh' is the abode of distinction of the distinguished Minister in charge of affairs i.e. the favourite angel in the high heaven. This is in contradistinction to the mounts in the hemisphere of the stars as envisaged by an astrologer or an astromoner. These clairvoyants assign different meanings to the different positions of the pawns and the paraphernalia on the chess board of the sky in the same manner as a 'Tabib' or a physician deciphers the different ailments by different symptoms.

ذٰلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ ط (النجم : ٣٠)

That is their total attainment of knowledge.... (53 : 30)

However when Allah's mercy overtakes such a sick person, the above mentioned attendents attend to him, as stated and he is saved. The path of a prophet is star-studded in the same fashion and the 'Vali' too performs miracles, in his cure.

اِنَّ الْبَلَاءَ مَوَكَّلٌ بِالْاَنْبِيَاءِ ثُمَّ الْاَوْلِيَاءِ ثُمَّ الْاَمْثَلُ فَا الْاَمْثَلُ

مَرِضْتُ فَلَمْ تَعِدْنِیْ ۔

"Verily, trial is put to the Prophets, then to the Protecting Friends then the similars and the likes. So when I am indisposed. Do not ask for my health."

We also see some people who look very sick but are not sick. Actually they are the people who have been reduced to such a state due to the love of Allah, whom they adore so much that they look ill. Indeed love is so self consuming!

Now you should understand the meanings of the terms 'Subhan Allah' (Allah be praised), 'Alhamdu Li llah' (with the Beneficence of Allah), 'La Ilah-ha-Illullah' (There is no Allah but the Allah Himself) and 'Allah ho Akbar' (Allah is Great) because they are inseparable conjuncts of the 'Marafat' of Allah.

In derivation, when you come to recognise yourself i.e. in the piety and virtue in you, you get to know the supreme piety and virtuousness par excellence of Allah and thereby understand 'Subhan Allah'. When you become cognizant of the Kingship of Allah by dint of being the king of your own domain and assimilate the truth of the grand Supremacy of Allah on the universe since everything is subservient to Him. Only then you can consider that you have come to understand the meaning of 'Alhamdo Lillah'. Verily, all Praise and thanks - giving is due to Him and Him only.

Now, last but not the least, you have to understand what the meaning of 'Allah o Akbar' is. It does not simply mean 'Allah is Great'. It means far far more than that. It does not just mean that He is greater than others. He is the Greatest of all. Yet, no comparison can be drawn between Him and anybody else, at all. He is above and beyond all comprehension. He is Infinitely Supreme. He surpasses and encompasses everything. He is Omnipotent, Omniscient, Omnipresent and the Most Beneficient! We come to know of Him and His many unique and splendid qualities and powers from His creative genius and His Holy Names. So great and without paralled is He that we can not possibly ever be able to describe him or enumerate His Blessings.

God forbid, the piety of Allah is not like the piety of man. It just can not be. It is we, who can not find words to,in the least describe His great attributes, and in doing so ascribe words or exspressions to HIm which are just not adequate since He is the Creator of all His 'Makhlooq (i.e. of what He has created). So how can they be like them. In the same way, Allah forgives us, when we draw a comparison between the kingdom of man over which he rules and the Kingdom of Allah over which His Reign is manifest, we do not mean that they are similar. It just shows how inapt we are. How helpless man is and how Glorious is Allah! For instance if a child asks us about the charm of ruling over a state and to make him understand we reply that the same as you find in playing with your bat and ball, you can appreciate how near or far we are from the truth. We have said so before and we reiterate that only Allah knows Allah in toto and no one else. The best course to adopt for man under the circumstances is to:-

(i) Get absorbed in the search of His 'Marafat' to the best of his capability.

(ii) To concentrate on His beneficience and look for His 'Noor', His 'Jamal', His 'Qudrat' in His qualities and creations.

(iii) To be thankful to Him for His kindness

(iv) To worship him with every fibre of heart and soul.

(v) To obey HIs commandments.

We have all come from Him and to Him shall we return.

اِلَيْهِ الْمَرْجِعُ وَ الْمَصِيْرُ ۔

"To him is our Return and the Last Resort."

The more you love Him, revere him, worship Him the more you will be blessed. He likes those who are sincere, devoted, humble, loving and grateful. Such noble conduct is sure to be rewarded.

اَنَا بُدُّكَ اللَّازِمُ فَالْزِمْ بُدَّكَ ۔

"I am your necessary inevitability so hold finely your inevitability."

His 'Zikr', His remembrance from the core of the heart can only be fortified by detaching all desires from one's soul, giving up vile deeds and by getting fully submerged in His worship. A sincere heart is peaceful and clean. The grandeur of a 'Momin' lies in it.

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ٥ (المؤمنون : ١)

The Believers have succeeded. (**23** : 1)

Allah has also specified that:-

قَدْ اَفْلَحَ مَنْ تَزَكّٰى ٥ وَ ذَكَرَاسْمَ رَبِّهٖ فَصَلّٰى ٥

(الاعلیٰ : ١٤، ١٥)

Surely successful is he who purifies himself, and mentions the Name of his Lord, and prays. (**87** : 14,15)

One has to lead a life in this world. Hence, it can be said that man can not possibly be praying all the time. The broad term 'Khawhish' or desire is also relevant, in so much that one can not forego every

desire. If one does not eat, he will die. Man can also not refrain from marital conjugation or else the human race will cease to flourish. Thence forth the 'Shariat' the code of the Faith is the best guide for man. The base wishes, greed and other petty, mundane, vile, churlish desires should be discarded. Those who break the barriers set forth by the 'Shariat' meet their own doom.

وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَقَدْ ظَلَمَ نَفْسَهٗ ط (الطلاق : ١)

He who trespasses Allah's bounds, does wrong to himself.... (**65** : 1)

Seven principal causes have been enumerated about those who declare 'Mubah' to be 'Ghair Mubah' i.e. the invalid is considered valid and permissible by them.

(i) There is a school of thought prevalent which does not believe in Allah. Ostensibly it tries to look for Him but when it does not find or recognise Him, it gives the search up. Their believers start pinning their faith in the stars and the like and consider the man's creation by what they term as a natural phenomenon etc. Their theories and superstitions are self created. It is like a person who writes a good letter then makes believe and says that it got self created. How can that be? How can its authors 'Ilm', intent and 'Qudrat', competence be ignored?

(ii) The second cause is the 'Jahalat' or stupidity of these people . If one were to follow them, one would be made to think that this world happened to come in to being some how. And that it is what it is. That there is nothing after it.

As if all life is without a purpose.

If these people were to look within their self and concentrate, they would perhaps come nearer the truth. The man has both, body and the soul. The body may perish but the soul never dies. There is an accountability of deeds done in this world. There is a hereafter.

(iii) Then there are those who profess to believe in Allah but do not know the meaning of 'Shariat'. In their inverse reasoning they say 'what need has Allah of our 'Ibadat', of our worship? How, (Allah forbid) do our vices affect Him as He is above them, immune to them all, since He is the Lord, He is the King? According to them the good, the 'Ibadat' and the evil deeds are all at par and valueless. They do not ponder over the Qur'an. It says:-

وَمَنْ تَزَكَّى فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ ﴿فاطر : ١٨﴾

And whoso purifies himself, purifies himself for his on sake.... (**35** : 18)

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ﴿العنكبوت : ٦﴾

And whoso struggles, he struggles only for himself.... (**29** : 6)

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ.... ﴿حمٓ السّجدة : ٤٦﴾

Whoso acts right, it is for himself.... (**41** : 46)

The follower of these misguided people, this wretch does not realise that the 'Shariat' is the code of conduct of the Faith 'Shariat' is thus to be followed as per approved behaviour, for the

Allah and not for his own self. Such a person is so fantastic that if he is sick, he will not follow the 'preventions' prescribed by the physician and wantonly does those things specifically prevented by the doctor, in his interest. He would insist on doing what the doctor has particularly forbidden. Such a diabetic patient would eat sweet things and say 'Why should I follow physician? What does he stand to lose if I do not follow him and take sweet things? Surely, the 'Tabib', the doctor is not the person who will suffer. It is the patient who would die. The 'prevention' of bad deeds purifies the soul.

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝ (الشّعرآء : ٨٩)

Except for him who comes to Allah with a sincere heart. (26 : 89)

(iv) In their ignorance and stupidity they also advance the argument that the 'Shariyat' stipulates that the desire, anger and deception etc. should be eliminated from the heart which is not possible. They misunderstand and misconstrue things. The 'Shariyat' has not forbidden these things as such but has laid stress on disciplining them, in curbing them lest these traits should get out of control, beyond civilised rational behaviour. The evil begets evil. It's harmful effect would be felt by the evil doer. The major vices in man will take him straight to Hell. If the sense of decency be predominant in man, Allah the Merciful might forgive his minor vices. Let us assert what is

good and ban what is bad. They Holy Prophet (peace and the blessings of Allah be upon him) has said:

اَغضِبُ بِمَا یغضِبُ البَشرُ ۔

"I also feel angry like other human beings, sometimes."

And Allah has ordained:-

وَ الکٰظِمِینَ الغَیْظَ.... (ال عمرٰن : ۱۳۴)

And restrain rage.... (3 : 134)

Allah has praised the man who tries to control his anger.

(v) The fifth speciality of these misguided people is that they state that 'Allah is 'Rahim o Karim', Merciful and Forgiver of Sins. He will forgive us", although they should also remember that whereas He is Merciful, He is also 'Shadidul Iqab' i.e. He also punishes severely. They do not take into consideration that many of His 'Makhlooq', i.e. many people suffer from ailments, hunger and various dire predicaments due to their own follies. They do not see that unless people work for their living, whether in trade or in agriculture, they will live from hand to mouth.

Such fallacious thinking is like living in a fool's paradise. Indeed, Allah is 'Khairur Raziqeen', The Best Provider of 'Rizq', the subsistenance but man must try to earn his living.

وَمَا مِنْ دَآبَّةٍ فِى الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا.... (هود : ٦)

No creature is there in the earth, but its provision is upon Allah.... (**11** : 6)

The effort to work for his living for man is the same as one's endeavour to do good for the good of the hereafter.

وَاَنْ لَّيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى ○ (النّجم : ٣٩)

That a man shall have only what he strives for. (**53** : 39)

They befool only themselves by such superfluous thoughts. They talk of the Beneficience and the Forgiveness of Allah but do Satanic deeds. Such hypocrisy is untenable.

(vi) The arrogance of 'Jihalat' i.e. the stupidity of this sect is such that they go to the extent that they claim that their Deen, their Faith is strong as 'Qilteen' (A crystal measure whose details can be seen in the books of the 'Fiqa' i.e. in the religious jurisprudence) which can not be polluted by any vices. Their self centeredness and conceit is so deep and shallow that if they are rebutted by any one, they become his enemy for the life time. On the other hand they hanker after a morsel of food, right to the end of their life.

These people are not even in their infancy, in this regard. They have no knowledge of the

'Qilteen'. They do not have the status. They should refrain from living in such fanciful belief that they have attained that stature where 'Gunah' or a sin can not harm them. Even if a person be above enmity, anger, desire and duplicity, still such a claim is 'Batil', totally baseless. Such utopian thinking does not raise them above those who are humble worshippers of Allah, and guard their 'Nafse Saleh', clean soul all the time, yet living in mortal fear of Allah lest any act of theirs should per chance invoke His unhappiness.

The right is right and the wrong is wrong. There never was and there is no justification to its contrary. The Holy Prophet (peace and the blessings of Allah be upon him) was a living example of all that was the best concievable in man. If, on the contrary these wretched people think that they are not affected in the least if they take wine out golden casks, they are in grave error and are sadly mistaken.

The saints, the venerated in the 'Deen' know fully well that the first essential difference between man and the animal is that the man rises above the status of the animal by overcoming the desires of the evil. The 'Nafse Balil', the evil doing 'Batin' is very misleading, wily and treacherous. It provokes man to become vain, boastful and proud.

Man should therefore know that if he is acting in conformity with 'Shariat', he is on the right course. Vice versa he is not. To be devilish in

deeds and a claimant of 'Vilayat' is Satanic in design and self contradictory.

(vii) The source of the seventh cause is more on account of negligence and desire of the first order than owing to ignorance, although it verges on stupidity. This happens when they get influenced and impressed by impostors who don the dress of the Soofi's try to immitate them in their style but like wolves in sheep's clothing defile everything good, follow the devil by giving different explanations for it, acting with a self-assumed licence to behave lasciviously without any let up or hinderance, misbehaving in many ways and mischief mongering in public. Such are these devil's disciples about whom the Holy Book says:-

اِنَّا جَعَلْنَا عَلٰی قُلُوْبِهِمْ اَکِنَّةً اَنْ یَّفْقَهُوْهُ وَ فِیْۤ اٰذَانِهِمْ وَقْرًا ط

(الکهف : ٥٧)

We have put veils on their hearts and heaviness in their ears, lest they understand it.... (**18** : 57)

And further added:

وَ اِنْ تَدْعُهُمْ اِلَی الْهُدٰی فَلَنْ یَّهْتَدُوْۤا اِذًا اَبَدًا ○

(الکهف : ٥٧)

So if thou callest them to the guidance, even then they will not be guided ever. (**18** : 57)

For this reason, such people should be dealt with very firmly. No nuisance should be tolerated from

them. Discussion and dialogue serve no purpose with them. Their calling the immoral the moral and the vice versa does not alter the truth. They are ignorant of their own self, of their Creator and are unaware of the 'Shariayat'. Whatever the case may be, their acts are such that they do not conform to any ethical or moral laws or tenets of decent and civilised conduct. Sometimes they act naively and ask things in answer. They are like the enigmatic persons who go to a doctor and say that they are sick but when the doctor enquires of them of what is wrong with them, they do not tell him the symptoms. How can he treat them if he is not told the symptoms of their malady?

Let such people indulge in their wanton follies and remain sunk in the labyrinth of their charade. After all they are the servants and He is the Lord and Master. Nothing is hidden from Him. He knows how best to deal with them!

THE 'MA'RAFAT' (COGNIZANCE) OF THE WORLD

Dear friend, This world is a path on which the man travels on his journey onwards to the next. At times it is compared to an oasis at the end, and foot hold of a vast desert of the 'Marafat'. This 'Dunya' i.e. this world - and the 'Akharat', the next one the 'Hereafter' are two conditions. One state pertains to the man's life and times, (which is so near to him) till before his death. The hereafter starts after his death. This world is for man to prepare for the 'Akhirat'. The purpose of this life is the collect a treasure of good deeds as his earnings of his sojourn here which will stand him in good stead in the hereafter. Although man has been created rather weak and incomplete in his genesis, he has been simultaneously blessed with such genius that by following the dictates of Allah he may be in a position to achieve the 'Kamal' i.e. excellence, acquire angelic qualities and see the Glories of his Allah. This is the sum total of his existence. This is the promised 'Paradise'.

The key to His 'Marafat' lies in man's gratitude for His great kindness to him and in the appreciation of His innumerable bounties and in the cognizance of picturesque beauty of His creations. Man's 'Hawas', (his senses of perception) make him taste and relish the ravishing things produced by him; see the unique

splendour of immense beauty, spread all around him in nature. His ears make him appreciate soothing sounds and music, his hands make him feel the warmth of loving touch etc. As long as man is alive he can enjoy all this and be grateful. When he dies he loses the freely rendered services of these intelligence agents which remain no more.

Therefore the man needs two things in life.

(i) To protect his heart from those things that kill his heart. He should provide its food.

(ii) To protect his body from the damaging effects of those things that kill it. He should likewise provide it its food.

In our discourse earlier we have established that the food of the heart is the love and the 'Marafat' of Allah which is based on the dictum that the food of each thing is what it really likes and yearns to have based on his internal, natural characteristics to this effect. It must also be nourishing and sustaining. For that matter even the body's care is also for the sake of the heart. For, the body will ultimately perish but the heart will live. A simple example can be given in this regard viz the body is for the heart, as a camel is for the 'Haji' (One who performs Haj, on pilgrimage to the 'Holy Ka'ba', the House of Allah) in the path of Allah. He rides it and reaches the 'Khana-e-Kaaba'. The reverse of it is not true i.e. the 'Haji', the pilgrim is not for the camel but the camel is for the 'Haji'. Naturally, the 'Haji' will feed the camel till it reaches the Khana-e-Kaaba. Any let up or delay, any neglect on his part on this account will be damaging to his objective.

Analysing the matter further, the human body requires three things.

a) Food
b) Clothes
c) House or Shelter.

In other words eating requires food, draping needs clothes, the house is that place of sanctuary where it may remain sheltered from the on onslaughts of the heat and cold etc so that the body may remain protected of the causes of his death.

In short, these three things are the basis, the elementary pre-requisetes of the body i.e. of his physical existence.

However, if the man overeats he may die. The desire of the house and the clothes has also been implanted in the man for his subsistence. The excessive demand of this nature may be harmful.

Here, the ration, the common sense comes to his rescue and prevents him from over indulgence in these demands of the body. Summun bonum, what supervenes them is the heart. It's food is noble. The more food the heart gets, the better it is for the soul. With the result that a heart nourishes well, with the love and the quest of Allah finds it's niche and rides the body like a knight-rider who has the reins of its mount in its hand. So pay heed my friend and do not let its reins get loose. When you are fully in control the body's lust, the greed and malfeasance of the unholy and the misleading urges will be curbed.

The world comprises three principal categories

of things, viz.

i) Those things that are found on the earth like vegetation of all kinds, mines and animals etc. The land's surface in itself forms the basis of human residence, agriculture etc.

ii) The minerals like iron, steel, bronze etc. are used for making implements, tools and other apparatus required by man for various purposes.

iii) The man rides the animals and eats their flesh and maintains his existence by eating other articles of food also.

There are many other complexities. It is pity that in his daily labour he keeps his hand and feet and above all his heart busy int them, as the total preoccupation of his heart as such can be very harmful indeed. It can lead to the heart's demise due to forgetfulness of its true purpose and in its involvement in worldly greed, backbiting, anger and like evil pursuits.

Likewise three professions i.e. those of the goldsmith, weaving and that of architecture are also of paramount importance. These vocations are not only interrelated with each other in some form or the other, but are also actively associated with their subsidiary trades. Like the cotton pickers, pick the cotton flowers ex the cotton plantations. It's casters sift the fluff, the cotton spinners spin them into threads and ultimately the cotton weavers loom and weave them into different kinds of fabrics. These clothes are then stitched and tailored. The ironsmith makes the tools

with which the tailoring, stitching and sewing is performed. In this manner people of different vocations work with each other.

Each is dependent on the other. Naturally, complications and professional jealousies set in. The tailor virtually becomes reliant on the weaver for the woven material and on the spinner, who spins it with his mechanical devices fabricated in turn by a carpenter or an ironsmith, while he himself also requires his own tools and apparatus to tailor, for which again the ironsmith's services are required. This complex system of give and take results in complications and rivalries, for which three principal things inter alia other factors which bear on the issue are vital.

(i) Political viz tactical acumen and statesmanship.
(ii) The 'monitoring gear' and the government.
(iii) 'Ilm-e-Fiqah'. The code of conduct as per the laid down rules and regulations, in religion.

In final analysis, this infrastructure is for the realisation and the accomplishment of the aforesaid three pre-requisites of man viz the food, the clothing and the house or the place of residence of man. The rest follow them. These basic requirements of man pertain to his body. The body, in turn is for the heart, the soul. The soul has to mount the body like the Haji has to ride the camel to reach the 'Ka'aba' (The House of Allah in Makkah). In man's case his goal is synonimous to it i.e. to achieve the target of the 'Marafat' of Allah. Instead of keeping his goal of reaching the 'Khana-e-Ka'ba' in mind, if the aforementioned 'Haji' wastes his time enroute on tending to and taking care of the camel all along, he

has only himself to blame for his gross negligence. Dear friend, learn a lesson from it. Do not get involved in worldly affairs at the cost of the real aim of life. The time wasted in the world in idle occupations of life will cost you dearly. Remember that this journey of life is actually a journey towards 'Akhirat'. The charisma of this world is very alluring. Do not be taken in. Rise above the temptations of life. The Holy Prophet (peace and the blessings of Allah be upon him) has rightly stated that "the world is a greater magician than the 'Haroot and Maroot" (the famous legendary magician demons). The status can be summed up as under.

(i) The first spell of magic cast by this world on you is that it makes you feel that this world and all its fascinations are there to stay all the time, whereas in fact the reverse is the case. The time is fleeting, marching onwords continuously, though rather languidly as you lose count of time in its happy moments. The passing time, its tread in the world is like a shadow. It always looks dormant like a shadow which looks still. You come to realise later that the shadow is no more where it was, to wit, it has shifted and moved away slowly and impreceptibly from its original position.

Indeed, the world is in motion. Time and tide wait for none. Hence beware and do not let grass grow under your feet. A moment gained is not lost but a moment lost is never gained. As it is, life is short. So why not make the most of it.

(ii) The second instance of the magic of this world is that it treats you as a cherished friend on

whom it pretends to lavish its souvenirs of worldly love and bonhomy, as if like a faithful comrade it will always remain with you. It tries to enamour you by every enticing guile at its command into making you bank on it, that you are the only most adored object of its attention. But later when it leaves you in lurch, you are jilted and lost. You get a shock of your life. What happens is that like a beautiful woman of wayward nature, it leaves you suddenly, weaves its silken fetters on some one else, takes such easy preys to her perilous parlour and makes him taste of death and desolation.

It is stated that once Prophet, Isa, the Holy Christ (peace of Allah be upon him), saw such an oft-married woman in the state of 'Kashf' and asked her how many husbands had she wedded? She replied that she had lost count. He enquired of her again. Did they die or you obtained divorce from them? She reverted back with the answer that she had killed them all! He could not help but remark, on hearing this woeful reply that "Pity be on the people who fell into your spell. Saw what had happened to their predecessors yet they walked into your spell of beauty, to death and did not learn a lesson in time."

اَللّٰهُمَّ اعْصِمْنَا مِنْ سِحْرِ ها ـ

O God! Protect me from her magic!

(iii) The third example in this context is that of an

elderly woman who covers her face with an appealing veil, decks herself with gorgeous garments, decorates her profile in flamboyant fashion and puts on rare invaluable jewellery so that whoever casts an eye on her may fall in love with her straight away.

This is how the world behaves with man, it tries to cast such a spell on him with its charming beauty and raptures that he may get out of his wits and get stupefied by its amours.

It casts asunder all thoughts and considerations of its arduousness. Man forgets that life is hard and earnest. Sometimes he realises it too late. It is such a rude shock to him when the old lady masquerading as a femme fatalle removes her veil and he sees a hideous face instead. The Holy Prophet (peace and the blessings of Allah be upon him) has said that on the Day of Judgement, the angels will present this world in the shape of an ugly old woman for all to behold and learn a lesson. Her eyes will be green and she will have uncouth protruding teeth. People will see her and exclaim "God forbid. Who is this black faced ugly woman?" The angels will answer, "This is the same world symbolised for you which you liked so much, for which you used to be jealous and quarrel with each other." Then this world, will be thrown in to Hell. The Hell will ask God "Where are my friends"? Then they will also be thrown into it.

(iv) The fourth example is that if someone were to try and calculate the period of time that has elapsed since the evolution of universe; the period when this universe was non existent and the time period that is left from now on to its end, he will find that doing so is impossible and even to think of doing so is crossing the bounds of sanity. Simply, all that one knows is that his world is 'from the cradle to the grave' i.e the cradle is the beginning of his journey through life, through this world and the grave is its end. There are a few halts in between, one can say, comprising the years, the months, the days and finally the breaths he takes. Some body covers a long distance and somebody small. Whether long or small the man's world, his life span is short but he forgets this important point completely. He lives here as if he is going to live for ever. How ironical, that although he is not sure even of his next breath, he plans for things for the next ten years to come so that he may not feel their want or fall short of them. He may not live to see that day!

(v) Over indulgence in the pleasures of life is as damaging for the 'Akhirat' of man as overeating is for a greedy glutton. A glutton pounces on rich, sweet or hot, spicy, greasy food and devours it licentiously not caring about the consequences of burdening his stomach with such heavy stuff and nonsense. With the result that he starts vomiting and having loose motions. For momentary taste and pleasure, his excessiveness puts him to such indignity, suffering and shame. Even the excreta he emits

after such a wild course is sickening and abnoxious. It has therefore been observed that the more one indulges in the lust and lasciviousness in this world the more he is degraded in the hereafter. At the final hour in the last spasms of his breath the more the man measures money, gold, silver, garden, servants and maids in his harem the more severe will be his pangs of separation from them. On the contrary a poor man will have no regrets. Such pangs of pain only add to his already deteriorating condition culminating in his 'Azab' i.e the retribution of his evil deeds.

(vi) Another extraordinary factor of life is that the affairs of this world have an imminence about them. They look like normal chores, routine and not difficult. Oblivious of all other concepts and considerations man becomes totally absorbed in them. He does not realise that there are wheels within wheels and wheels therein. One thing leads to an other, resultantly all his life is wasted. The Prophet Isa, the Holy Christ (peace of Allah be upon him), has said that the seeker of this world is like that man who has his lips attached to the shore of the sea and he is eagerly absorbed in quenching his thirst from it unabatedly. His thirst seems to increase. The more he drinks the more he desires to do so. Ultimately he dies in this useless pursuit, yet unsatiated. Such is the 'La'anat', the curse of the lust. The Holy Prophet (peace and the blessings of Allah be upon him) has remarked about such a person that "it is not possible that he may be soiled in water and not get wet."

Such a person of this kind, who has such a pronounced craze for this world will definitely be sullied by it."

(vii) The seventh example about this world is like that of a guest who goes to a host who is very wealthy and is in the habit of lavishly treating his guests who come to him in large members due to the quality of the reception. He serves them with sumptuous food in gold and silver receptacles of exquisite design and decor in the aromatic atmosphere of ebony and amber afire in silver stove. A sensible guest who happens to understand his nature partakes of it thankfully, adds a little perfume of his own to it and takes his leave of the host gracefully, to their mutual satisfaction.

On the other hand the greedy guest tries to rob his worthy host of his valuable belongings, after his hospitality and in the process gets nabbed and disgraced by his assistants. The human lust and it's depraved desires are lecherous.

In this journey through the world, one's own rightfully acquired possessions are his own true belongings which he can carry with him as his baggage. In this 'caravan sarai' he can only benefit from the valid and the veritable. The avarice will do him no good.

(viii) The next example of the world i.e. of it's engaging nature is such that man gets lost in it. So much so that he forgets the 'Akhirat', the hereafter completely. For instance a group of people board a ship. They reach an island

enroute where they stop for a while for a short respite, general cleanliness and to make ablutions. The captain announces that the ship has to depart soon hence they should attend to all their needs quickly and reboard the craft quickly. The sensible of them do so expeditiously whereas the other group of the indolent scatter here and there, go out of sight seeing unnecessarily, enjoying the scenic beauty of the place, its flora and fauna and colourful sea shells. When they return, they find that the comfortable places on the vessel have all been taken. Therefore they have to sit in dark and dingy nooks. The next party of people who come after them bring a heavy load of these conches with them. They got worse places than their predecessors due to their similar wasteful excursions. They get so confounded that they hardly find any place to sit on board. In addition, they have to carry the load of these beautiful shells tied around their necks. After two days these shells turn black and start stinking. What is worse that for want of space they can not even dispel this burden. Equally heavy is their shame and repentence. The last group of idlers get so engrossed in the island's explorations that in their vagaries they completely fail to take notice of the captain's call for quick assembly, miss their ship and die in the wilderness.

In nutshell, the first group of them is like that of the Muslims and the last of them that of the 'Kafirs' (Idolaters). These misguided people are like those people who have forgotten Allah, His Holy Prophet

(peace and blessings of Allah be upon him) and the Day of the Judgement.

استحبوا الحياة الدنيا على الآخرة -

"They have profaned the love of the world as against the Hereafter."

The intermediary two groups are the sinners who erred against their better judgement and prescribed course of behaviour. They suffer in this world and the Hereafter. Allah punishes them for their misdeeds.

Beware that all this is not the condemnation of the world, as such. After all the world has been created by Allah, hence it can not be without purpose. All things in this world are not bad. For instance the 'Ilm' in itself and the 'Amal' (performance as per prescribed conduct) are two virtues of significance in their own right. So much so, that both of them are ostensibly in this world, but will actually accompany the man to the 'Akhirat'. For example the 'Ilm' of the 'Marafat of Allah' and its prosecution is the culmination of man's existence. The 'Amal', his conduct and his good deeds have their own positive lasting effect viz the consequent purity and piety of the soul which comes of discarding of the evil and the nourishment of the 'Rooh' by devoted worship of Allah. The constant rememberence of Allah i.e. His perpetual 'Zikr' is the ever lasting reward of man.

وَالْبَقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ .... (الكهف : ٤٦)

But the lasting deeds of righteousness are

better in reward with thy Lord.... (**18** : 46)

The lusciousness, the delight of the 'Zikr' i.e. the remembrance of Allah is exquisite. We worship Him and enjoy its enchantment in this world but actually it does not pertain to it. It is the blessing of the hereafter. There is a joy of this world which expires as soon as the man dies. But the delight of His love and His worship lives forever. The Holy Prophet (peace and blessings of Allah be upon him) has said:-

الدنيا ملعونة وملعون مافيها الاذكر الله وما والاه -

> "The world and its worldly assets are anathematical. But those things which aid and assist a person in remembering the God are blessed."

This treatise on the world and its many traits is hitherto sufficient for the purpose of the present discourse. It's corollaries and other related matters will Inshallah be dicussed in due course.

AAKHIRAT: THE HEREAFTER

Remember, that unless you come to know the reality of the death, you will not be able to understand what 'Aakhirat' i.e the Hereafter means. The actuality of death in turn has a direct reference and bearing to life. The veracity of life lies in trying to comprehend the significance of 'Rooh' which in other words tantamounts to the knowledge of the 'Nafs'. To all intents and purposes the 'Rooh' and the 'Nafs' are synonimous. We have hitherto already arrived at the conclusion that the man has been created in the form of tea skeleton with its complete infrastructure and the 'Rooh', the soul. It is worth while reiterating that nitty gritty the 'Rooh' is the rider and the body is the mount on which it rides.

The 'Rooh' will be in Paradise or in 'Hell' according to its form, the worth, irrespective of the skeleton, the body. It will either be consecrated or condemned. The heart's happy assets invoked by the Divine favour on him without the 'Qalib', the body are called the 'Bahisht-e-Roohani' i.e the Paradise of the soul. The God's blessed man with such a 'Rooh' will be rewarded in the hereafter with beautiful palacious castles, gardens and the 'Hoors' i.e. the 'Hooris' (The untouched celestial fair maidens of ravishing beauty). In antithesis to it, the soul in throes of agony and suffering owing it's ill deeds without the 'Qalib', the body is termed as 'Atish-e-Roohoni' viz the 'Burning Rooh'. It's abode will be Hell. Thorny hedges and the scorpions will be his co-mates. Greater details on the

subject are available in this work's companion volume 'The Ahya-ul-Uloom'. Not many pecple know much about the 'Maut' or death, on which we have touched here people prefer to dwell more on the Hell and Heaven rather than on the subject of death. It has been stated in 'Hadith-e-Qudsi' that:-

اعدت لعبادی الصالحين ما لا عين رأت ولا اذن سمعت

ولا شكر على قلب بشر -

> "For My righteous Servants has been prepared (such joys) that have not been seen by any eye, nor heard by any ear, nor distilled in the heart of any human being."

Furthermore, there is a window open in the man's heart towards the celestial hemisphere through which it sees the mysteries of the unknown. It does not come to know of them by heresay but it actually views them and sees the state of the blessedness in the 'Akhirat' or that of being condemned in the hereafter. He discerns vividly the pronounced difference between the two conditions of being healthy or sick as a 'Tabib' or a physician will do. He becomes fully alive to the virtue of taking proper medicine in illness and in that of following the 'preventions' stipulated by the doctor, by desisting from those things which he has forbidden. This process is called the Sa'adat-e-Badan', the blessedness of the body. Vice versa, the over-indulgence like over-eating and paying no heed to his doctor is bad and is called the 'Shakawat-e-Badan' i.e. the illness of the body. The practical observation makes him behold clearly that the heart, the 'Rooh' of 'Adam'

the man has both, the virtue and vileness in it. The 'cure' to get the reward of virtuousness lies in the worship and the 'Marafat of Allah' while the curse, the venom of the vileness is contained in the stupidity of ignorance and in ignoble conduct. To acquire this knowledge is to acquire great wisdom. Many of the people who have themselves called the 'Ulema', the learned, are actually not only not learned in this knowledge but are also it's 'Munkars' or antilogists. Surely, knowing a thing makes one 'Alim' and not, no knowing it. Yet, there they are. They know of physical 'Badani 'Bahisht or Dozakh' i.e. physical Paradise or Hell, only. To them, Akhirat is confined to the heresay or in following the 'Oft-followed', blindly. Needless to add that we have penned down the facts in study and research of the subject based on sound arguments, in Arabic and else where.

We can under the circumstances only add that an intelligent and astute person whose 'Batin' or the soul is pure and unprejudiced will find the righteous path leading to the judgement of the hereafter in its nacent truth, unlike quite a few people, who are completely in the dark about it.

To understand the verity of 'Maut', the truth about death, you have to know in the first instance that the man has two kinds of 'Roohs, the souls. The 'Rooh-e-Haiwani means the physical, the animal 'Rooh'. The other is called the 'Rooh-e-Insani', which is like the soul of the angels in man. The source, the delta, the fountain of the animal soul is that lump of flesh called the 'Dil', the heart which is placed on the upper side of the man. It has the following distinct features:--

(i) It consists of delicately naive febricity of physical conjugation moderate nature.

(ii) This febricity or light feverishness which in its own genesis is rather moderate, emanates from the veins of the heart, reaches the brain and the other parts of the body.

(iii) It is pulsating.

In nutshell, this is the animal 'Rooh', the animal soul which is carrying and conducting the onus of the medium and movement. When it reaches the brain its warmth is reduced. It becomes clement. The eyes can see through it and the ears hear. It gradually extends to all 'Hawas' — sensations. The 'Rooh' can be compared to a lamp. When it reaches the house, the walls around where it is placed are lit up. In the same manner as this lamp enlightens the surroundings, the parts around it, in a house; Allah in His benign mercy confers 'Noor' i.e. light, the power to see in the eyes and the capability to hear in the ears by this 'Rooh' and all 'Hawas', the sensory organs are recapacitated.

On the other hand if some vein gets affected and becomes twisted or knotted, it is apt to get paralised, listless and dormant and the 'Tabib', the doctor tries his best to see that this knot opens up — is removed somehow. In other words the soul, the 'Rooh' is like the flame of the lamp, the heart is the wick and its food is the oil. Without the oil the lamp is dowsed. Without food i.e. the oil the moderate temperament of the 'Rooh' comes to a standstill and the animal dies.

If however, the oil be there but the wick may be

sucking much oil, it means that it has become defective and the stage may reach when it may not work at all. This is what finally happens to the heart i.e. it becomes incapable to accept and assimilate its food.

Likewise if the lamp is it with something, it will extinguish in toto, despite the presence of the wick and the oil. Similarly an animal dies when it is seriously wounded.

Let us take the example of the looking glass. As long as it remains neat and clean it accepts whatever is projected to it and mirrors it very satisfactorily. However, it can not do so when it becomes dirty and tarnished. The pictures and faces of things do not become in visible in it not because they are not there, but not because the mirror becomes too soiled and hence incapable to reflect images.

Likewise the capacity of the medium to enable it to stir and of the sensibilities of the limbs in the 'Rooh-e-Haiwani', the animal soul, (the animal 'Rooh') is on account of it's inherent natural temperament of moderation and also owing to it's fine, delicately naive febricity. But, as soon as this trait of the clement nature, it's temperance is lost, its forces which work as a 'prime mover' ceases to operate. Thus this unique blessing of Allah is forfeited. The animal organs stop functioning and the man is declared dead. The job of the Arch angel assigned by the Almighty Allah known to us as the 'Malaikul Maut' i.e. the 'Angel of Death' starts. The cognizance of such matters is best known to him. We know him by heresay as 'Malikul Maut' or the 'Angel of Death' but his real integrity is in the

knowledge of but a few.

The question of man's death is however different. In addition to the animal 'Rooh' described above he has another 'Rooh' also in him which is called 'Rooh-e-Insani', i.e. the man's 'Rooh' or his heart. This 'Rooh', unlike the aforementioned physical or organic soul in on a much higher plane. It does not accept division. It's importance and significance can be visualised by the fact that it can contain the 'Marafat' of Allah. Verily, Allah is also one and only. The division of His 'Marafat', God forbid, is therefore also thus not tenable. Hence the concept of His 'Marafat' to be considered circumscribed in any bodily form is tantamount to blasphemy.

Dear friend, If for the sake of argument we were to pre-suppose the presence of the wick, its flame and the light in man, then we would only be able to ascribe the physical components of the lamp viz its structure and the wick to the animal form, then too we will not be able to connote its light to it as such, in conformity with the 'Insani Rooh' i.e. the 'Rooh' of man. It is obvious, because the former is transient but the later is not i.e. the physical lamp's light is subject to the lamp. If the lamp is shattered, its light will be extinguished. But the man's real 'Rooh' is never extinguished or obviated although his animal 'Rooh' may perish. In a way the animal 'Rooh' in man is the mount of his real 'Rooh' on which it saddles and gallops. It is also, the wherewithal the apparatus for him to do so, to his benefit. Therefore when this mount perishes, the man loses its usage. Just as well, as in its absence he gains more confidence and becomes more independent and self reliant. It matters

the least to him specially when during this period the man has, worked so hard that he has already achieved some merit of reckoning and position of the noteworthy. To put a stamp of authority on this facturm de glory, the Holy Prophet (peace and blessings of Allah be upon him) has also said that "Death is a present, a boon for a 'Momin' (The man of faith, a Mussalman)."

The situation is similar to that of a hunter who is in the field with his hunting gear, the shooting paraphernalia. For the sake of argument if he succeeds in getting the game for which he has specifically come all the way but loses his gear, he is still better off. Alternatively, God forbid if he loses his hunting gear before he gets his prey, his condition would, as such, become virtually that of the game itself to his chagrin. There is a profound lesson in it for the sane. Such a man meets his Waterloo at his own hands. 'Azab-e-Qabr' or the retribution of the 'Akhirat' overtakes him. He suffers innumerable agonies.

One may be paralysed in certain limbs. His hands and feet may stop working. One should remember that he has just lost use of these instruments. What can't be cured must be endured. Hence, as long as the man, the master agent is there, alive, the importance of these organs is secondary. One's truth, the reality is therefore not in them, not in the back, stomach or in the head. For that matter, even if all the organs of man's frame, his body cease to work, desist from being his servants and they do not remain in his control yet his immanence is possible, as the animal 'Rooh' is not the same as the 'Insani Rooh'. There are however two aspects to it which need to be

re-emphasised viz:-

(i) In one kind of existence, the active participation of the body is essential. The hunger, thirst, the sleep etc are the phenomena that do not take place or function without the physical form but die when the man dies.

(ii) In the other existence, there is no existence of the body. This existence is the grand prix of Allah's 'Marafat', of the persuit for the 'Jamal-e-Ilahi', His superb splendour and Glory par excellence; beautiful, bewildering and so delightfully ravishing that bliss stands stupefied in its supreme ecstasy. These are the 'Baqiat-us-Salihat' of which Allah makes mention in the Holy Book. These 'eternal blessings of the blessed the ratified good' are an unparalelled reward of Allah, for which the human soul should remain ever gratified. His elite, the chosen have this quality the foremost in their 'Nafs' which automatically raises them to an ever ascending high pedestal. Vice versa, the neglect, the ignorance and the stupidity is the other side of it which tontamounts to the blightedness and the blindness of the soul.

مَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى وَ اَضَلُّ سَبِيْلًا ○

(بنی اسرائیل : ۷۲)

And whoso is blind in this (world) shall be blind in the Hereafter, and further astray from the way. **(17 : 72)**

"Obviously, unless you tend to make out the difference between these two kinds of souls in man, you will not be able to understand death."

The 'Rooh-e-Haiwani', the animal 'Rooh' or soul is in the order of the physical coarse, the crude being primarily concerned with the rather vaporous genetics, as described earlier. Bile, fibrosis and other excreta conjoin to form its compound. Their base elements are water, fire, dust and air. Hence the resultant uniformity or variation marked by their interaction is attributed to the relevant heat, cold, moisture and dryness. The 'Ilm-ul-Tib' or its follower viz the 'Tabib' or the doctor consequently remains fully alive to their significance. They however know not that in treating the body of their patients they are involuntarity trying to make the physical frame of the body fit to be ridden over by the 'Rooh-e-Insani', the man's soul. Angelic in nature, the 'Nafse Mutmainna', the refined soul of man has grand characteristics. Summum bonum, man's journey through life is not of his own volition. He is ordained to do so: to show his true worth on this path of pitfalls, and make it with flying colours to the goal post and get his reward of the hard toil and tribulations gallantly faced in this arduous passage by him. Allah says:-

قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًاج فَإِمَّا يَأْتِيَنَّكُمْ مِّنِّيْ هُدًى فَمَنْ تَبِعَ
هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُوْنَ O (البقره : ٣٨)

We said: 'get you down from here all together; there shall come to you guidance from Me; then whosoever follows My guidance, no fear shall be on them, nor shall they grieve. (**2** : 38)

God, the Merciful has also added:-

اِنِّيْ خَالِقٌ بَشَرًا مِّنْ طِيْنٍ O فَإِذَا سَوَّيْتُهٗ وَنَفَخْتُ فِيْهِ

مِنْ رُوْحِی.... (صٓ : ۷۱،۷۲)

I am going to create man from clay so when I have fashioned him and breathed into him (His) soul created by Me.

(**38** : 71, 72)

In this verse there is a subtle reference to the difference between these two 'Roohs', the two souls. One has been attributed to the dust and the word 'Sooyatan' has been used to impart the meaning of it's temperance in nature whereas 'Nafkhat fehe min Roohi' is a delicate pointer to 'His Own Self'. It is like making a torch of cotton wool to set it on fire to eradicate the germs of the disease.

The principal factor, it may be remembered, is the 'Shariat', (The ratified code of conduct of man) which acts as his guide, the moderator and the monitor. In final analysis, we come again to the same thing viz the essence of the existence of man being in his realization of his ownself to gain the 'Marafat' of Allah. 'Kama Murra' i.e. how to understand and recognise one's self is the key to how to try and obtain the 'Marafat' of Allah. In the same way, to understand the truth about these 'Arwah' these 'Roohs', these souls is to try to attain the 'Marafat' or knowledge of 'Aakhirat', the hereafter.

The basic foundation of the 'Deen', the Faith inter alia other pre-requisites lies in explicit faith in the Allah and His ordained 'Day of Judgement'. Therein lies a secret recondite in it's seclusion which we are not allowed to touch upon. Nor can it be understood or broached with facility as in it's deep depths lies hidden the 'Marafat-e-Haq' and the 'Aakhirat' i.e. the verity of the Most Supreme Lord and His promised 'Last Day'.

So, you may totally enter into and exhaust your wisdom in endeavouring to get it's 'Marafat'. It's research is so eerie, so uncanny, so intricate that it verges on the unfathomable to the extent that those who have heard the least about it were owe-struck, got stupefied and declined to accept even the alphas and omegas of it and exclaimed that it is impossible, based on impiety of thought and on an utterly unworthy excercise in futility. Neither the 'Hadith' nor the Holy Qur'an bears on the issue. Then how will you be able to dare to do so? That is why people just can not listen to it. The prophets have therefore stated.

كلموا الناس على قدر عقولهم -

> "Speak to the people according as to (the level of) their intelligence."

That is why some of the prophets were apprised by Allah, to not to touch upon those traits of God Almighty which the people may not be able to understand because when they will not be able to comprehend them they would decline to believe them, which would be injurious to them.

The truth about the real 'Rooh' of man has been discussed in detail. The 'animal Rooh' dies when the limbs of the body of man become inert and lifeless. The 'Rooh-e-Insani' remains manifest regardless. Therefore the terms resurrection of man, the 'Rose Hashr' (The Day of Judgement) and Rejuvenation, do not mean in derivation that "after 'nothingness' the man would be brought into existence as such, again. Therefore the terms resurrection of man, the 'Rose Hashr' (the Day of Judgement) and rejuvenation do not mean in derivation that "after nothingness" the

man would be brought into existence as such again. Rather it means that he will be given the form, the 'Qalib' a new, the way it was done formerly and then he would again he refurbished with the requisite characteristies and qualities. It would be very easy."

It is so, because the man was ordained to be created. There was also the question of the 'Rooh'. The 'Rooh' being manifest, the parts of the 'Qalib' the man's infrastructure being there in their proper places, their unification would be easier than their reinvention. This is from our i.e. the man's perspective. God is over and above all considerations of expediency. He can do, and does whatever He likes and considers the best. It is simply a matter of His 'Qudrat' i.e. His Supreme Power and Will.

Also, as the soul is the mount of the body, if the mount changes, the 'sawar', the rider the 'Rooh' will remain the same. Hence the endowment of the first form to man is not necessary in the hereafter. Besides, right from childhood to man's old age the physiognomy of man keeps on undergoing gradual change but his real 'Rooh' remains the same throughout.

This thinking was strongly opposed by its opponents. It was argued that the same body that the man had in this world would be given to him in the next world. The bitter antagonists went to the extent to question that if a man was to eat another man and their human parts got amalgemated then to whom and how would these entwined parts be reassigned on the Day of the Judgement. They also propounded the

theory and rellied that if an organ of a man's body was removed from his body and if that man offered prayers then would the torn away part get the Sawaab (the blessings and reward) of the prayer? They went on to ask that if that part of the man's body which was cut off from him did not get the Sawaab of the man's prayers how would he go to Paradise without that limb and so on and so forth? People raise such silly arguments and there are those who answer them in the same vein, hence the less said the better.

The debate of these dissenters is based on the hypothesis that if the 'Qalib', the form and structure of the man as in this world is not to be given to him in the next, then his bodily structure would also not be of any use. Such reasoning is based on a weak premise hence it is not tangible.

If you say that it is the firm belief and the creed of the theologeons that the man dies when no life remains in his body and that he would be resurrected into the same shape and form contrary to what has been stated herefore, in that case it's simple answer is that a blind follower of whatever the other says is blind himself. The man who believes in the mortality of the 'Jan' the soul of man is neither a critic nor an adherer of distinction. If he were a sage he would know that as per the Holy Qur'an and the Hadith; the soul, the 'Rooh' of man whether it be the 'Rooh of Ashqiya' (the 'Rooh' of the cursed and the condemned) or the 'Rooh of the Sa'ada' i.e. the ('Rooh' of the blessed and the sacred people) do not die.

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ط بَلْ اَحْيَاءٌ

عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ۝ فَرِحِيْنَ بِمَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ

(ال عمرٰن : ١٦٩، ١٧٠)

Do not reckon those who are killed in the way of Allah as dead, but living, with their Lord provided, rejoicing in what Allah has given them of His bounty.... (**3** : 169,170)

The Holy Prophet (peace and blessings of Allah be upon him) killed the 'Ashqis' the infidels and the idolators in the battle of 'Badr', addressed them and said "Indeed my Allah has proved the truth of what He has proclaimed about My enemies. What would you say, about the 'Azab' the miseries of the retribution of Allah that you are in now?" People were amazed and asked him humbly, "You are talking to them but they are dead?" He (peace and blessings of Allah be upon him) replied. "I swear by Allah, in whose hands is my life that these people are hearing me better than you are, but they can not answer back."

Those who ponder over the 'Ahadith', the plural of Hadith (the sayings of the Holy Prophet (peace and blessings of Allah be upon him) to the effect that the dead are not only aware of their mourners; of those who have come to pay homage to them but are also aware of what is happening in this world, can not as such gainsay the truth of this fact. The complete extinction of the dead is not specified any where in the 'Hadith'. Rather, there is a mention of the change of the 'Sifat', the entity or the change of the house etc and that the 'Qabar', the grave is either a dungeon of Hell or a garden amongst the many orchards of Paradise. Hence you should bear in mind

that neither the soul of man dies when he dies nor it's specific characteristics are altered in any way. Of course, the 'Hawas' and the organs of the body become permanantly still.

It is evident that if the horse of a man who has sight, dies, the rider does not become blind. In the same manner, you are the knight rider and your body is the horse that you ride on, owing to the meritorious soul you possess. The soul is predominant. The mount it gallops on is secondary in status. That is why those who are fortunate, and whose hearts are filled with the love of God, remove all sensations of this world from their 'Nafs', delve deep into their being and get completely engrossed in their 'Maraqaba' (Self concentration) in search of enlightenment of the 'Marafat' of their 'Rooh' and in the 'Marafat' of Allah. Such is the beginning of the people of 'Tassawaf' i.e. the search of the truth. These are the people whose quest is so true; their toil in the path and the cause of Allah is so great that they get to see far into the realm of the unseen. Their souls rise above the sphere of the 'Nafse Haiwani', (The animal Nafs), the animal Soul and soar high to an enchanting domain where they come to know more, sitting here, in the state of being alive and awake, than what the souls of the dead come to know after death.

Such is the flight of their 'Nafs'. However, when they return to the 'Alam-e-Mahsoosat' the animal world of sensory perceptions, some of them do not even remember or recall whatever they have experienced in this state of deep meditation of the soul, although at times some feeble traces of it do

remain back. That is, if the man has been in a Paradise like state, a certain touch of ecstasy lingers. Whereas if he has been seeing the conditions pertaining to the Hell or some of its affiliated things, he feels a modicum of heaviness afterwards and at times apprises others of it. Likewise if he sees thing of some examplary nature, its percepts remain with him for some time. He may inform others of it. Like the Holy Prophet (peace and blessings of Allah be upon him) extended his hand during his prayers and said that "a bunch of grapes of the garden of Paradise was shown to me. I wanted to bring it, into this world."

Do not think that to bring this bunch of grapes into this world was possible. It was not so due to it's verity of status. Had it been possible the Holy Prophet (peace and blessings of Allah be upon him) would definitely have done so. To fathom this impossibility is difficult and it is also not necessary for you to understand it. The 'Ulema' vary. Somebody may start conjecturing 'what kind of a bunch of grapes in this that He (peace and blessings of Allah be upon him) saw it but the other participants in the prayers with him did not see? God forbid an other 'Alim may say that:-

الفعل القليل لا يبطل الصلوة -

"A little movement does not cause infringement of the prayer."

This shows the difference in the thinking of the people and the 'Ulama' vis a vis their concepts?

Such a man relies on heresay, rather than on

real substance. He is also totally unaware of 'Tassawaf' and is unconcerned with 'Shariyat'. He is a novice who should not be given much credence.

Such people are contentious. Naturally there is a lot of difference between fact and fiction. But the truth always triumphs. From the foregoing it is not implied to cast any aspersious on them. For instance the Holy Prophet (peace and blessings of Allah be upon him) not only used to be informed and instructed by Allah vide his 'Vahi' (Briefing through arch angel Gabriel) about all matters including the fact and composition of 'Jannat' but also he was shown this promised Paradise in his grand tour de excellence, from this world to the regal realm of Allah's Supreme Baneficiene, called the 'Ha'raj' Allah rewarded Him with such unique kindness, the sight of which was never, ever allowed to any person or prophet. This temporary absence from this world is called 'Ghayoobiyal'. It is of two kinds.

(i) Due to the death of 'Rooh-e-Haiwani' i.e. the death of the animal Rooh in man.

(ii) Due to it's incapacitation.

No one in this world can see the Paradise, like the seven layers of the earth and the seven spheres of the skies above can not be enclosed in the shell of a ground nut. Presumably, even a particle of the Paradise can not be contained in this world. So is the power of the sight circumscribed. It can not see the far horizons above en masse. Our senses of observation are desperately limited, to be able to fully encompass the span of Paradise. In fact, the sensibilities of that

world are different.

Now, we come to the subject of the 'Azab-e-Qabr' i.e. the retribution of the evil deeds committed by a person, the punishment accorded by Allah for the wrong doings of man when he dies. We have already determined that the 'Rooh', the soul does not die, the body, the frame of man does. Human limbs and organs become inert for good. Even the 'Hawas' the five senses of discernment of the sight, touch, the hearing, speaking and tasting are snatched away from man the moment his relevant organs become dead. In nutshell when this happens, the deceased would not be able to see his wife, children, the worldly goods,-- his land, farms, maids, servants, cows, buffalos, home and hearth, friends, kith and kin and the like that he cherished so much in life, any more. They will be taken away from him. As these things were very dear to him. It would tantamount to such a collosal loss to him for which the severest pangs of sufferings will be the net result. If, on the other hand, he did not dote on them and longed for death, preparing himself for it ardently all the while, remembering that 'from Him I have come and unto Him shall I return', he will not be the least affected. On the contrary he will be all the more happy to return to his Master whose love had remained kindled in his heart in this world for ultimate union with Him. Consider his joy who has yearned for the love of some one and has ultimately achieved his heart's quest by being near him. Only true lovers, the ardent souls know the worth of such a bliss. The Holy Prophet (peace and blessings of Allah be upon him) has therefore said that:-

اَحْبِبْ مَا اَحْبَبْتَ فَإِنَّكَ مُفَارِقُهُ ۔

"You may love and cherish whosoever you may like but remember that you will be separated from him."

The 'Azab-e-Qabr' is therefore for the evil, the wicked and lustful man, seeker of the temporary joys of the world vis a vis the man aspiring for the eternal ecstasy of being near his Most Beautiful Beloved for whom he has anxiously waited for so long. You can appreciate his mirth in the cause of the Allah and also conceive the petty rejoicing of the man of the world for the trivial happiness of the mundane things of life. For whom is the 'Azab-e-Qabr' then, for the proud or the profane? In the sufferings of his 'Azab', the evil doer will understand the meanings of this 'Hadith.

الدنيا سبحن المؤمن وجنة الكافر ۔

"The world is a prison of the believer and a Paradise of the disbeliever."

So, the basic and the most important cause of this 'Azab-e-Qabr' is the avarice for life and its temptations which veer the man away from the path of the Allah, of His rememberance, His love, the obedience to His commands and His devotion and worship. The punishment accorded to a wicked person is however in proportion to his deeds. A dreadful person drenched to the depths in villianous deeds, licentuous acts and worst forms of orgy and debauchery is penalised the most. However if a person loves just one evil thing, he will suffer much less than

the man who gets blind in the vain love of say, the land, earthy cocquetries and blandishments, of beautiful maidens, servants, horses, elephants and in similar things of pomp and show. Naturally a man who has lost one horse will suffer less than the person, ten of whose horses have been stolen by the thieves. It is logical that the more worldly goods, the more riches a man possesses in this world, the more he is likely to be attatched to it and get enmeshed in its silken webs. So much so, that he forgets the purpose of his life completely and entrusts himself to this world in toto. His condition is depicted in the following verses of the Holy Book:-

ذٰلِكَ بِاَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ لا

(النّحل : ١٠٧)

That is because they desired the present life against the Hereafter.... **(16** : 107)

Such a person will get very severe punishment. As regards the 'Tabir' or the explanation of this verse the Holy Prophet (peace and blessings of Allah be upon him) asked His 'Sahaba-e-Kiram' (His worthy companions). "Are you aware of the background of this verse of the Holy Book?"

مَنْ اَعْرَضَ عَنْ ذِكْرِىْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا.... (طٰهٰ : ١٢٤)

But whoso turns away from My Remembrance, he shall have a narrow life.... **(20** : 124)

They humbly answered that only Allah or His Holy Prophet (peace and blessings of Allah be upon him) know it.

The Holy Prophet (peace and blessings of Allah be upon him) elucidated that ninety nine venomous snakes with nine heads each are installed on a kafir (An infidel) in the grave who keep on snapping at him and biting him till the Dooms Day. Those with the eyes of the 'Batin', the soul confirmed this fact but the fools and the fool hardy said that 'we have seen for ourselves. There were no asps in the graves of the 'Kafirs'."

These simpletons do not know that these snakes are like the evil 'Arwah', the evil souls of the dead. The 'kafirs' souls are already infested by them by dint of their deeds and die-hard devilry, but they are not aware of them. The number of heads of these snakes can likewise be compared to the protuding branches of their ugly traits, Friendship of the crimes of this world is the conscience of this viper. The real substance of these snakes evolves out of the worldly depravity, comprising such menaces as jealousy, spite, duplicity, arrogance, greed, treachery and love and lust for worldly power verging on brutality. Such ungrateful wretches knew the God and the Holy Prophet (peace and blessings of Allah be upon him) but declined to believe in them. On the contrary they devoted themselves totally to the world. That is why Allah said:-

ذٰلِكَ بِأَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ ۙ

(النّحل : ١٠٧)

That is because they desired the present life against the Hereafter.... **(16** : 107)

He, the Almighty also said,

اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِىْ حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا ج
(الاحقاف : ٢٠)

You had your good things in your worldly life and enjoyed them.... (46 : 20)

So, how can the 'kafir' escape from these snakes who dwell in him. Like a man first sold a beautiful slave girl out of greed but later fell in love with her. The snake of lust dwelt in him. The greed and lust were the snakes that bit him constantly. How miserable he became? Only if he had realised their venom in time. Then he could saved from the sufferings that he later lamented so grievously.

Likewise, these ninety nine snakes were already concealed in the 'Batin' of this 'Kafir'. He was not aware of them. They started biting when he fell in love. He felt the anguish all the more when the snakes started biting him ferociously in his pangs of separation from her. If there was no love in the first instance; the greed later and the poignancy of the separation from her the last, there would not have been any torture, any 'Azab'. In the same manner, the love of the worldly joy of life which is so engaging here, becomes the misery and woe in the hereafter. All these worldly attractions of different kinds are snakes and scorpions in the end. One can perhaps think of dealing with the worldly snakes in some way but these asps of the 'Batin', concealed in the souls are the worst. That is why the Holy Prophet (peace and blessings of Allah be

upon him) has said:-

اِنَّمَا هِيَ اَعْمَالُكُمْ تُرَدُّ اِلَيْكُمْ -

"Verily, it is your own actions that will react upon you."

And the Almighty has ordained that:-

كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ۝ لَتَرَوُنَّ الْجَحِيْمَ ۝ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ۝ (التكاثر : ٥-٧)

No indeed; had you the knowledge of certainty! You shall surely see Hell, then you shall see it with the eye of certainty.
(**102** : 5-7)

اِنَّ جَهَنَّمَ لَمُحِيْطَةٌ بِالْكٰفِرِيْنَ ۝ (التوبة : ٤٩)

Surely the Hell encompasses the unbelievers. (**9** : 49)

The message is that the 'Kafirs', the idolators are encompassed by Hell.

You may say that according to 'Shariat' if there are any snakes they should be visible. The answer is that the snakes of the 'Batin' can only be seen by the dead. One can not see the things of that world by the eyes of this world. To a dead person this snake will be visible in the same shape, as in this world. But you can not see it. It is just as if a person sees in his sleep that his being bitten by a snake. He wakes up crying with a

start and finds no trace of the snake. While the man who has actually seen the snake while he was sleeping, will swear that he had seen the snake but the person sitting next to him will say that there was no snake. He has not seen any. The person who has been bitten by the snake while sleeping is tantamount to his having been overpowered by his enemy; defeated by his adversary. Such a travail hurts the heart. If the suffering of the two conditions were to be compared, he would rather be bitten by one in real life than by a snake in the 'Batin'. Therefore the snake in dream, in 'Batin' should not be discarded as if it is non-existent in real life. The snake of the Batin is as real in such a case, as is the snake of the cursed in his grave which we can not see but the dead person does. It is stated that if a person gets away from this world, goes to sleep and has a worthy 'Batin', he can see the snake of the dead man. The prophets and the 'valis' have such exalted souls that they can see such snakes and the scorpions of the dead in their graves in the state of wakefulness. There is nothing to deter them from doing so. They are the blessed.

They need not do so. Some fools try to look for the snakes of the dead in their graves, and not finding them there they deny thier existence.

You may argue that if the 'Azab-e-Qabr' i.e. the punishment in the hereafter in the grave is owing to the love of man for worldly endowments like the riches, pomp and show, kith and kin and other tempting things of life, then the man being what he is by nature, no one can be immune to it. The answer is that:-

(i) The love of the world should be for the good things of the world.

(ii) It should not be at the cost of the 'Aakhirat', the Hereafter.

(iii) The man should remember that he is in transit in this world and his real objective should be his good of the nearness to the Allah. He should therefore be acting with goodness and virtue toward his fellow men, all the time.

(iv) The love of Allah and His Holy Prophet (peace and blessings of Allah be upon him) will make him the angel like being that he should aspire to become. It will automatically excludes all temptations, petty joys, vicious greed, anger and lust for the hedonistic from him.

(v) Such a person is always a seeker of death. The sooner he reaches his beloved Allah's proximity the better for him as his real delight lies in the nearness of his 'Mahboob', his cherished Beloved.

Further more, it can be so, that God may bless him with worldly goods also. If such a person is thankful to the Lord for having granted him these comforts, he absolves himself of all thoughts of indulgence in the worldly luxuries that verge on the creation of the vice of self display, pomp and show etc in his mind. He does not give them greater importance than the love of Allah. Such a blessed man is not subjected to the 'Azab-e-Qabr'. Such a grateful man always remembers that 'all that is of the choicest in this world and in the hereafter' belongs to Allah. He spends secretly and openly in the name of God and for the Allah open handedly and with a large

benevolent heart.

It has therefore been observed in the lives of the prophets and the 'Aulia' that all considerations of God's gifts to them in the shape of worldly goods of comfort have always had the least value for them. They thank Allah for them and expend them lavishly in God's way. Their predominent desire is always of leading a simple, non-showy, good life with their heart's eyes all the time focussed on the 'Marafat' of Allah the Merciful.

They are so constituted that love of all else pales down before the love of God. Hence they go to their Allah happily for their ardently cherished rendezvous with Him. There can be no greater bliss. There can be no greater blessing. However, in antithesis those who forget their basic aim of meeting Allah; and remain engrossed in this world and the worldly desires as if they will remain her for ever, will never die, will never be produced before Him for the judgement of their dreadful deeds, will earn their own 'Azab-e-Qabr', themselves. Such people are great in number. The Almighty Allah has said:-

وَاِنْ مِنْكُمْ اِلَّا وَارِدُهَا ج كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا ۝ ثُمَّ
نُنَجِّى الَّذِيْنَ اتَّقَوْا .... (مريم : ۷۱،۷۲)

And there is none among you, but he shall arrive there; it is a thing definite, and decreed by thy Lord. Then We shall deliver those who are Allah-fearing....

(19 : 71,72)

That is why the 'Kafirs' will suffer for their deeds

drastically and ever remain submerged in Hell for a longtime.

Consequently; the test, the check for the man who claims to be a 'man of God' is that it will not take long to watch him before one sees his conduct in the light of the following:-

(i) Does he naturally and instinctively get inclined to the good, the clean, the pious. Or does he do it to show only?

(ii) If temptations come in his way, if the worldly attractions beckon to him, if the vice calls him, does he suppress it with an iron hand and follow the dictates of the God.

(iii) Is he fair and God fearing? If he has two friends and likes one of them more than the other, how does he act in the crisis? Does he unjustly favour that friend of his, whom he likes more or acts otherwise and tries to reconcile them, if they are fools.

Actions speak louder than words. Such a man will be deciphered in no time. For that reason the Holy Prophet (peace and blessings of Allah be upon him) and his sahabah have always asserted that those who utter 'La Ila Ha Illul Lah' do not act otherwive to such grave and consecrated truth. In other words to say that 'There is no God but He is to assert in its finality the true verity of the Supreme Truth. After that nothing ulterior remains. Naturally, the 'Azab' of people will differ according to the magnitude of their deeds.

There are dissenters and dissenters. The stark stupid in the height of silliness may actually befool themselves in trying to befool others by saying that 'the 'Azab-e-Aakhirat' does not bother us, as it does not apply to us, since we have nothing to do with this world'. Then what are they doing here? They should be the pious of a very high order to be able to say so. The question is, is their integrity so above board? Hardly so, for people of such emminence do not have to boast of their virtues like this. Virtue is its own reward. It is always conspicuous. People see it and know it, without any body having to say it.

For instance if all the worldly possessions of such a person amongst them are robbed by some thieves and these goods happen to fall in to the hands of one of his contemporaries and his 'Murids', the disciples leave him and go over to him instead, will he consider it of the least importance, without any sense of loss and rivalry? Most presumably, not! If he is such an elite person he will say "Inna Lillah He Wa Inna Ilahe Raajioon" i.e. "To Him belongs all, from Him all things emanate and towards Him shall all things return," and forget about it.

Likewise it is easy to say such things. The example of such a person has already been quoted who sold a beautiful maiden out of greed but when the best of her beauty enamoured him he went berserk. A good man, a person with the love of the Hereafter; the more devoted a servant of God he becomes, the less he has instinctively to do with the world and its manifestations. He goes to the toilet per force majeure but tries to evacuate himself out of its premises as

quickly as possible. He eats to meet a necessary requirement but not to have a hundred dishes of Ala carte spread over his dining table, to show off his wealth and display his riches. The extra food also goes waste, as he can partake of just a little of it.

Such people of distinction are sparing in their needs. They are simple and unobstrusive. Their demands are very small. They try to lead a good life. Actually they are men of the Hereafter, the friends of Allah, the 'Vali's'. They trust in Allah and He is their Saviour. They get into the good graces of the 'Arhamur Rahimeen' (the Most Merciful) and become the beneficiaries of the Most Beneficient!

Now to come to the 'Roohani Dozakh' i.e. the Hell of the soul. It has nothing to do with the body. Allah, the Almighty says:-

نَارُ اللّٰهِ الْمُوْقَدَةُ ۝ الَّتِیْ تَطَّلِعُ عَلَی الْاَفْـِٕدَةِ ۝
(الهمزة : ٦، ٧)

Kindled Fire of Allah, that mounts up over the hearts. **(104 : 6,7)**

The heart is encompassed by this hell of the soul. The fire that burns the body is called the 'Hell of the body'. Actually, there is three kinds of fire in 'Hell of the soul.'

(i) The fire of the pangs of separation from the world.
(ii) The fire of feeling ashamed of worldly ill deeds.
(iii) The last but not the least, the fire of being disgraced before Allah, of having lost His

favour, of having lost the opportunity of getting His nearness.

Under the circumstances, it is necessary to know the major causes of the fire of the 'Roohani Dozakh', the Hell of the 'Rooh', which is of three kinds.

(i) The first kind, we have already discussed in the chapter on 'Azab-e-Qabr' (the punishment awarded in the grave to the evil ones) is owing to man's separation from the worldly desires. One can visualise that as long as man lives with his beloved i.e. the most cherished thing in the world, he lives in the Paradise of the fulfilment of his consummate desire with its delight and in other associated joys. But when he separates from this charming world he falls into the Hell of the distress of its loss. So the lover of the world is in paradise during his sojourn in the world, only.

الدنیا جنت الکافر ۔

"The world is the paradise of kafir (the infidel)."

Vice versa, in this sense, he would be in hell in the 'Aakhirat', in the hereafter. A remarkable example to illustrate the condition of such a person is given below.

Such a person can be compared to a mighty king who ruled over his kingdom with much pageantry and pomp and show. His subjects obeyed him like

serfs. Caravans laden with gold, silver, pearls, peacocks and ivory came to him. He was fabulously rich. He had a grand castle with lush green lawns and fruit laden, flower-bedded orchards. He utilised the services of many slaves and beautiful maidens to please him in many ways, as he liked. They were at his beck and call all the time and so were many other luxuries which satiated him not. He walked around in these gardens of pleasure arrogantly, desiring more and more to add to his lust and licentiousness. Suddenly his rule was upset by somebody. In utter anticlimax, he was made to look after the dogs of the kennel of the new ruler, who had ended his rule. To add insult to injury he was made to do so before his erstwhile subjects. Right before his eyes, the new king partook of all the luxuries and used his slaves (both men and women), whom he used to treat as his abject personal property. You can well imagine his disappointment and dismay. The fire of separation from such unparalleled pleasures and possessions put him to the hell of such hectic agony and felt miserable. We reiterate that the greater the indulgence in such worldly desires, the greater will be the chagrin of such a man. He will keep on being devoured by its fire.

Please note that when the man is in the world, the heart of such a man gets sprinlked with many kinds of ulterior sediments. During the era of life in this world, it is his sense and sensibilities which keep him going. These sensibilities die when he dies. His is thus unalloyad by the worldly stimuli after his death. Therefore the man's pleasure or sufferings are far greater after his death. Again, the fire of the hereafter is much different to the fire of the world. It is 'watered

down by seventy waters before it is sent to this world.

The fire of the second type is due to the indignities and shame associated with evil deeds. Some of these are so heinous that the man feels direly disreputed and disgraced. The consequent humiliation is abominable for him. But then it's no use crying over spilt milk.

You can compare the plight of such a person from the following example. Suppose a generous king gets kindly disposed toward a person of mean temperament, gives him a position of honour, entrusts the affairs of the kingdom to him by making him his elite assistant and banks on him in all matters with full confidence. As one can expect, the man being unworthy of such trust due to the shallowness of his nature, instinctively revolts against his benefactor by misusing his free access to the king's 'Harem' and misappropriating the funds of the realm's treasury. Ostensibly, he pretends to be loyal to his duties and the king. However, one day the king sees him in his true colours from some vantage point. He also comes to know of it. How is he likely to feel when he is caught red handedly in this manner? The answer is obvious. Very guilty! Shame will mantle his face. He will be in the dread of his life. Like this he will be engulfed by the fire of shame and humiliation in his own eyes.

You may apply this episode to the hereafter and make your deductions. Many examples can be quoted to this effect. Such a person can be upto any thing. Suppose he is aimlessly throwing stones at a

wall, which he realizes is the wall of the place where his children are. They get hurt due to his stupidity. You can foresee for yourself how he will feel. Such a person ruins his own Faith, his own 'Deen' with his own hands. In his bleak behaviour he forgets the cousequences. He is a misanthrope. Jealousy and hatred of his fellow men is his principal trait. Jealousy is a green eyed monster. In it's grip he tries to harm others but instead harms himself more. He keeps on burning in its fire. He does not realize that, if, on the other hand he serves humanity, the angels will render 'Noor' (celestial light of heavenly qualities) into his eyes rather than the black cast of antipathy, which may be blinding for him.

A man's word is his bond. The person who is treacherous is first the worst enemy of his own self, before he may be liable for this servile offence to others. Such a person is so selfcentred and so greedy that he can be upto any vile act, as long as he is at large.

There are also some of them who are like wolves in sheep's clothing. An instance is quoted when a person went to Imam Ibn-e-Sireen (R.A), an accomplished seer in deciphering the meanings of the dreams. He took the seer into his confidence and told him that he had seen a dream in which he saw himself putting a seal stamp by his signet ring on the lips of men and the uterous of women. Imam Sireen who did not know the man, informed him that he was a Moazzan and as for the interpretation of his dream, he advised him to stop the evil habit of calling the morning prayer's 'Azaan' (the call for prayers from a

mosque) before the hour wantonly, during the month of 'Ramadan' (the Islamic month of sanctity and fasting). The 'Moozzan' accepted his guilt and promised to desist.'

You can see its singular significance for yourself vis a vis the prohibitions imposed on conjugal cohabitation and eating in 'Zikr-e-Ilahi' (the rememberance of Allah) according to Holy Faith of the Muslims. The examplary illustration of the ugly faced woman which will be shown to all on the Day of the Judgement has already been related. People will exclaim at the sight of her "God forbid! Who is this ghastly creature?" And they will be told "Don't you know her? She is the some one that you were so enamoured of in the world". It will be a lasting lesson for all.

There is an other anecdote of the same nature. A king married his son to a beautiful lady. On the night of the honeymoon the bridegroom prince took so much wine that he got intoxicated. In this state of stupour, instead of reaching his bridal chamber he trotted off to a place which was lit up by a lamp. Some people appeared to be fast asleep there, who could not listen to his calls. Amongst them somebody was sleeping covered by a new linen sheet. Thinking that she was his bride, he reclined beside her. When he uncovered the sheet a fragrant scent of aroma puffed up. Now, he became sure that she was his bride and started lasciviciously indulging with her in bridal amours. He put his tongue in her mouth. It was wet and its moisture was rapturous. He considered it to be her simultaneous reciprocation. However, when he

came to his senses in the morning he realized that it was actually the tomb-house of Fire-worshippers. The people that he had thought were asleep were actually the dead, while the lady that he had mistaken to be his bride was in fact an old, haggard woman who had just been buried. The perfume that he had misconjectured to be the scent of some sweet smelling flowers was in reality camphor. Thereupon the prince got the start of his life. He also noticed that he was polluted all over and his mouth had a pungent unsavoury taste. He was so ashamed of himself that every fibre of his being was cursuig and condemning him for his ghastly conduct. How would he face his father, the officers of his armed forces and the people, he was asking himself. HIs revolting behaviour was appalling. This is called the fire of shame of such treacherous behaviour in the Hereafter.

The third, gross and most palpable folly that the man will most vehemently regret will be that he remained engrossed in the worldly affairs, its attractions and temptations to such a pitch that he forgot the hereafter completely.

The fire of the sufferings of his soul will keep on burning perpetually as he will not be able to have the most singular blessing of Allah, the most exquisite charm of the nearness to His splendour of unparalled excellence! What achievement could be greater than this?

He would rue and regret, but to no avail. He would realize his mistake too late. The looking glass of his soul would not be worth looking at. The mirror of his heart would become tarnished and black.

We can find the example of such a person in that of a group of people who go some where in the dark and find beautiful sea shells for the picking. Others collect as many of them as they can but he declines to follow them suit, vainly considering them to be dull conches of no value. His friends were sensible and discerning but he teased and taunted them all the way and called them fools. Came the dawn when he realized that, not his colleagues, he himself was a fool as he did not follow them suit and lost an invaluable treasure of gems. He was now very sorry that his friends had become wealthy and he was left to remain a pauper, for which he himself was to blame. How could he ask them to share their wealth with him? So Allah has proclaimed:-

اَفِيْضُوْا عَلَيْنَا مِنَ الْمَآءِ اَوْمِمَّا رَزَقَكُمُ اللّٰهُ ط قَالُوْا اِنَّ اللّٰهَ

حَرَّمَهُمَا عَلَى الْكٰفِرِيْنَ O (الاعراف : ٥٠)

Pour on us some water or some of that Allah has provided you. They will say, Allah has forbidden them to the unbelievers. (7 : 50)

On the contrary they would say 'that you used to ridicule and humiliate us. Today is our day.

اِنْ تَسْخَرُوْا مِنَّا فَاِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُوْنَ O

(هود : ٣٨)

If you scoff at us, we will also scoff at you as you scoff. (11 : 38)

This is indeed on instance in point. The man

who ignores the good and ridicules the good doers and has no time or the desire for hate Allah's Marafat for which the man has been implicitly sent into this world, is himself to blame for the fire that his soul burns in consequently. Blessed are those who collect the jewels of the God's pleasure and of His benevolence in this world and line happily in the hereafter. Such people will cry in distress on the Day of Judgement that:-

اَفِيْضُوْا عَلَيْنَا مِنَ الْمَآءِ اَوْمِمَّا رَزَقَكُمُ اللّٰهُ ط (الاعراف : ٥٠)

Pour on us some water or some of that Allah has provided you. (7 : 50)

When they will hear this reply they will envy the God's good people, for they will see for themselves how magnanimously Allah has rewarded them with priceless pearls and beautiful gems in lieu of their humble obedience to Him. Indeed so Merciful He is that the prize of one moment of his Mercy is far far greater than the total wealth and treasures of a life time in the world. So much so that even the last evil door who will be evacuated from hell after all, will, in final analysis find himself of ten times more worth than he could ever conceive to get in the world for which he craved so much.

These weighments and measurements are of the realm of soul and not those of earthly scaling and calibration. It is like saying that one pearl is equivalent to ten Ashrafis.

It is worth while repeating in regard to the

aforementioned three kinds of fire, that such a fire of the soul in the hereafter is far more fierce than the bodily fire of this world. In the hereafter when the effect of the fire does not reach the body, as elucidated earlier, the pain, its agony is felt directly by the 'Jan' the 'Rooh' most intensely. In other words it is not a case of arson as such. No one from outside or nothing external sets the soul on fire. Its flames ablaze from within. The pain felt on account of fire has always thus been considered the most voilent suffering. In bodily fire-burn, the man feels its devastating effect travel fast to the other parts of the organism in agony. The man struggles and writhes in its torture. Hence you can well imagine its effect on the soul which is one entity.

The heart is the grand palace of the 'Marafat' of Allah. When the suffering be in such an abode, that too either for having neglected its Master or on account of disobedience to Allah's Commands, how cataclysmic the pain the 'Rooh' will suffer one can well imagine.

A cripple or a paralysed person in any limb does not feel any pain. In the worldly existence the heart of a bad man becomes worthless by his evil deeds. But when the man dies the metarmophosis' is further altered. The soul, the 'Rooh', the 'Jan' feels the fire emerge from within. It does so with great ferocity. That is the difference between the good and the evil in the world. The good people are the cognizant people. They live in fear of God, abstain from the evil and dedicate themselves to perpetual pursuit of the 'Marafat' of Allah. It is actually their heart which strives for it indefatigably. Unlike their 'opposites' they have

the 'Ilm ul Yaqeen' (Absolute belief in Faith). In their life time they get to know what the fire of the hereafter means. It is written in the Holy Book that:-

كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ٥ لَتَرَوُنَّ الْجَحِيْمَ ٥

(التّكاثر : ٥،٦)

> No indeed; had you the knowledge of certainty! You shall surely see Hell.
> (**102** : 5,6)

In the 'Shari'iat' i.e. the Faith you will find repeated reference to and a recurring emphasis on the 'Jismani Dozakh' viz the hell of the body, as every one knows. So, when in its antithesis you speak of the 'Roohani Dozakh', to wit, the hell of the 'Rooh', he considers it useless, worth no significance, a mere nothing and does not pay heed to you, being totally unaware of its torturous reality.

It is like telling a lad "Son, waste your time in playful trivialities. This is your age to learn and make 'something' of yourself or else you will not be able to retain or maintain your father's wealth and kingdom, at all." Do you think he will listen to you? No! But if you stress the right note of the wisdom and say to him 'Son if you do not learn your lessons well, your teacher will take you to task, pull your ears and perhaps complain about you to your father', he will respond to you forthwith since he is aware of the veracity of fear.

In the same manner, the hell of the world is also a fact and the greater verity of being deprived of His proximity and the 'Marafat of Allah' is also an

undeniable truth. Hence do not be misled by these who assert that 'the 'Ulema' have only informed us of the worldly hell hence all your arguments the hell of the soul are a harangue, a jargon, a monotony and nothing else.'

As stated earlier, the answer is simple. They know it. These concepts are not akin to them hence they do not want to learn them also. The apparent reason of their behaviour is that they live in the superficial world of 'Mahsoosat' (Sense and sensibilities) only. They proclaim to follow the 'Shari'iat'. Strangely, they do not conjoin the two together. The 'Rooh' is paramount and manifest. Why do they not tend to consider it as a branch of the inevitable truth is therefore equally astounding, specially when the root of both is based in man's observation to this effect.

They should realized that good deeds, result in the purity and the grandeur of the soul. Why should such nonconformists fail to acknowledge is beyond one's comprehension. One should therefore logically learn that the saints, the elite of Allah consider themselves in journey through this world.

Such a person, travelling on this path, trading and gathering the good for his profit and discarding the trash to forestall loss, is actually carrying the good bargains made by him enroute to his final destination i.e. the Hereafter.

He knows that 'From Him have we come and unto Him shall we return'. Therefore he remains fully alive to his status of being in transit all the time. His

actual country is not this world. As such proceeds along this path collecting the finest merchandise in his sojourn at different halting points and milestones, fully aware that when he reaches his goal he would fetch a fair price for what he has assimilated en route thus far, in the country of his permanant residence, the hereafter for him. This hereafter was the 'herebefore' i.e. the place from where he had started on a compaigning journey.

There are four distinct 'Manzils' i.e. the districts of stay in his travels. If seen with some philosophic contemplation, each one of them is a sort of world in its own.

(i) The first 'Manzil' is of the 'Alam-e-Mahsoosaat' i.e., of the sense and sensibilities.

(ii) The second 'Manzil' is that of the 'Alam-e-Takhayyulaat' i.e., of conception, to go by.

(iii) The third 'Manzil' is that of 'Mauhoomaat' ie., of the discernment of the undiscerned.

(iv) The fourth 'Manzil' is of the 'Ma'aqoolaat', of the good order and achievement. It is in this 'Manzil' actually that one gets awareness of self.

Let us try and understand their status by the following examples.

(I-a) As long as one remains or is in 'Alam-e-Mahsoosaat' described above. He is one among the many moths. It hovers and hovers around the star instinctively. The moth has the eyes but does not have the intellect to think and

remember. The attraction of the moth for the star is proverbial for its intrinsic trait to evade the darkness and be inflamed with the love of the light. As it is not possessed with the power of balanced thought and safety, in it's search for an exit in the illumination it erroneously considers the burning flame to be that opening, with the result that it ultimately falls on the incandescent flame and dies. If the moth was endowed with the capability of reasoning, it would not have gone near the flame after the first warm glow of it, before singeing its feathers. This dearth makes the moth not reach the status of any reckoning.

For instance in contradistinction, other animals try to shy away from a thing when they are hurt. The very sight of a stick makes them flee from danger.

(II-a) In the second stage of 'Alam-e-Takhayyalat' the man dwells in the realm of the cattle and the dull, feeble- minded animals.

(III-a) The third realm is of the aforementioned 'Alam-e-Mauhoomaat'. At this level he comes at par with the goat and the horse, so to say i.e. in antithesis to the feeble minded animals of the second stage, at this stage he recognises his enemies and tries to avert danger by natural impulses viz he endeavours to fly for his life the moment he casts his eyes on a wolf or a lion, although he may not have seen them before. Something in him tells him not to dread a mighty ox, a camel or a giraffe although they

are larger in size than them. This instrict is engrained in him naturally by Allah. Yet these animals are not so intelligent i.e. at that level where they may be considered to be competent to look after themselves, which comes in the fourth stage

(iv) The fourth stage is of the 'Alam-e-Maqoolaat'. as stated earlier. Per factum, till the third stage man remains in the domain of obscurity. It is actually from here that man enters the status of 'Alam-e-Insaniat' i.e. the realm of glory of man. He sees such things in this stage where conjecture and superstition are totally eliminated.

In 'Alam-e-Mahsoosaat' the man starts assessing and evaluating things in their right perspective avoiding the things to come. Here, he sums up the things as he sees them. Things have an entity, an identification. He tries to classify them correctly and generally succeeds in doing so.

Naturally, in the world of 'Mahsoosaat' i.e., in that of the sensations, the man's concentration is based on such feelings which are conveyed to him by his discerning sensations, like walking on the earth. But at the last, the fourth stage, it also implies his capacity to be able to do much more than that, like walking on the water. This, mind you is the stage of ascendence of man, the 'Alam-e-Maaqoolaat'. Here in glaring comparison his walking about could be based on the verity of facts of a different nature accepted by his soul and as such capitalise in his being able to walk on

water. This is the eminent status of the prophets and the Allah's 'valis', like their taking a walk in the air. People asked the Holy Prophet (Allah be pleased with him), if Prophet Isa the Holy Christ (peace of Allah be upon him) could walk on water? He replied.

وَلَوْ اِزْ دَادَ يَقِيْنًا لَمَشٰى فِى الْهَوَاءِ -

"If his conviction even was firmer, he could walk on air."

It shows that such things are in 'Alam-e-Idrak' (Concievable) i.e. not impossible viz possible. Thus there are many stages of man's mounting the stairs of stature from the first rung to the last rung of eminence and acquiring angelic traits which took man to His 'Meraj' (The pinnacle of glory). There are many hazards in this ascent from the lowest strata of the 'Asfalus Safileen' to the zenith of the 'Aala Illiyeen', as is stated in the Holy Qur'an.

اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ
اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْاِنْسَانُ ط اِنَّهٗ كَانَ
ظَلُوْمًا جَهُوْلًا ○ (الاحزاب : ٧٢)

We offered the trust to the heavens and the earth and the mountains, but they refused to carry it and were afraid of it; man carried it–he was surely tyrant and ignorant. **(33 : 72)**

There are various stages in the ascent of man from the lowest status of the animals and the 'Jamadat'

to that of the pedestal of angels. This is so, because there is no danger in, what is on earth in the 'Jamadat' i.e. in the growth and the vegetation etc. They do not know. Vice versa the 'Ala Illeyeen' are stationed at the height of their glory. It is not possible for them to descend from there, as is inscribed in the Holy Book.

وَمَا مِنَّآ اِلَّا لَهٗ مَقَامٌ مَّعْلُوْمٌ ۝ (الصّٰفّٰت : ١٦٤)

Everyone of us has a known station there.
(37 : 164)

The animals are amongst the 'Asfalus Safileen', the lowest. Therefore, there is no progress for them. However the man in the middle rung is in danger. He can sink to the depths of the animals of the lowest level. He can also soar high to the heights of the status of the Malaika (Plural of 'Malik' the angels). By the term, the 'Bar-e-Amanat' i.e. the capability, the prowess to shoulder such grave responsibility of being the 'Ashraf-ul-Makhlooqaat', the Best amongst all creations, is therefore a matter of the essence. It implies that only man at his best, in his grand stature of being the 'Ashraful Makhlooqaat could accept the challenge.

The meaning and purpose of this treatise is therefore to look deeper into things, not merely to have a superficial look at what they superficially appear to be but to ascertain what they really are. This discourse about the purpose of man's journey through life is as such, food for thought for those who wish to pick up the words of wisdom and concentrate on their intrinsic worth. There are not may works of this nature

nor many people who may want to or be able to comprehend it. Hence the present dialogue on the subject should be sufficient.

There are quite a few people who are neither wise nor do they follow the 'Shariat'. Such are the people who find themselves in doldrums about the state of the 'Akhirat'. Rather they are suspicious about it. Actually when the worldly desire takes the better of them, it suits their book to rebut the hereafter. They do so and make excuses to defend themselves. The devil supervenes them with it's black deeds, with all it charms and aids and abets them to think that the punishment of the Day of the Judgement is just a fanciful hallucination created to terrify people. As regard the promise of the Paradise to the righteous, they also brand it as mere charismatic showmanship, a fantasy of mental fanfare evolved to put man to hardships of dry, dreary lives and nothing else. Therefore they look down upon the followers of the Faith (The 'Shariyat').

Some of them pretend to be above all such considerations in a 'Gudri', a rag mat. Such pretentions do not help them the least. Nor do they have any station of merit. Actually such imposters do themselves as much harm as to other simpletons who get beguiled by them into evaluating them to be people of some estimation status, which they can not understand. In reality they have no logic or arguments to support them. How can such people have any real concealed worth in them? They have nothing up their sleeve. Under the circumstances they should be told in no uncertain terms that if one lac, twenty four thousand

prophets, all the sages of the time, all the 'Ulema' and 'Aulia' were wrong and only they are right, then there is nothing more to add to the subject in the light of their stupidity and arrogance.

One may say that may be you were mistaken. Hence you could not understand the truth about the Hereafter and the 'Azab', the torture of the soul, the percept of the 'Rooh' due to the 'Alam-e-Mahsoosat' i.e. your sensory perceptions, yet to treat what is not known to a person, as wrong on such flimsy ground is not tangible. A person with such conceit must be diagnosed immediately that he is not at all in his right elements specially when he says that 'just as I know that two are more than one I donot have to be told, I know fully well that there is no such things as 'Rooh' or soul. It has no permanence and physical joy or pain can under no circumstances be considered in conjunction with the joy or pain of the soul.' It is such people about whom Allah has said.

وَ إِنْ تَدْعُهُمْ إِلَى الْهُدٰى فَلَنْ يَّهْتَدُوْا إِذًا أَبَدًا ۝

(الكهف : ٥٧)

So if thou callest them to the guidance, even then they will not be guided ever.
(18 : 57)

Suppose he advances the argument that 'why should I spend the rest of my life in the hovel of piety and unnecessarily restrain myself from the joys that the world has to offer to me, when I have no clues on what you are trying to tell me about the verity of the soul, and the hereafter since they look rather far fetched to me. In any case I am not aware of these

matters'. In such a case the answer is that 'now that you have accepted this much why do'nt you follow the 'Shariat'. It is based on logic that when you are not aware of a thing, you should not take any risk. Suppose you extend your hand to eat out of a plate and you are told that a snake has just sniffed it, you will immediately withdraw from the meal. This statement may be wrong, yet, the prudence in you will never make you partake of the food, no matter how delicious it may be. Likewise suppose you are sick and in fear of your life and the person who writes the charms of healing asks you to give him a rupee worth of silver, so that he may be able to prepare the amulet for you, you will accede to his demand despite your apprehensions to the contrary.

Also if a clairovoyant tells you that when the moon reaches such and such stage you should take some bitter medicine for your treatment. Inspite of its fantasy, you would most likely follow his advice for your health, also on the ground that he may be right.'

So, how can one lac twenty four thousand prophets, scores of sages, 'Ulema' and 'Valis' be wrong and just heresay, or a quack or a fortune teller may be right? This should induce the man to reconsider his position. It is likely that he may get inspired to do so on the basis that if these people are right why should I deny the hereafter, may be that by not listening to them and indulging in worldly pleasures blindly, I may be irrevocably blighted in the next world. So why should I not stop even now?

Hypothetically, if the entire world was to be

filled to the brim with rye-corn and a sparrow was assigned to pick up one rye corn in one thousand years, still it is a moot point if the rye corns would meet the eternity. So why take the risk of the punishment of the hereafter from here to the Day of the Judgement, he should think?

People make voyages in boats and ships and suffer hardships to sell their merchandise for their subsistence, why should man not do it? Piety, grit and perseverance in the performance of good deeds will definitely pay the perseverer good dividends.

Hazrat 'Ali (Allah's Pleasure be on him), once told an idolater in a religions debate that "If what you are saying is correct then you are on the wrong and we are also on the wrong. And if what we are saying is right then according to you, we will be in the wrong but you will burn in hell all your life."

Hazrat 'Ali was a sage. He could not advance the argument more powerfully. He said so, not because he had any doubt in what he was saying (Allah forbid) but he had so forcefully framed the premises of his statement in view of the mentality of the atheist.

So, we come to the conclusion that a person who remains idling his time in the worldly affairs at the cost of his 'Aakhirat', his hereafter is in peril. In the light of the strength of the strong arguments hitherto advanced and the examples given, it is appropriate for the dissenter to take no risks and be on terra firma.

وَالسَّلَامُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى -

"And peace be on him who follows the guidance."

We have summed up our discourse on the 'Marafat' of Allah, 'Nafs', this world and the Hereafter. Insha Allah henceforth we will talk on other Islamic subjects.

ISLAM AND IT'S ESSENTIAL ELEMENTS

We have already dwelt at some length on the following:-

(i) The 'Marafat' of Allah
(ii) 'Marafat' of one's own self
(iii) The 'Marafat' of the world
(iv) And the 'Marafat' of the Hereafter.

The secret of obtaining Allah's happiness and His blessings lies in worshipping Him truly and sincerely and in His obedience. The man should consequently be careful to do the following:-

A. The man should not only be the most humble and obedient servant of Allah and worship Him but he should also have the bearing, the personality, the good demeanour of a good man. His general conduct would as such become appealing to others also, besides his own self.

B. This is as far as, how a person looks. But that is not enough. He should also, so behave in society that his conduct remains in the bounds of the 'Shariat'. He would then come to be recognised as such.

C. The aforementioned constitutes his general performance that others see. Now we come to his soul. As such it is incumbent upon the man to protect his heart from the evil and it's devastation.

D. He must not only take care of the above mentioned 'do'nt' but also take fall care of its 'do' i.e. having safeguarded his heart, his soul from the evil, he must at the same time garnish and adorn it with goodness of virtue.

Thus, by follwing the 'do'nt of not doing in the 'Marafat' of the soul which is evil and by parsuing the 'Do' of doing all those things which are good and pure, he will be feeding his soul with the food that is conducive to its wellbeing. Thus he will be saved from the 'Muhlikat' i.e. the fatal effects of the evil and fortified by the 'Munjiat' or worthiness of the performance, of which his soul would be justly proud.

These four 'Arkaan', the essential elements are as follows:-

1 PART — THE 'IBADAT', I.E. WORSHIP

A Mussalman i.e. a person believing in the Muslim faith must adhere to the principles and canons of faith of the 'Ahle Sunnat wal Jamaat', the accepted school of thought.

So, once a Muslim has uttered the basic 'Kalima-e-Tayyaba' i.e. the proclamation of Faith that

'There is no Allah but Allah alone and Muhammad (peace and blessings of Allah be upon him) is His Holy Prophet' he must fully grasp the strength of what it means and dedicate his being to its absolute pursuance. The onus of this supreme truth is enough for his Faith. It is repeated that the verity lies not only in its proclamation but also in understanding it to its core and the foundation. The Holy Prophet (peace and blessings of Allah be upon him) has personally emphasised this.

Since it is a question of the propagation of Faith in its true better and spirit, it has been found incumbent that there should be a body of refined, learned people with the power of imparting knowledge to others due to their 'Ilmul Kalam' capability to 'speak on the subject effectively' and remove doubts and uncertainities from the minds of the people, lest Allah forbid they should be misguided by the mischief mongers. In every 'Basti' or dwelling of people such persons should form the vanguard of those whose task should be to perform this duty. It is also called a 'Farz-e-Kifaya' i.e. a duty of being instrumental to do good, as applicable.

Reducing this to a premise, the people in general are the 'Awam', the men, who wish to follow the faith. In this eventuality, such an orator or the 'Mutakallim' is like a 'Kotwal' viz the enforcer of the law, the discipline. His job is to watch over and oversee the matters of Faith.

However the path of the Truth of the 'Marafat' is different. It is difficult. Our discourse on it, in the

previous chapter despite its having some length is very infitesimal. It is a very complex and far-reaching subject. The seeker has to be seeking it all the while.

So, when we are talking of the 'Shariat', we are on a differnt ground altogether. Any claims of 'Marafat' in such a case can be misleading. One has to see each thing in its right perspective. For instance if a sick person takes medicine but does not follow the 'Parhez', the things forbidden by his physician, his condition is likely to deteriorate rather than improve.

A. SYMPOSIUM.

So, bear in mind that He is One and Only. He is Supreme. He is the Creator of us all and of all that is in this universe. He has no parallel. He is the Master and we are His servants. Hence, the beauty of man lies in his conduct, in how grateful he is to Him. He is Immanent. He is not dependent on any thing or any one. Every thing is dependent on Him. Nothing came into being of its own accord. He is the Superb Creator of all things! How can we possibly endeavour to describe Him. We try to do so:-

(i) By seeing the splendour of his creations.

(ii) By His 'Ismhai-Husna' i.e. by His beauteous Great Names.

(iii) By witnessing 'His Qudrat' i.e. His power, His prowess.

(iv) By the status of His favourite men. We can not ascribe any dimensions to Him. He is above all things. He does what He wills. He is All

Pervading. He is every where. We are under His 'Arsh'. He is above it, yet we can not conceive of Him in the shape of any mass or volume. His 'Arsh' (The ascendent heights of the heavens) is hold by His 'Hamilan-e-Arsh' i.e. the 'Arsh bearers'. Allah forbid, we can not speak of Him in any negative sense. Still when we talk about 'His Kamal' viz His grandeur, we find ourselves at a loss for words. We just can never do so. So Great He is. His 'Marafat' is the ultimate aim of life. Man should accordingly endeavour and aspire most ardently to see His 'Jamal' in His 'Kamal' (the excellence), in this world. His Glory in the hereafter will be manifest and of an equally unique nature.

B. 'QUDRAT'.

He is not like anything we know of. His 'Qudrat', His Power, His Prowess is All Encompassing. Allah forbid, no weakness of any kind can be attributed to His strength. Such is 'His Kamal', (His Excellence) in every thing. All the seven layers of the earth and the heavens are under His command, so are the 'Arsh' and the 'Kursi' (The celestial seat, the Throne in Heavens, above). All His creations are at His beck and call.

C. ILM

His wisdom is unsurpassed. His 'Ilm', His knowledge is selfsufficient. Right from the 'Arshe Aala' the lofty heavens to the 'Taht us Sara' (the farthest

depths below), there is nothing that He does not know of. His knowledge of things is continuous, concurrent and eternal. So much so, that the sands of the deserts, the leaves of the trees, the palpitations of the human heart's forebodings are all in 'His Ilm' all the time. He is ever cognizant of the condition and quantity of each variant of every moment. He knows all about the stars, constellations and other astral beings at every step. Their distances and quantities and those of the particles in the prevalent air in the atmosphere are all within his scope and knowledge, every instant.

D. IRADAH

His will supercedes every thing. Whatever is in this universe, is so, due to His command; whether it is, big or small, good or bad, profitable or damaging, joyous or grievous, health- bearing or otherwise, His 'Mashiat' (His will) is manifest in everything, in toto. If the entire genre of men, the genies, Satan and the angels get together to stir a particle of anything from a place or try to increase or decrease it in the least without the Will of the Allah, they would not be able to do so. In short, every thing has to bow down before Him and seek His Mercy for what it wants. Every thing is in His control and subject to His will.

E. HEARING AND SIGHT

The way Allah knows every thing, in the same manner He can hear and see every thing. There is nothing near or distant to Him. Every thing is in this grasp.

Nothing affects HIm the least. He will hear the sound whether it be near or at far distant reaches of the earth. Likewise, light or pitch darkness does not affect His unique powers of observation. We can say that He hears the faintest sound of the tread of an ant in the deep down regions of the 'Tahtus Sara' and sees the profile and its colours at such distant depths. He does not depend on eyes to see or on ears to hear. Indeed He is unique and absolutely beyond the purview of anyone so that He may in any way, ever be able to portray Him.

F. 'KALAM' - SPEECH

His command is His Order. It is to be obeyed in toto. His world is Law. Whatever is conveyed by Him in any form is a verity Supreme in itself. His promise is likewise irrevocable.

There are various modes of His 'Kalam'. In His benign kindness He spoke directly to prophet Moses (Moosa) (peace of be upon him). Such talk is not with the mouth or the tongue. Similarly Allah's expression is like what is in the heart, spoken in wordless, soundless speech. His 'Kalam' of even higher order is with us in the form of His four Holy Books including the Bible and the Holy Qur'an. These Books, some of whom are ancient are His 'Kalam', His Testaments and Message. Every word of them is sacred.

The Holy Qur'an is read and recited with the tongue of the heart. Each syllable of this Holy sacrament is protected by Allah, by His Sublime guarantee to this effect. The Holy Qur'an is transcribed

in the 'Lauh-e-Mahfooz' (Allah's Record Book). It is ordained by Allah. It has been inscribed in this world by man's hand, but the man has no hand in its text. It is Allah's 'Kalam'.

G. BENEFACTION (BENEFICENCE)

Allah alone could create this universe. If all its wise gather together and try to produce even an iota of it, leave aside, to improve anything in it in the slightest degree, they will shiver at the magnitude of the undertaking and will fail miserably. Anyone who can dare to think to the contrary would be like a blind person who goes to a well-furnished house, comes a purler and upsets some beautifully arranged objects, due to his invalidity. Suppose, after that instead of conveying his regrets, he snaps back at the inmates of the house as to why these things were so placed as to come in his way, how would they feel?

Verily, His acumen of the greatest wisdom, enterprise and sagacity is well writ over every article of his production. The deftness and expertise evident in each and every thing He has created is par excellence.

Also, Allah is above all partiality and prejudices. He does not indict people unfairly. He is pure, just and benevolent. He does not cross any barriers of fairness because all barriers are within the confines of His command. The sufferings, pain, sickness, poverty and other predicaments of this kind faced by man are not due to any injustice on His part. One may not be able to understand their cause but one thing is certain that He is Beneficient, Supremely Benign and All

Powerful.

H. AAKHIRAT. THE HEREAFTER

Allah has created this universe. There are two 'Alams' in it. viz. the 'Alam-e-Jism', the realm of the body and the 'Alam-e-Roohani' i.e. the domain of the soul, the 'Rooh'.

The Rooh's heaven is in the Alam-e-Jismani, the man's physical domain, so that the man may be able to earn the good bargains of his journey through life by seeking Allah's 'Marafat' while on his way to the final destination i.e. the 'Aakhirat'. The duration of the sojourn of every person is preordained. It can not be changed. In the final spasms of man's life the 'Jan', the soul is detached from his body.

On the Day of Judgement, the 'Jan' of man, his soul will again be encased in human form. Everyone will be raised up. Each person would then see his 'Aamal Nama' i.e. the record book of his performance in the world and would be reminded of his good and bad deeds done. A unique Scale of Justice (Unlike any in this world) would weigh the good and the evil right before his eyes.

I. THE SIRAAT. THE FINAL PASSAGE WAY

Thereafter every body would be asked to walk on the 'Pulsiraat', a passage way which is finer than the hair and sharper than the razor edge of a sword, and those people who have been treading on the

straight path of the Allah in this world would not feel any difficulty in crossing it.

On the contrary, those people who have not followed the straight path of righteousness in this world would not be able to make it, on the 'Pulsiraat' and would fall into Hell. The passerby's on this 'Pulsirat' will be detained on this bridgeway and asked the detail of their deeds. Whereas the fortunate will feel very happy, their faces glowing with pride, the 'Gunahgars', the evil doer's faces would be haggard. They will feel frightfully humiliated.

There would also be some groups of people who would likewise look happy. The pious and obedient servants of Allah would be entered into Paradise while the miscreants would find their abode in Hell. The prophets and the elite of Allah would be seen doing 'Shafaat' (Pleading the case of people on extenuating grounds). The 'Arhamur Rahimeen', the Most Merciful will magnanimously pardon them. The others would go to Hell. All such defaulters will serve their term according to the magnitude of their offences. Then they would also be sent to Paradise.

J. THE PROPHET

The Allah has proclaimed that there are some such heinous offences, some such grievous crimes and evil deeds which would be the cause of their perpetrator to be condemned and severely punished. Likewise some deeds would be so virtuous in them that they would be the source of a man being

rewarded. Since such acts were not known, Allah in His Sublime Mercy created and ordained His propehts to go to the world and educate the people thoroughly, so that they may not be able to say at a later stage that they were not informed. This was done concurrently to forestall any lack or misgiving of any nature. Finally, in His Benign compassion for the mankind, Allah sent the Holy Prophet (peace and blessing of Allah be upon him), His last and the most Esteemed Messenger to the world to culminate His Beneficence on this servants. He is therefore called the 'Khatimal Aubia' i.e. the last and the most lofty of His prophets. All 'Gins' i.e. the genies and men were instructed to obey Him and follow in His foot steps in all walks of life and His friends and companions were accorded a higher status, to those of other 'Nabis' and prophets.

PART-II. THE PURSUIT OF 'ILM': EDUCATION

طَلَبُ العِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ وَمسلمه -

"Seeking of knowledge is the duty of every Muslim, male and female."

There is a difference of opinion amongst the Ulema about the 'Ilm', the knowledge which is meant to be obtained viz:-

(i) According to the 'Mutakallimeen' i.e. the wise, the sages, who are discerning and guide people by their 'Kalam' (the discourse) about the real substance of things, by the acquisition of the 'Ilm' is meant the 'Marafat' of Allah.

(ii) The 'Fuqahah' (Plural of 'Faqih', the master of

'Ilm-ul-Fiqah' the knowledge of the code of jurisprudence of Islamic conduct), By this 'Ilm', the study of Fiqah is stressed at to enable man to be able to differentiate between the 'Halal' and the 'Haram' viz that which is valid and permissible vis a vis it's contrary.

(iii) According to the school of thought of the people who believe in 'Tafseer-e-Qur'an', i.e. the exposition of the Qur'anic verses and in the pursuance of the Hadith, called the 'Muhaddis', such an 'Ilm' is meant to be acquired.

(iv) However, according to the 'Soofi's, the education meant to be acquired is that of the 'heart', the soul, the 'Nafs' which is the paramount gem bestowed by Allah to man and in it are hidden all the treasures of this world and the hereafter. They plead that it is the heart in which the passage to Allah is open to man.

The right of opinion of the exponents of these varying thoughts granted, we should not forget that in such divergent opinions, no particular 'Ilm' can be considered to supercede others nor any particular 'Ilm' has been made ('Farz') as such (i.e. Incumbent): otherwise there would have been no controversy of views, to begin with. Hence, let us analyses the matter threadbear and sift the evidence.

For instance, if a 'Kafir' or an atheist and idolator embrace the Faith an early morning or if a youngster attains adulthood, come a day, the learning of all the 'Uloom' (Plural of 'Ilm') is not necessary for

them. They must utter the 'Kalama-e-Tayyaba' (Aforementioned) and genuinely and faithfully learn it's meanings and believe in it. They do not have to go to the deep 'Dalayal' (details and arguments) on the subject. They have just to follow the beliefs of the 'Ahle-Sunnat wal Jamat' (already described). Of course, as an essential conjunct to it i.e. of saying 'La Ila Ha Illullah, Muhammad (peace and blessings of Allah be upon him) Rasoolullah' either one of them should have firm faith and conviction of a staunch adherent in the Allah, His Holy Prophet (peace and blessings of Allah be upon him), 'Aakhirat', Paradise and Hell and its corollaries of the Day of Judgement. They should know of the greatness of Allah, His Supreme Power and qualities and that He selected and sent his ordained prophets for the education and betterment of mankind. As such they know that an ill doer would be punished and a virtuous person would be rewarded.

Subsequently the learning of the two kinds of 'Uloom', the knowledge will become vital for them, one pertaining to the heart and the other to the body. Having established this, they will have to concentrate on its two aspects viz:

(i) Those things that can be done
(ii) Those things that can not be done.

For instance, a person who is a novice, a new comer to the Faith will only have to know the following to begin with:-

A. When the time of the 'Zuhr' (The afternoon)

prayers comes, he should know the requisite abolutions and the 'Farz' (compulsory) prayers only. The 'Sunnat' prayers (Prayers in emulation of the Holy Prophet (peace and blessings of Allah be upon him) will not be 'Farz' or essential for him.

B. Likewise, when the time of 'Maghrib' (Evening) Prayers arrives, he will only have to know that there are there 'Farz' Rakaats (Prescribed Salutations) in it.

C. When the holy month of the 'Ramadhan' (The month of stipulated fasting) comes, such a beginner will have to know the following only.

(i) The stipulation of essential fasting during the month of 'Ramadan'.

(ii) The compulsory intention or resolution to fast, before starting fasting.

(iii) That during the sanctified period of fasting a person cannot conjugate with his or her spouse.

(iv) Also, he should know the basics of 'Zakat' (Stipulated Payment of two and half percent of one's earnings and assets and commodity wise donation in the name of Allah, in charity to the poor and the deserving).

(v) Just as the 'Zakat' is calculable on per annum basis, the duration of 'Haj' is also a year. He should also have a good idea about the pilgrimage for 'Haj' (Stipulated pilgrimage for every Muslim to go to Baitullah Sharif, The House of Allah, if he can afford it).

Similarly, when a man does a thing he should know it. For instance:-

A. (i) At the time of Nikah (Conjugal unification rite) one should know of its implications.

(ii) For instance, the person should be aware that the conjugation of the husband and wife during the period of menstruation of the female spouse is obviously forbidden.

B. The man should be aware of the important aspects of his vocation and trade. He should be aware of the 'Sood and Bai' (The mortgage), the usury (Sood) is forbidden in Islam but simple mortgage of goods is allowed under specified conditions. For example a barber should know what hair can be removed in the general context of the knowledge of his trade. Likewise, a dentist should know his profession well. He should not, accordingly cause unnecessary pain to his already suffering patient. The removal of a wrong tooth, as one can appreciate, would be a blunder of the worst order. The same principle applies to a physician. He should be well versed in his job. For example he should know to apply the right ointment on a wound. It is nevertheless not necessary for a tailor to know the job of a hair dresser or vice versa.

While these 'dos' are important, so are the 'donts'. viz:-

(i) For instance, a person who has to, due to some

unavoidable reasons, in the proximity of people who drink and eat ham and pork such a person has to be forewarned against them, specially by the 'Ulema'. The 'Halal' (Permissible) and 'Haram' (not permissible) has got to be clearly defined and segregated.

(ii) Similarly, that person who mixes freely with the members of the opposite sex has got to be notified of the stipulations and the significance of the 'Mahram' and 'Na Mahram' (i.e. the person or persons with whom association is permitted by the religion and vice versa).

(iii) Likewise, the onus of knowing the truth about the valid behaviour towards his wife vis a vis her periods of menstruation when he is contemplating to divorce her, lies on the man and not on the woman.

Now, coming to the realm of the heart. We have already discussed the matter in some detail. However two elementary but important things about it should not be overlooked.

(i) It is necessary for man to know that spite, jealousy, arrogance, anger, hatred, treachery and baseless suspicions etc. are evil traits. Hence they are 'Haram' (not allowed) in Islam. Under the circumstances, weak as man is, it is all the more necessary for him to be continuously on the guard against them.

(ii) A genuine problem can arise, viz man can become confused and doubtful on some point of faith. In such case he has to see that he does

not unnecessarily get into a dilemma about that thing which is already accepted in Islam in its basic ideology. The question of proper enquiry and research will only arise when the problem is genuine and germane. That is why the Holy Prophet (peace and blessings of Allah be upon him) has all along laid great stress on acquiring knowledge, the 'Ilm'.

Now the question arises of infringing the basic stipulations unintentionally, as is sometimes stated by some defaulters as a lame excuse. Their folly does not come under the purview of inadvertence as can be seen by the following examples.

(i) When a man has physical intimacy with his wife before she has taken a bath, often menstruation.

(ii) That a woman who has not had any menses says her morning prayers but in anticipation does not say her later prayers, say, those of the Maghrib and the Isha (Evening and Night prayer times).

(iii) That a man divorces his wife without caring about the status of her menstruation. Such, so called lack of knowledge or Ilm is unpardonable.

It is therefore of the essence to acquire 'Ilm', since it has innumerable virtues. Knowledge is its own reward. It is far far superior to managing to get some know how of some vocation, just to be able to earn a living by adopting it, out of it's many redeeming

features, the following four are specially note worthy.

1. 'Ilm', the learning, the education or knowledge stands in good stead to the person of wealth equally as much as it does to a pauper. 'Ilm' would benefit a fortunate person who has acquired inheritance by giving him suitable insight into, how th protect it and unable best use of it. It will be a source of honour for him.
2. In antithesis, if a person is not rich but has the qualification of contentedness and knows how to live a simple life of a 'Darvesh' (in this sense a contented man who can live on the barest minimum) and is a good Muslim, 'Ilm' would give him grace in this world and in the hereafter.
3. The third category is that of that man who lives from hand to mouth but has a marked self-respect. Such a man would, in dire emergency, subsist by refering to the 'Baitul Mal' (The treasury for the aid of the needy) rather than extend his hand for alms before anyone, specially before a cruel king. 'Ilm' will guide his path to live without blemish.

Vice versa, the fourth type is that of a miscreant who wants to attain some sort of knowledge only to attain the world, but does not get anything except a daily pittance from the evenly usurped proceeds of the 'Shahi Khazana' (The royal treasury) and is still not able to keep the wolf out of the door, he had better get on to earning his livelihood by adopting some craft, otherwise he will become a devil incarnate. Such are

the people who consider it expedient to earn 'Rizq-e-Haram' (Illegitimate, immoral livelihood) and spread the rot around them. The illitrate and the easy coiness of money will follow him suit, lose all surpluses and go to the dogs. Fever the such rogues, the better it is for all.

The lasting lesson to learn from it is that for the worldly good only the worldly means should be adopted. To exploit the people for worldly benefits in the name of the 'Deen', the Faith is tantamount to blasphemy. To defile a gem with such dirt and the state that 'Ilm' will vetinately guide us to the good like the earlier people said, is a criminal act.

تَعَلَّمْنَا الْعِلْمَ بِغَيْرِ اللّٰهِ فَابَى الْعِلْمُ اَنْ يَكُوْنَ اِلَّا لِلّٰهِ ۔

"We did not acquire 'Ilm' for Allah but it took us towards Him."

Then the answer was given that the 'Ilm' which took the faithful to the path of righteousness i.e. to HIm was the 'Ilm' of the Holy Book, the 'Sunnah' (the hereafter. It's earning was in their hearts. They followed their pious elders who shunned the wordly greed. It was under the circumstances that they hoped that Allah the Merciful would lead them to HIm, His path of wisdom and blessings. Allah blessed them and they never went near such teachers thereafter, who were busy misleading innocent people by their alluring baiting-nets.

لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ ۔

"A news is not like an observation."

Indeed there is a world of difference between the worthy sages of the olden days, pure and exalted in their attainments as against the hypocrites of the present times. For them their unflinching faith was a shield against all ensnaring evils. They resolved not to be tempted by the world and the worldly enchantments and were rewarded. Surely, a mere lamp has no comparison to a luminous star.

Mind you, these good people were not 'Ulema-e-Din' (The learned in faith) but they were steadfast men who followed the faith sincerely, were pure as snow, unassuming, simple and thereby far far away from vice and the vicious. Arrogance and the treacheries of the world were a taboo to them.

If a person learns such an 'Ilm', acquires such knowledge which keeps him away from the evil and makes him do good deeds, what else can be better than that!

Such knowledge is like water from the cooling streams for the thirsty and a treatment for the sick. The more one attains such knowledge the better it is for him.

PART- III. CLEANLINESS AND PURITY

Allah has ordained:-

إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ O
(البقرة : ۲۲۲)

Allah loves those who turn to Him and loves those who cleanse themselves.

(2 : 222)

And the Holy Prophet (peace and blessings of Allah be upon him) has said:-

اَلطهورُ شَطرُ الاِيْمَانِ ۔

"Cleanliness is half of the Faith."

The Holy Prophet (peace and blessings of Allah be upon him) has further added:-

بُنِيَ الدِّيْنُ عَلَى النَّظَافَةِ ۔

"The basis of Religion is the Cleanliness."

It does not follow thereby that the 'Taharat' i.e. cleanliness .and purity pertains only to the body and the clothes. The Taharat can be classified as under:-

قُلِ اللّٰهُ لا ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ يَلْعَبُوْنَ O (الانعام : ٩١)

Say, 'Allah.' then leave them alone, playing in their vain discourse. (6 : 91)

(i) The first essential accordingly is to cleanse the 'Batin' of everything except that of Allah. It implies that the heart will become really clean only when all else except Allah, is expunged from it. This, infact, is the genesis of 'Laila Ha Il Lullah' i.e of the divine dictum that 'There is no god but Allah'. Hence to be pure in body and the apparel is of secondary importance. The 'Siddiqeen' (The Staunch and the True) are of this status. Though unequal, the two parts of the body and the soul have got to be

intermerged in this way.

(ii) The second position lies in cleaning the heart of the 'Akhlaq-e-Razela' i.e. the mean and shallow things like jealousy, duplicity, greed, enmity and arrogance etc so that such evil traits are replaced by their counterparts viz those of a pleasant and welcome demeanour, contentment, repentance, patience, fear of Allah, forbearance and love. This is achievement of great merit.

(iii) The third status comprises getting rid of such contemptible trends as those of backbiting, falsehood, illegitimate and immoral livelihood, treachery and of mixing freely with the 'Na Mahrams' (those of opposite sex not permitted by Faith), from the heart.

(iv) The fourth stage is that of keeping the body and the clothes clean so that the man is further adorned by the salutations of bowing before Him and lying prostate is object humility before Him, in worship and prayers. This is the status of a normal Muslim. As such, 'Namaz' (Muslim's prayer), is the difference between a believer and a 'Kafir' an idolater and an atheist. This cleanliness is also in it self 'Half of Eeman' i.e. half of faith. As such, since cleanliness of this nature is the first half of the faith of a Muslim, the Holy Prophet (peace and blessings of Allah be upon him) has said:-

بُنِیَ الدِّیْنُ عَلَی النَّظَافَةِ -

"The basis of Religion is the Cleanliness."

Although the cleanliness of the body and of the clothes is of the last rung, it is not surprising that everybody lays stress on it on account of the following reasons:-

A. It is the easiest of all
B. It pleases the 'Nafs' i.e. the inner ego of man.
C. If gives a general sense of well-being to the body.
D. Such a person bids fare to be a man of piety.
E. It attracts people towards him etc.

On the contrary the evil. 'Nafs' of the man is not pleased when a man's 'Batin' or soul is cleansed of all wordly dirt. The purpose of such a man who keeps his inner self, the soul clean does not attract people as such, because such a performance remains known to Allah only.

Nevertheless, though the superficial cleanliness is of the lowest order, as described, it is of so mean importance, provided its code of conduct is adhered to.

1) There should be no pretentions of display in it
2) It should not give a feeling of arrogance.
3) So lavish expenditure should be involved in it.

Otherwise such cleanliness and good presentability will become 'Makrooh' (undesirable). The

habit of the Soffis (Faithful, distinguished Muslims who lead a simple life of few wants) to keep their heads covered is in the same order. They are also rather particular that their utensils remain clean and generally do not allow others to use it. Their 'Lota' (used for keeping water) is symbolic to this effect. They take care that their drinking water and the water for their abolutions is clean.

(1) In it's care time should not be wasted unnecessarily. This is proved by the conduct of the Sahaba-e-Karam (Holy Prophet's companions) who remained neat and clean but were very practical and did not allow the maintenance of personal cleanliness to be at the cost of their multifarious assignments. They were so pragmatic and down to earth, that when the situation demanded they used to walk bare-footed. They used to sit down on the ground and say their prayers there unhesitatingly. In short, they had become so hardy that in their rigours and undertakings they had got so used to it that the perspiration of a camel was no extraraneous substance to them. Nevertheless, they were very particular to keep their souls clean, as is evident from their meritorious lives.

(2) Piety, as already stated should not dwell on pride. When neat, welldressed and good looking, there is a certain type of shallow person who is likely to become unduly prim and boastful of his piety and utter vainly 'This is how I maintain my piety.' He had better lower his feet and come down to earth. In it lies his

betterment. False pretentions are devilish. It would do him good if he walked bare-footed on earth and said his prayers there. The followers of the 'Sunna' are careful people. He should likewise take care of himself and desist from such behaviour.

(3) The pragnatism and being practical was inbuilt in the 'Sahabae Karim' (The companions of the Holy Prophet (peace and blessings of Allah be upon him). Hazrat Umar (Allah be pleased with him) once used the clean water from the clean urn of a Budh lady. In the some way, it is sated that the Holy Prophet (peace and blessings of Allah be upon him) used a clean utensil of a 'Mushrik', an idolator. They were so realistic. The Sahaba were not finicky. They never hesitated to say their prayers on clean ground. In a battle, the soldier had to sleep on the bare earth at night. Cleanliness is Godliness but to muffle the vagrant 'Nafas' in man is also and pleasant feeling of happiness.

(4) Care in tidiness is good but not at the cost of better and nobler things. For instance your devoted servant who respects you, hears some good news about you, gets overwhelmed with delight and dashes up and embraces you, at that time, you should not detract yourself from him, nor care that he is sweating profusely. You should not bruise his feelings. In Islam such an act would be contemptuous and 'Haram' (Not permissible). On the contrary love of your fellow human beings is far superior to all such mundane considerations. That is why if some

one wishes. to utilise your 'lota' (water pitcher) for abolutions; or wants to use your utensil to drink water or for that matter wishes to use your prayer-mat for saying his prayers, he should not be cut to the quick by declining to allow him to do so, for the sake of your own tidiness. Once the Holy Prophet (peace and blessings of Allah be upon him) asked for 'Abe-Zam Zam' (the holy water from Baitul Haram, - Makkha). Hazrat Abbas (Allah be pleased with him) was standing close by to Him. He humbly said "Kindly allow me to use a new utensil to extract the water from the well as this one is used by may people." The Holy Prophet (peace and blessings of Allah be upon him) however insisted that the same 'Doal' i.e. the same utensil may be used which others handled, adding (peace and blessings of Allah be upon him) "I like the touch of my brother Muslims."

There is a lesson for us all, in this. The Holy Prophet's (peace and blessings of Allah be upon him) companions also behaved in the same manner to nip the evil of arrogance of this kind, in the bud as it is fatal.

(5) Such an arrogant man not only shows off in such manner but also declines to use the things of his brother Muslim although they may be cleaner than him. So much so that he even refuses to say his prayers on the prayer-mat of an other person. He looks down up on them. He puts on false airs, becomes austere, taciturn and pompously declines to have meals with his

fellow bretheren when they honourably invite them to do so. Such behaviour is clumsy, vain and unacceptible in Islam.

(6) Lastly man should not amalgamate the positive with the negative i.e. not intermingle the unpermissible with the permissible, in this so called (care) about his cleanliness and piety.

(i) He should not waste time unnecessarily and make others wait for him while he is making his ablutions by taking a bath.

(ii) He should not extend his prayer-mat in a mosque such a manner that the prayer mat of another person may not touch his. There are three forbidden things in it.

(a) He has thus usurped extra space of the mosque. He was entitled only limited space for his own prayers only.

(b) It shows his hatred for his fellow brother as if he was a dog or some despicable thing.

(c) He has disrupted the unity of the row of prayers. Such 'Munkarats' (negative and invalid things) sow the seeds of differences and disunity in fellow Muslims. Such behaviour is dreadful.

Not that you know that the eternal cleanliness and external cleanliness are different to each other, let us analyse them. The external cleanliness has three major factors:-

(B) All animals are 'Pak' except the dog, the pig and the dead animal.

(C) The fish, locusts etc are also 'Pak'.

(D) All those animated beings which do not possess coursing blood in their bodies like flies, mosquitoes, bacteria particularly of the food are 'Napak' are contaminated.

(E) So are all those insects and things which wolve and dirt, specially of the kind which metamorphism in the inner parts of animals.

(F) But the things of the kind of genetic sperm like the egg of a hen, silk worm etc are 'Pak'.

(G) One can not say his prayers in sweat or in tears. Some exeptions are however allowed in the emergent and extenuating conditions, such as:-

(i) The unavoidable dust on the road. (However the dirt, filth and polluted mire is not acceptible)

(ii) The small particles of earth in the socks.

(iii) The slight tendency of the reddish extrusion to ooze out of man's body from certain affected pores and pimples or rashes.

(H) One can say his prayers with them.

(I) If one has any doubt about the cleanliness of a place, it should first be washed and cleaned before saying one's prayers there.

Water is clean in itself. It is also a cleansing agent. However its exceptions are as follows:-

(A) The water with which 'Wuzoo' (ablutions before prayers etc) has been performed, though uncontaminated will not remain reusable.

(B) The water with which any unclean thing is cleaned will not remain 'Pak'.

(C) The water in which any contaminated matter may be present can not be considered free from being 'Napak' unless it is more than two hundred and fifty maunds.

II. If one has to extrude excreta:-

a) Should a person be in a desert he should hide himself from the eyes of the others by taking cover as best as he can. He should not face the sun or 'Khanai Kaaba' (The House of Allah, in Makkah). He should not extrude excreta of either form in water, under a fruit laden or normal tree. He should also not do so in a hole, nor should he use any hard surface for such purposes, nor should he likewise do so in the general direction of the breeze. Before sitting with such an intention he should first place his left foot on the ground and keep stress on it. After relieving himself he should first left his right leg and then get up. He should carry no sacred thing with him in such a state. Before going to a place for such relief he should utter the following:-

آعُوْذ با للّٰهِ مِنّ الرِّجْسِ النَّجْسِ الْخَبِيْثِ الشَّيْطٰنِ الرَّجِيْمِ -

"I seek refuge with Allah from the impure, unclean, dirty, Satan, the out cast."

When he should come away from this state, he should similarly say:-

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّیْ مَا یُوْذُوْنَنِیْ وَ اَبْقٰی فِیْ جَسَدِیْ مَا یَنْفَعُنِیْ -

"All praise is for Allah who removed from me that which caused me in convenience and allowed to remain in my body that caused me benefit."

For 'Astanja' (Dry, cleaning man's concealed parts of excrement) three stones of adequate size or if need be two more should be used. Earthern clods in odd numbers can also be used to properly cleanse the spot indicated with left hand, in such a way that all impurity is removed. This is in case water is not available.

It is better to use both the clods and water. But if ample water is available then water should be poured by the right hand and dirty spot thoroughly washed by the left. Water should be so carefully utilised that it does not fall on the clothes. After that the hands should be fully rinsed and cleaned. A clean smell of the hands will tell that there is no impurity or bad odour left.

اَللّٰهُمَّ طَهِّرْ قَلْبِيْ مِنَ النِّفَاقِ وَحَصِّنْ فَرْجِيْ مِنَ الْفَوَاحِشِ ـ

"O Allah! Purify my heart from hypocrisy and safeguard my private parts from obscenity."

"Wuzzoo" (washing of, cleaning of the hands, feet, face, forehead, face, the hair, the back of the head and face and teeth etc.) should be performed after the aforementioned 'Astanja', as under.

(i) First the teeth should be cleaned by a 'Miswak' (a wooden tooth brush) or tooth brush. It should be applied on the upper right hand teeth to begin with, then on lower right hand teeth. After that the left upper and lower teeth should be brushed.

Subsequently the inner portion of the teeth should be brushed in the same order. Thereafter, the tongue, gullet and the inner part of the throat should be properly washed and rinsed. After this tooth brushing, throat cleaning and 'Miswak', the man should sit on a raised place or platform, face the 'Qibla' (The Baitullah - The House of Allah in Makkah-e-Mukarrama) and utter the following thrice. Even before going to sleep man should not remain without cleaning his teeth and mouth to do away bad odour from his mouth.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ـ اَعُوْذُبِكَ مِنْ هَمَزٰتِ الشَّيٰطِيْنِ ـ
وَ اَعُوْذُبِكَ رَبِّ اَنْ يَحْضُرُوْنِ ـ

"In the Name of Allah, the Merciful, the All-merciful. My Lord, I take refuge in thee from the evil suggestions of the devils, and I take refuge in thee, my Lord, lest they attend me."

After 'Miswak' in 'Wuzzoo', man should wash both his hands thrice and say:-

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الْيُمْنَ وَ الْبَرَكَةَ وَ اَعُوْذُ مِنَ الشُّوْمِ وَ الْهَلَكَةَ -

"O Allah! I ask Thee for the blessing and the flourishment and I seek refuge from bad omen and destruction."

At the time of 'Wuzzoo' he should have the intention of 'Wuzzoo before Namaz', (Ablutions before prayers of being able to say his prayers in absolute cleanliness in his 'Namaz'). After that he should rinse his mouth and teeth with water and gargle thrice and say the following:-

(However gargling is forbidden during the Ramadan, the month of fasting)

اَللّٰهُمَّ اَعِنِّی عَلٰی ذِكْرِكَ وَشُكْرِكَ وَ تِلَاوَةِ كِتَابِكَ -

"O Allah! Help me in Thy rememberance and Thy thanks-giving and the recitation of Thy Book."

Then he should clean his nose with water, thoroughly thrice. Water should go right up the nose. However if the person should be fasting, then it should not be done. He should then utter these words while doing so.

اَللّٰهُمَّ اَرِحْنِيْ رَائِحَةَ الْجَنَّةِ وَاَنْتَ عَنِّيْ رَاضٍ -

"O Allah! Bless me with the fragrance of Paradise and that Thou be pleased with me."

Then he should wash his face thrice and say.

اَللّٰهُمَّ بَيِّضْ وَجْهِيْ بِنُوْرِكَ يَوْمَ تَبْيَضُّ وُجُوْهُ اَوْلِيَائِكَ -

"O Allah! Whiten my face with Thy Light on the Day when faces of Thy Protected Friends will be white luminous."

The face should be washed with care. Water should reach the base roots of hair on his face. The beard should also be combed with the fingers of the right hand. The ears should also be washed and cleaned, particularly the backside and the lope of the ears. The eyes should also be washed and cleaned in such a way that the traces of the eye-rouge if any may be removed. Then comes the turn of the right arm. It should be washed from the finger tips to the elbow. While ding so he should say.

اَللّٰهُمَّ اَعطِنِيْ كِتَابِيْ بِيَمِيْنِيْ وَحَاسِبْنِيْ حِسَابًا يَّسِيْرًا -

"O Allah! Give me my Deed Sheet in my

right hand and bless me with an easy accountability."

After that he should similarly wash his left hand up to the elbows and utter these words.

اَللّٰهُمَّ اَعُوْذُبِكَ اَنْ تُعْطِيَنِىْ كِتَابِىْ بِشِمَالِىْ اَوْ مِنْ وَرَاءِ ظَهْرِىْ ۔

"O Allah! I seek refuge with Thee that I be given my deed sheet is my left hand or from behind my back."

Then he should wet his fingers, particularly the two near the thumbs and comb them back from the forehead to the nape of the head at the back in such a way that all the hair of head may become moistened. He should repeat this process thrice and utter these words.

اَللّٰهُمَّ غَشِّنِىْ بِرَحْمَتِكَ وَاَنْزِلْ عَلَىَّ مِنْ بَرَكَاتِك وَاَظِلَّنِىْ تَحْتَ عَرْشِكَ يَوْمَ لَاظِلَّ اِلَّا ظِلُّكَ ۔

"O Allah! Cover me with Thy Mercy and send on me Thy blessings and grant me to stay under Thy Shadow on the Day when there shall be no shadow except Thy Shadow."

Then the man should clean his ears, thrice, the fingers and the thumb scrubbing the backside and the inside lobe of ears and should say.

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗ ـ

"O Allah! Make me of those who listen to word *La ilaha Illallahu* and follow the best thereof."

After that comes the turn of the back of the head. He should likewise clean it with his wet thumb and fingers of the right hand and utter these words.

اَللّٰهُمَّ فُكَّ رَقَبَتِيْ مِنَ النَّارِ وَاَعُوْذُبِكَ مِنَ السَّلَاسِلِ وَالْاَغْلَالِ ـ

"O Allah release my neck from the Fire and I seek refuge with Thee from the chains and the fetters."

After that he should wash his right foot up to the ankles thrice scrubbing the inner portion between the finger loops with the short and the adjoining fingers of the left hand. Then he should say these words.

اَللّٰهُمَّ ثَبِّتْ قَدَمِيْ عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ الْاَقْدَامُ فِي النَّارِ ـ

"O Allah! Establish firmly my feet on the Bridge on the Day when feets will be shaken (trembled) falling in to the Fire."

After that he should repeat the process thus and wash his left foot up to the ankle and say

اَللّٰهُمَّ اَعُوْذُبِكَ اَنْ تَزِلَّ قَدَمِيْ عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ اقْدَامُ الْمُنَافِقِيْنَ ـ

"O Allah I seek refuge with Thee (from it) that my feet may slip on the Bridge on the Day when feet of the hypocrites will slip"

Subsequently, after having performed his 'Wuzzoo' (ablutions before prayers) he should utter these words.

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ
اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ وَ
اجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ وَاجْعَلْنِىْ مِنْ عِبَادِكَ الصَّالِحِيْنَ -

"I bear testimony that there is no god save Allah, the Only the One, there is no partner along with him and I bear testimony that Hazrat Muhammad (peace and blessing of Allah be upon him) is His Servant and His Messenger. O Allah! Make me of the Repentants and make me of those who purify themselves and make me of those who are Thy righteous servants."

Naturally, a person who does not know Arabic should learn their meaning so that he may know what he is saying. It is stated in the 'Hadith Sharif' (Sayings of the Holy Prophet (peace and blessings of Allah be upon him) that a person who utters these words, the sins and the indiscretions of the relevant portions of his body are absolved due to his continuous prayer and repentance to this effect.

A person may be in the state of 'Wuzzoo'. It is still better that if he performs it afresh, if he has time

before the prayers, as, it is stated in the 'Hadith' that a person who does so, in a way reinvegorates his 'Ilam' (His faith). However the actual strength that he should bear in mind is that he should think all along that the 'Wuzzoo' "I am performing is nothing but superficial cleaning of the outer body, oh, Allah have mercy on me and clean my 'Batin', my soul also." For, the outer cleanliness of the body is for the 'Makhooq' i.e. the people, whereas the cleanliness of the heart, the soul is for Allah. If the Allah is pleased everything on Allah's earth is pleasant. So, the heart is to be looked after and immersed in piety and the love of Allah. For instance, it is of no use to clean the outer door spick and span when the king is invited to the house and not clean the inner house properly, worthy of his staus and honour,.

Six things are however 'Makrooh' (consider not good), viz the following while performing 'Wuzzoo'.

(i) To talk of worldly affairs.
(ii) To scrub the face hard.
(iii) To wring the hands (and splash water).
(iv) To perform 'Wuzoo' with sun-hot water.
(v) To waste water.
(vi) To waste the relevant parts for more than three times, as prescribed.

It has been observed that if a man does not wipe his face after 'Wuzzoo', he gets a pleasant feeling after the breeze plays across his forehead. Moreover, to perform 'Wuzzoo' with earthen ware is always better, as it creates humility in man. Allah likes it.

Now, we come to the subject of 'Ghusl' viz how

to take bath. Apart from the normal human need to take bath, it becomes absolutely necessary, soon after one has had night-wetness or conjugation with his spouse.

(i) The first basic essential is the intention to cleanse one's self thoroughly and to at the same time pray of the piety of the heart, too. It is called 'Niyyat-e-Sadiqa' i.e. the good intention.

(ii) It is 'Sunnat' (in accordance with the Holy Prophet (peace and blessings of Allah be upon him) to say 'Bismillah' i.e. 'In the Name of Allah the Merciful' and wash the hands first. (These words should be uttered without sound). Then all the impurities of the body should be carefully removed and thoroughly cleaned. This done, the entire procedure of the 'Wuzzoo' should be repeated. Special care should be taken to do the following:-

(a) To make sure that every pose of the hair of the head and body has been properly cleaned.

(b) After washing the body clean and before the 'Wuzzoo' water is poured thrice on the right side (including the head and the middle portion) and thrice on the left side of the body. The hand should not touch, the 'delicate' parts of the body at final stages.

(c) One should not sing or yodel while bathing.

"Tayyamum". (To perform 'Wuzzoo' without water, when it may not be available). It can be perfromed under the following extenuating circumstances.

(i) When water is not available.

(ii) When there is very little water.

(iii) Water available is the restricted property of some one who is not available.

(iv) If the owner of the water is available but is selling it at an exhorbitant price.

(v) When a person is so wounded or sick that he is not allowed to use water.

The procedure is that under the circumstances he should locate 'Pak Mitti' clean earth. When the time of prayer comes he should perform 'Tayyamum' as under:-

A. He should rub his hands on it and perform the entire ritual of the 'Wuzzoo' described earlier.

B. He can perform only one 'Farz and Sunnat prayer's (as described before) with it.

III. The third form of cleanliness comes under the head of the general cleanliness of the man's body. It is of two kinds, viz.

(i) Even normally but specially in one's travels and journey's from one place to an other small dust particles are likely to get enconsed on the face and in the hair. It is therefore advisable to carry a handkerchief and a comb for such eventualities. It is stated that the Holy Prophet (peace and blessings of Allah be upon him) used to carry a comb with him. Hence to do so is his 'Sunnat'.

(ii) Similarly, it is in fitness of things to do the

following:-

A. The dust particles in the eyes.
B. The dust particles in the ears.
C. The dust and food particles in the teeth.
D. The dust particles in the loops of the thumb and fingers of the hands and feet.
E. The dust particles in the nails of the thumb and fingers of the hands and feet should be removed and cleaned specially at the time of performing the 'Wuzzoo'. It is 'Sunnat' i.e. (In pursuance of the Holy Prophet (peace and blessings of Allah be upon him).

If a man goes to a 'Hammam" (public bathing place, specially where hot water is available) then for him four things are 'Wajib' (compulsory) and ten things are 'Sunnat', as under:-

(1,2) Two of these 'Wajib' conditions pertain to his secret organs which his bather should

a. neither see
b. nor touch, since, to do so in worse than seeing them.
c. If he sees anybody else misbehaving thus, he should stop him from acting so, otherwise he will come out of the Hammam a 'Gunahgar' or a sinner. It is stated that once Hazrat Abdullah Bin Umar (Allah be pleased with him) was once sitting in a Hummam facing the wall with

his eyes blind folded.

d. It is therefore imperative that woman should never be allowed to a 'Hammam'.

The 'Sunnats' applicable are as under:-

(i) He should go to the Hammam for 'Taharat' i.e. cleanliness which he can not normally obtain at his own place, say, because of dearth of water, specially of hot water etc.

(ii) Once in the Hammam he should have the 'Niyyat' the genuine intention of coming to this 'Abode of the Satan' per-force majeure and should utter the following:-

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَعُوْذُ بِاللّٰهِ من الرِّجْس النَّجَسِ الخَبِيْثِ الْخُبْثِ الشيطان الرَّجيم -

"In the name of Allah, the Beneficent, the Merciful. I seek refuge with Allah from the impure, unclean, dirty, filthy, Satan, the out cast."

(iii) He should put his left foot first in the Hammam while entering it and should pay his 'Bather', his wages in advance so that he may perform his duty more willingly.

(iv) He should try to go to the Hammam when it is vacant. He should not go to its 'Hot enclosure' quickly to make him forestall excessive sweating.

(v) He should try to hurry up.

He should not waste water unnecessarily.

(vii) He should not talk with anybody but can shake hands.


(viii) He can recite Holy Qur'an quietly, but not in the nude.


(ix) A man should never enter a Hammam at sunset or thereafter between the 'Maghrib' or 'Isha' prayers or subsequent to that as this is considered to be the time of the dispersal of the 'Shayateen' i.e. the Satans. At such hours many wicked things are abroad. In any case while in the 'Hammam' the man should recall the fire of hell to his mind and shudder in its fear. The sensible people always do so. For instance when they see a pitch dark place they are reminded of the darkness of the grave of a sinner and of the venomous snakes of evil deeds in it.

Likewise when he sees an ugly face, a Allah fearing man is reminded of the 'Darogha' i.e. the abominable incharge of hell etc.

(x) When the man should come out of the 'Hammam' he should bathe his feet with cold water to avert the danger of leprosy but he must take care not to wet his head with cold water after hot bath. Finally, to have a little nap after returning from the 'Hammam' is refreshing and invigorating, like an exhilarating syrup or a tonic.

There are seven things which tend to grow in human body. They are directly connected with man's tidiness. Hence they require to be taken care of, from time to time.





(i) It is better to have the hair of the head shaved fine. There is however no harm in growing them as long as they are not unkempt and unruly. Their clumsy outgrowth to an ugly and unweildy shape, as in the present times, is however not desirable.

(ii) Similarly, to trim the moustache in conformity with the lower lip is 'Sunnat'.

(iii) It is also 'Sunnat' to remove the hair in the armpit within forty days.

(iv) To shave off the undergrowth of hair of man is also a 'Sunnat'. Maximum period allowed is forty days. To manicure the nails of the hands and the feet is also very essential. Dirty nails are very unhygienic. The Holy Prophet (peace and blessings of Allah be upon him) once saw a group of people with very large nails. He (peace and blessings of Allah be upon him) summoned them immediately and asked them to have their nails trimmed, as soon as possible. It is also written in the 'Hadith Sharif', that abnormally large and outgrown nails serve as a comfortable seat and heaven for the Satan.

Such large nails have also been called dirty daggers. The pointed edges of such nails are sharp and dangerous.

(v) The nails of the feet should also likewise be removed.

(vi) The cutting of the navel chord at birth is also a 'Sunnat'.

(vii) The 'Khatna' (Removal of extra drooping flesh

of the man's genital organ) of man is a 'Sunnat', too.

If the beard of a man be long then the removal of more than a wistful of it is permissible, so that it may not look unweildly and out of proportion. This is as per Hazrat Abdullah Bin Umar (Allah be pleased with him) and a follower group. On the contrary, according to an other group of a different school of thought, the beard should be allowed to grow to its normal length. However, the following ten things are considered 'Makrooh' (undesirable) in respect of a beard.

(i) Dyeing of the beard. The black dye on a beard is tantamount to the act of Satan and the Hell-goers. 'Firaun', (The legendary Pharooh of the times of the Prophet Moses) is said to have dyed his hair black, first of all. The Holy Prophet (peace and blessings of Allah be upon him) has said that "in the later times some old people would dye their beards. Such persons would not even smell the tiniest fragrance of Paradise."

Amongst the old, that person is very bad who, despite his age, does not feel any shame or disgrace in masquerading as a young man. This is an unnatural and an uncouth act. In comparison to such an old man, that young man is far better who may wish to look like an older person of wisdom and grace.

Actually it is the devil in man which makes the aged to disguise themselves in this fashion due to their

hidden, unbecoming carnal desires, the dyeing of beards in unseemly red or yellow colours is still worse. Such beards look repulsive and are 'Makrooh'. There is only one exception to it. In the days of the prime of the 'Deen' (the faith) even the old and aged Ghazi's (Warriors for Allah) used to be so full of 'Jazba-e-Jehad', the spirit to participate in Holy wars that it was customary for them to dye their white beards black and go the battle field galloping, lest their enemy should think them weak. This is admirable and is 'Sunnat'.

In antithesis, there are others, young and strong who have their beards bleached white with sulphar to look old, so that the regard and respect, due, to the elderly is paid to them in young age, although they do not deserve it either on account of their temperament, learning or age. Nor do they have wise heads over young shoulders. Rather they have wiseness over their young shoulders. They are foolish and imposters.

To pick out white hair out of a beard is tantmount to branding the old age to a scourge and disgrace. It is woeful. It is like discarding the 'Noor' (The luminous light of Allah's Blessing) of Allah. It is stated that the angels say their rosaries as under:-

سبحان مَنْ زَيَّنَ الرِّجَالَ بِاللُّحٰى وَالنِّسَاءَ بِالذَّوَائِب ۔

"Glorified is the Being who adorned the men with beard and the women with the long hair of head."

The less said, the better for such evil persons.

A. Those who trim their beards like the tail of a pigeon to attract handsome women.

B. Those who extend their hair from their heads to the beard for similar reasons.

C. Those who dangle the locks of their hair down to the lobes of their ears and are seen combing and styling their hair before others. They are abominable people.

On the other hand, there are others who are imposters of .the first water. They purposely dishevel their hair, wear a heavy demeanour, so that when other people may see them they may think that they are saints of a high status who remain preocuppied and engrossed in the 'Ibadat and Bandagi' of Allah to the extent that they have no time or consideration for combing their hair.

PART IV. NAMAZ: THE PRAYERS

'Namaz' i.e. the saying of prayers in the foundation of faith. It surpasses all kinds of prayers. A person who says all the five prescribed prayers regularly and timely remains in Allah's protection. As such, a person who protects himself from major sins and says his prayers, Allah forgives his minor vices. Thus, 'Namaz' becomes a protective shield for him in many ways. The Holy Prophet (peace and blessings of Allah be upon him) and His Sohaba (companions) have said that these five prayers a day can be compared to a stream of clean water flowing alongside the door steps of a fortunate person. He can bathe in it five times a day and got rid of all the impurities of his body, to his extreme convenience. Such cleansing,

when also applied to the soul exhonerates the wan of his sins, particularly if he continues to do so consistently. The Holy Prophet (peace and blessings of Allah be upon him) has said that the 'Namaz' is the pillar of Faith. He, who gives it up ruins his faith.

The Holy Prophet (peace and blessings of Allah be upon him) was respectfully asked, "which act is the noblest and the best of all?" He (peace and blessings of Allah be upon him) replied, "Saying the prayers devotedly in time. It is the key to 'Jannat' (Paradise). After 'Tauhid' (The Unity of God), Allah likes it the most."

So prized is 'Namaz' that angels crave for it. A person gone astray or a negligent person who foregoes even one 'Namaz' wantonly, does so at his peril, in reality. It is possible that coupled with the other indiscretions and sins he has committed, he may at a certain stage be at the brink of that precipice from where his fall in to the abyss below may result in the complete ruin of his Faith. If one's 'Eman' is lost, there is nothing left behind except disaster. So much so that the Holy Prophet (peace and blessings of Allah be upon him) has clearly spelt out that the very first question that the man will be asked at the time of his accountability on the Day of Judgement will be the status of his 'Namaz'. The rest will be secondary in importance. His vain laments of regret and rueful repentance at that time will do him so good. Crying over spilt milk is never of any use according to the wise. The Holy Prophet (peace and blessings of Allah be upon him) has further stated that a person who has said his prayers with piety of body and soul and with

extreme humbleness, his 'Namaz' will be translucent and white from the earth to the heavens above on the Day of the Judgement. The 'Namaz' will stand him in good stead on that last day and say 'that the manner in which you have taken care of me all along, may Allah protect you in His Benign Mercy in the same way, in return.

Vice versa, a person who is not conscious of the importance of 'Taharat' and also does not say his prayers timely and regularly, his 'Namaz' rises towards the skies regretfully in black mass, addresses the 'Namazi' (i.e. the person who prays) and says 'you have wasted me. You have treated me badly.' It keeps on saying so till his prayers are wrapped up in a leap and are hurled down on his face. The Holy Prophet (peace and blessings of Allah be upon him) has accordingly said "that a person who purloins his 'Namaz' is the worst thief."

NAMAZ : THE PRAYERS

The 'Namaz' means worshipping Allah Almighty. It is therefore vital that while praying, man's body and soul should be in unison to bow before Him in extreme humbleness. 'Namaz' is performed as under:-

1. Before the 'Namaz' the Muslim makes sure that his body and the clothes are clean i.,e. worthy, to present one's self before Him. The soul conjoins the man's body in such worship.
2. To begin with the person intending to say his prayers should stand on a clean and pure

(Tahir) place or on a prayer mat facing the 'Qibla'. The distance between his feet should be about four-finger worth. He should bear himself upright with profound humility, bowed head and eyes fixed below at the spot it is going to touch in the 'Sajda'(Prostration before Allah).

3. Then he should recite 'Soora-e-Nas' (chapter from the Holy Book) to ward off the Satan.

4. Then he should make his 'Niyyat' of the prayers i.e. He should resolve to perform a certain prayer. This 'Niyyat' or intention is vital.

5. Now he as ready to start has 'Namaz'. He should begin it by raising both of his hands up, close to his ears in such a way that the thumbs of both of his hands should be almost touching the lobes of his ears, while the fingers of his hands should be extended, protuding side ways parallel to his shoulders. He should then say 'Allah-o-Akbar' (The Allah is Great) quietly and bring his arms down, both palms folded together (the right palm over the left one) and rest them under his chest or the navel. In this way a sort of a semi circle would be formed by his arms around the front side of his waist.

   Please remember that it is not good to bring the hands down from the head with a jerk to hold them stationary for a while along the side of the hips and then to fold them together in front, as stated above. Nor wringing the hands in a marked manner or fidgeting in the 'Namaz' is a good thing to do. Instead of jauntiness, there should be submissiveness and humility in prayers.

The 'Takbir' i.e. the words 'Allah-o-Akbar' should also be intoned normally, respectfully without playing upon the words, without any exaggeration on any part of it. To falsely create such manifestations of their own by such stupid people is evil. The 'Namazi' should then say the following:-

اللّٰہ اکبر کبیرًا وَ الحَمْدُ لِلّٰہِ حَمْدًا کَثِیرًا سُبْحَانَ اللّٰہِ بُکْرَۃً وَّ اَصِیْلًا ۔

"Allah is Great with all His Greatness and All-Praise is to Allah, the multiple Praise. Glorified is Allah, Day and Night."

After that he should say the following:-

اِنِّیْ وَجَّھْتُ وَجْھِیَ لِلَّذِیْ فَطَرَ السَّمٰوٰتِ وَ الْاَرْضَ حَنِیْفًا وَّ مَآ اَنَا مِنَ الْمُشْرِکِیْنَ ۝ (الانعام : ۷۹)

I turn my face to Him who originated the heavens and the earth, and I am not of the idolaters. (6 : 79)

Then he should recite Taooz-o-Tasmia' i.e. 'Subhankalla Humma', 'Aooz-o-Billah' and 'Bismillah'. After that he should recite 'Alhamd' fully to the end. After finishing the 'Soora-e-Fatiha or Alhamd Sharif' he should not join the 'Amin' with it but should give a little gap in between. Then he should combine some 'Soorah' (chapter) from the Holy Book, with it.

In the absence of a 'Muqtadee' (the follower in the Namaz), he can say the first two 'Rakaats'

(disciplines) of the morning and the evening prayers by vocal articulation, if he likes.

6. Then he should say 'Takbir' i.e. 'Allah-o-Akbar' for 'Rukoo' (The state of bending on one's knees in prayers). While saying this 'Takbeer' he should raise his hands as aforementioned and then place them cupped on his knees but the fingers should be facing the 'Qibla'. Then he should recite the following, thrice in this position. In the absence of an 'Imam' he can utter these words seven to ten times.

سُبْحَانَ رَبِّيَ الْعَظِيْم -

Glorified is My Lord, the Most Great.

After that he should raise himself up from the position of 'Rukoo' and do 'Rafa-e-Yaddain'. (To raise and dip one's hands in Prayers). He should simultaneously utter the following words before positioning himself in the state of 'Sajda' (The profound state of bowing prostrate before Allah be placing his head on the ground his forehead touching the surface).

سمع الله لمن حمده -

"Allah has listened to it, for whom the Praise has been recited."

ربنا لك الحمد ملاء السموٰت وَ الْاَرْضِ و ملاء ما شئت من شي بعده -

"O our Lord! For Thee is all praise, equal to all heaven and the earth and equal to that which Thou will after it."

In the state of 'Sajda' he should praise Allah, thrice, in the following words.

سبحان ربی الاعلی وبحمده -

"Glorified is My Lord, the Most High and all Praise is for Him."

He should then utter 'Allah-o-Akbar' and raise himself to a sitting position with both legs folded underneath. The weight of his body should be on the left leg. In this sitting position, both his hands should be placed on his knees. At this stage he should say the following, once.

رب اغفرلی و ارحمنی و ارزقنی و اهدنی و اجرنی

و اعف عنی و عافنی -

"O my Lord! Forgive me and be Merciful unto me and grant me sustenance and guide me and save me and pardon me and grant me all sorts of welfare and well-being."

He should then perform the second 'Sajda' in the same manner saying 'Allah-o-Akbar' and in the Sajda repeat 'Subhana Rabbiul Aa'la' thrice as in the first 'Sajda'.

After the second Sajda, the 'Namazi' (one who says prayers) should place himself in the same sitting position, as after the first 'Sajda'. At this stage he should recite "Atta Hayat" with both palms of hands closed, resting on his knees. While reciting the 'Kalam-e-Shahadat' he should raise his 'Angusht-e-Shahadat'

(i.e., the finger adjoining the thumb) and pint it towards the 'Qibla' when say 'Illallahu' but should not point it towards Qibla when say 'La ilaha'. Then he should recite the 'Darood Sharif' (Salutations and blessings on the Holy Prophet (peace and blessings of Allah be upon him) reverently. In first tashhud (provided he is going to observe more than two Rakaats), it will be sufficient to recite as.

اللّٰهم صل على محمد وعلى آل محمّد -

"O Allah! Send Blessings on Hazrat Muhammad and on the Family of Hazrat Muhammad."

If he has more than two 'Rakaats' (disciplines to perform, he should complete the remaining 'Rakaat' in the same way and as stated, recite Darood Sharif). Then at the final stage sitting after 'Tashhud' and recitation of complete 'Darood Sharif', he should turn his face towards the right, and say 'As Salaam-o-Alaikum wa Rahmatullah'. After that he should turn his face towards the left and utter the same salutation. After completing his prayers thus, he should pray for the Salaam (peace) on all those present and the 'Malaika' the angels

THE MAKROOHAT OF 'NAMAZ': UNDESIRABLE THINGS IN 'NAMAZ'

One should abstain from the following 'Makroohat' i.e. the undesirable things in 'Namaz'. Also prayers should not be said until relieved in the first three of these conditions.

(i) In dire thirst and hunger.

(ii) In the state of 'uneasiness' viz when he wants to make water or extrude human excreta.

(iii) When one is mentally preocuppied in something which is so intense that it may disturb his undivided concentration on 'Namaz'.

(iv) To stand in such a tightly fastened position wherein both his feet be touching each other.

(v) To fidget in odd ways, like

a) To lift a leg
b) To move hither and thither or see here and there.
c) To sit on the edge of one's feet, specially in 'Sajda'
d) To slope the knees right up to the stomach
e) To conceal the hand in one's shirt
f) To twiddle the fingers
g) To scratch the body
h) To yawn
i) To play with the hair of the beard etc.

One who is fully alive to the fact that he is present before his Allah Almighty, will never do so.

Amongst the aforementiond 'Arkan-e-Namaz' i.e. the (Essential elements of 'Namaz'), the following are 'Farz' (A must) on a Muslim.

(1) 'Niyyat', the Intention
(2) Takbir-e-Tahrima i.e. saying 'Allah-o-Akbar' at proper places.
(3) 'Qiyam'. The position of standing hand folded in 'Namaz'.

(4) 'Alhamd'. To recite Sorra-e-Fatiha.

(5) 'Rukoo'. To bow down on one's knees in 'Namaz'.

(6) 'Qauma'. Rising from the state of 'Rukoo'

(7) 'Araam-e-Qouma' i.e. to come to an upright position from the 'Rukoo' and wait for just a while before going down for 'Sajda'

(8) 'Sajda'. The position of lying prostrate before Allah, forehead touching the surface.

(9) 'Araam-e-Sajda. The rest in Sajda during the period of praising Allah.

(10) 'Jalsa'. The state of sitting between the two 'Sajdas'.

(11) The lost 'Tashahud'. The final position when 'Atta Hayat is recited' while sitting, before ending the 'Namaz'.

(12) To impart 'Darood-o-Salam' (Blessings and salutations) on the Holy Prophet (peace and blessings of Allah be upon him).

(13) Salam. To look both ways and send salutations at the time of ending the 'Namaz' i.e. the prayers. These things constitute the basic infrastructure of the 'Namaz'. The main thing is the spirit or devotion in which prayers are offered by a 'Banda' (a servant) before Allah Almighty.

THE 'ROOH' I.E. THE SPIRIT OF 'NAMAZ', THE PRAYERS

The part of just concluded pertains to the prayers and the body of man. Now we come to the

more important part of it viz the 'Namaz' and the soul of man. The first is superficial and physical while the later is inner and vital.

For every 'Zikr' (Remembrance and worship of Allah) and 'Namaz" the prayer, the corresponding soul, is a pre-requisite vis a vis the man's body. To illustrate it, one can quote the following examples.

(i) That it is like a body, like a man without examples.

(ii) That it is like a deaf person, who has the ears but can not listen.

(iii) That it is like a blind man who has the eyes but can not see.

As a result of it we are left with no other alternative but to come to the conclusion that the 'Rooh' of the 'Namaz' is in the 'Huzoor-e-Qalb', in the heart's full immersion in the 'Marafat' and the worship of Allah. That is the very basis, the purpose of 'Namaz'. Allah says:-

أَقِمِ الصَّلٰوةَ لِذِكْرِىْ ○ (طٰه : ١٤)

And establish the Prayer for My remembrance. **(20 : 14)**

Therefore, what is in the forefront is the heart, the soul, the good 'Nafs', the 'Rooh' of man. The body has secondary significance and is, as such, in the background in the order of it importance. Hence a person's act of praying, constituting the ostensible physical ritual without the real essence of his being in

it, is nothing but a void. The Holy Prophet (peace and blessings of Allah be upon him) said that "There are many people for whom there is nothing but distress and fatigue in the Namaz. It is because they say their prayers with the body only and not by the soul." Naturally, such a 'Namaz' can only be a burden for them. It gives them so solace or exhilaration. The Holy Prophet (peace and blessings of Allah be upon him) has further stated "that there are a number of Namazis who say their prayers so listlessly that only one sixth or one tenth of is considered cogent and ascribed to their credit in their performance record. He (peace and blessings of Allah be upon him) said that one's prayers should be akin to the strong sentiments one has in his heart at the farewell of a near and dear one and that is the time when a devoted 'Namazi' gets fully engrossed in his Allah and parts company with the engrandisement of his vain self and of the worldly desires.!"

Hazrat 'A'isha (Allah be pleased with her), the wife of the Holy Prophet (peace and blessings of Allah be upon him) has adoration and the awe of Allah engrained by Him (peace and blessings of Allah be upon him) in us that while talking to each other, as soon as the hour of 'Namaz' used to come, He (peace and blessings of Allah be upon him) used to get so inspired as to forget our presence. She said (Allah be pleased with her) that later she also became like that. The Holy Prophet (peace and blessings of Allah be upon him) has said that 'he who ignores his 'Namaz' gets ignored by Allah'. It is such a big lapse.

It is stated that Prophet Abraham (Hazrat

Ibrahim may peace of Allah be upon him) used to get so worked up and roused to a state of such vehement adoration and awe of Allah, sobbing and sighing, aglow with such violent suffering in the love and worship of Allah, while saying his prayers that his onlookers used to literally hear the sound of his heart gurgling and palpitating like a boiling kettle of water. Similarly it is said that Hazrat Ali (Allah be pleased with him) (Holy Prophet may peace and blessings of Allah be upon him) renowned companion and son in law, also called 'Eli' (Rehmat ullah Alaih) used to shiver in every limb and his beautiful face used to turn colour before 'Namaz' and used to say that 'the time to shoulder the 'Bar-e-Amanat', the supreme trust and the greatest responsibility has arrived'. So great, he used to qualify that the heaven and earth put together could not do it. Gloria in excelsis! (Glory be to Allah)!

(i) Hazrat Sufian Thoori (Rahmat ullah Alaih) has said that a person who does not say his prayers with his heart and soul should know that he has not said any prayers.

(ii) Hazrat Ma'az Bin Jabl (Allah be pleased with him) has said that even if involuntarily, a man saying his prayers comes to know as to who is standing on his right side, he should simultaneously become aware that he is not saying his 'Namaz'.

(iii) Hazrat Khawja Hassan Basri (Rahmat ullah Alaih) has said that a person who says his prayers without ardour and faithful service to Allah is doing more harm to himself than performing an act which may earn his a reward.

However, Imam Abu Hanifa (Rahmat ullah Alaih), Imam Shafai (Rahmat ullah Alaih) and some other renowned 'Ulema' have delineated and given the 'Fatwa' (A religious judgement) that if the devotion of a 'Namazi' be manifest at the time of the first 'Takbir' (Allah-o-Akbar) then his 'Namaz' can be considered 'acceptable'. This is as it may be but the fact remains that whereas the emphasis on the best attention is in the best interests of all Muslims, a prayer can only be called a real 'Namaz' when the maximum involvement of the body and the soul of the man may be in it. Of course, the man who is devout at the time of saying the 'Takbir-e-Tahrima' is better than the person who has completely neglected his 'Namaz'.

Vice versa, such a person who is attentive at the time of the first 'Takbir' and not later, may for all we know be more liable to be taken to task because of his neglect after standing for the prayers than the one who is an absolute absconder from it.

It is also in the 'Hadith Sharif' that a person who can not keep himself away from an appropriate thoughts during prayers will not be able to get near Allah. Therefore one can sum up from this discourse that it is vital that the heart of man must be 'Hazir' (present) in the spirit of the 'Namaz', i.e. the worship of Allah from the beginning to the end. The lack of dedication to Him in the 'Namaz' is like a man who is sick and on his last breaths.

THE FACTS ABOUT THE 'ROOH' - THE SPIRIT OF THE 'ARKAN-E-NAMAZ' I.E. THE ESSENTIAL ELEMENTS OF PRAYERS

Now we come to the inner depths of the 'Namaz'. The first thing you hear is the voice of the 'Moozzin' saying the 'Azan' (The call for prayers). It is a call of the faith for the faithful. You should therefore pay full heed to it and listen to it with keen interest, fondly. You should leave everything status quo when you hear this message.

The people in the olden days used to get activated and enthralled by it. They were good people. They used to give up and postpone the work in hand on hearing it and used to listen to the 'Azan' with joie de viverie. The blacksmith used to put down the uplifted hammer, the shoe maker used to lay down the leather pin, on hearing this voice.

On hearing this heralding voice from the minaret of a mosque, people used to conjecture the Day of the Judgement and feel glad that on that Day of the days they would be better off on account of their immediate response to this call to the faithful. You should also follow them suit.

A. CLEANLINESS AND TIDINESS

The underlying spirit, the secret de factum of cleanliness lies in its obvious and inherent implications. So, the tidiness of clothes and the body are like an outer coverlet. The real thing is not the cover, but what is confined in it, not that a good coverlet does not have its value. In the infrastructure of the body is the heart, the citadel of the 'Marafat' of Allah. 'Tauba'

(Repentance) of man and the resolve to abstain from bad deeds, do good, and worship the God, is the food of the soul and 'Nafs-e-Mutmainna', the holy 'Nafs' of man. Thus summum bonum the 'Manzil', the final goal of the worship for the 'Marafat' of Allah and of the verity of 'Namaz' lies in the heart, the heaven of sublime happiness for the ardent seeker.

SATRE - AURAT: In simple translation it means a woman's covering up and hiding those parts of her anatomy which can attract the opposite sex. As such this factum is the basis of 'Purdah' (covering up) of woman as prescribed in Islam. It's 'Rooh', i.e. the real spirit behind it is that the woman should be aware that the Allah is All Seeing and All Knowing. Hence any instinct in her to attract or be attracted by the opposite sex unless authorised by matrimony is a heinous sin for which the punishment is very severe. Such a behaviour is thus to be disdained and abhored strictly. Only the good 'Nafs', the good soul, the veritable heart, which may be afraid of Allah can make a woman do this and maintain her 'Satar' (The covered and confined bearing of woman). Those women who have been lax in this regard should, as such be deeply repentant of their transgression and resolve to follow the dictates of Islam and the Allah in their true letter and spirit. It is stated in the Hadith that repentance eradicates evil.

التائب من الذنب كمن لاذنب له ۔

"A person who repents over his sin, is like
a person who has committed no sin."

If therefore behoves such a person to rue and repent such follies sincerely and ask the forgiveness of

Allah, the Merciful most submissively, truly ashamed of his self in such a supplicant manner, that seeing His 'Banda', this servant in a state of acute contrition, the Allah may forgive him.

TO BE 'QIBLA ROO': TO FACE THE 'QIBLA' (THE HOUSE OF ALLAH). It's literal meaning is to detract one's self, one's face from all sides and turn one's face to the 'Qibla' (The Khana-e-Kaaba i.e. the House of Allah in Makkah-e-Mukarama). However, its implied inner meaning is that the man should exclude everythng else from it and concentrate his heart to Allah alone, so that a genuine conformity of 'Zahir-o-Batin', the outer and the inner self is attained. Like there is a 'Zahiri Qibla', a Qibla in physical existence, which represents Allah. In truth the Qibla of the heart, the 'Batin' is also the same i.e. the Allah Almighty.

Stretching the point further, to turn one's face away hither and thither in directions other than that of the 'Qibla', is tantamount to going in the wrong direction, to losing one's way. In the same manner, as a 'Namazi' (one who says his prayers) is considered to be in grave error if he says his prayers not facing the 'Qibla', he would be worse placed if his soul is not rightly directed towards Allah. Obviously, what is contained in the cover is more important than the coverlet itself. The Holy Prophet (peace and blessings of Allah be upon him) has emphasised this point and said that 'a person who stands before Allah, so constituted in body and soul that his face, his heart and all the heart's desires are solely directed towards Allah, is so fortunate that he will come out of his 'Namaz' like a new born babe does out of his mother's womb."

The 'Namaz' of that person whose soul is not rightly directed towards Allah in his 'Namaz', is accordingly worse placed than of that person whose face and body are not towards 'Qibla'.

'QIYAM': TO STAND IN PRAYERS. In nutshell, it means that whatever his bodily structure, a man should stand in 'Namaz' before Allah as a humble servant does before his great master, in this case the Master being the Supreme Lord and Master of all. This is the 'Zahiri Haqiqat' i.e. the superficial truth. The 'Batini' i.e. the real truth is that:-

(a) Apart from the above, the heart should absolve itself of all worldly cares and get absorbed in Him and Him alone with extreme humility and subservience.

(b) He should face his Lord like a person penitent and broken hearted for his sins, full of deep sorrow and remorse for his evil deeds.

(c) He should think of the Day of the Judgement, realise that Allah of All seeing, All knowing and Most forgiving and ask for His pardon for his mistakes and seek His kindness to enable him to perform good deeds and earn His blessings.

(d) He should be so enamoured of the Benificience of Allah that his 'heart', his soul, his 'Nafs' should ardently aspire to attain His 'Marafat'. It should therefore not matter i.e. give the 'Namazi' a feeling of any disgrace or shame when some body sees him saying his prayers, as to how he is performing his 'Namaz'. The shame for one's evil deeds should only be

before Allah. A 'Muttaqi' (a pious person) would be only too pleased if he sees a 'Namazi' saying his prayers whole-heartedly.

'RUKOO-O-SUJOOD'. The simple meaning of the 'Rukoo' (To bow down before Allah on one's knees in Namaz) and 'Sajood' (plural of sajda to bow down prostrate before Allah, head touching the surface in prayers) is to demonstrate extreme humbleness and devotion in such states before Allah while saying one's prayers. In reality, a person who places his head on the ground, on earth before Allah knows well the state of his being, as to how lowly, unsignificant, cast down and abased his worth is. He fully realises the truth of his existence that his very essence is of 'Khak-o-Metti', of dust, and finally it shall be 'dust unto dust' - that will be his final destination. Thus, there is a secret, a hidden spirit, a real meaning in everything.

HAQIQAT-E-QIRAAT : RECITATION IN NAMAZ. The importance of what the 'Namazi' says in 'Namaz' is very important. It is essential that he should know what he is saying so that he may live up to it. For instance the meaning of 'Allah-o-Akbar' is that Allah is Great. Accordingly, the achievement of his 'Marafat' should be the paramount of the the person who is uttering these words. This should consequently lead him to realise His grandeur. Hence if this veracity is not in his heart, he is stark illiterate. On the contrary, if Allah forbid, despite knowing the meanings of what he is uttering in his prayers, he considers some other thing greater than Him, then he is a liar. It would mean that he is obedient to some one other than Allah whom he reveres and regards more than Him. Allah has

proclaimed in the Holy Book that:-

اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰهُ.... (الجاثيه : ٢٣)

Hast thou seen him who has taken his caprice to be his god.... (45 : 23)

When man said 'Wajhat Wajhi', it meant that 'I have truned my face away from the world i.e. from everything and turned it towards You'. If, after uttering these words his heart is attracted by or directed towards something else, then, in not believing in what he is saying he is not only liable for being a liar but also for blasphemy. Indeed Allah is Great. Verily He is Supreme but despite its undeniable veracity, his calumny is believing and acting to the contrary is evident. So, one who starts the proceedings of his prayers by blowing hot and cold in the same breath from the very beginning, is obviously putting himself in a very dangerous and desperate position. For a man to say 'Hanifa Muslima', clearly means that he has openly proclaimed that he is a Muslim.

The Holy Prophet (peace and blessings of Allah be upon him) has said that "only he is a Muslim of whose hands and tongue no one suffers an injury." So, it is vital that a man of faith should resolve to be such a person and fortify himself with its characteristics. Similarly to utter 'Alhamd' means that the Muslim should all the time be in thanks giving to Allah and be grateful to Him for His bounties. This a 'Kalam-e-Shukr' viz a statement of being grateful and gratitude dwells in the heart. Likewise when he reaches 'Iyyaka Na'abudo' then he should be humble and supplicant.

At the words 'Ihidna' his heart should wail, beseeching Him for guidance. Likewise, in his recitations the heart of the man praying should assume the traits of his entreaties.

Likewise, in his recitation in the prayers, as the proceeds further, he should do so in the true letter and the spirit of what he is saying. His heart should assume the traits of his entreaties. The name superficial uttering of words and syllables is of no use.

Every syllable of the 'Namaz' is a jewel par excellence for your betterment in this life and in the hereafter. Adorn yourself by them. In it lies the secret of your happiness.

THE METHOD TO ACHIEVE HUZOORE-E-QALB. Neglect or lack of proper care in Namaz occurs due to two major reasons. One is 'Zahiri', i.e. external and the other is 'Batini' viz internal, of the 'Batin' - 'the soul'. The external causes can be enumerated as follows:-

1. Prayers should be said at a quiet place. A mosque is ideal. In any case, all sorts of clamour, din and loud persistent noise, specially if it is continuous and uproarious is likely to obtrude the attention of the 'Namazi' to distraction. A secluded and dark place has always been considered the best, that is why some 'Ibadat Guzars' (People devoted to worship) segregate such a place for thin prayers in thin houses. A large place staggers and dissimilates concentration. A secluded nook is always better.

2. Hazrat Ibne Usman (Allah be pleased with him) used to set aside all things of his armoury like his waist-band, spear and the sword for the some purpose, before prayers.

3. If the work in hand be important and leaving it undone at that stage may be disturbing in the 'Namaz', then it should be quickly concluded before prayers. The Holy Prophet (peace and blessings of Allah be upon him) has said:-

إِذَا حَضَرَ الْعَشَاءُ وَالْعِشَاءُ فَابْدَءُ وْ بالعشاء -

"When the food is served and the time of night prayer also enters, then take the food first."

4. In case a 'Namazi' is overtaken by the 'Batil' i.e. ignoble thoughts before Namaz, he should try to:-

   a) Divert his mind vigorously by contemplating on the sanctity of the prayers and the words he utters therein, beseeching Allah to come to his rescue.

   b) Or he should take a 'Mashal' or self cure by resisting the Satan valiantly. The principle of such cure lies in divesting, in cutting root and branch, in eradicating what is lying in his way. It can be described by the example that in a similar situation, a man sitting under a shaded tree was being disturbed out of his wits by the din by many clamouring and chirping birds on the tree. He was sitting under this tree. He tried to ward them off by a stick but failed. The tree

being his own he ws left with no other course but to chop it off. He did so and knew that he would, now, never be disturbed in his prayers.

c) A person respectfully presented a fine piece of cloth to the Holy Prophet (peace and blessings of Allah be upon him). It had the picture of a plant engraved upon it. The Holy Prophet (peace and blessings of Allah be upon him) returned it to him after prayers and donned his old attire again.

d) Also, He (peace and blessings of Allah be upon him) once relieved himself quickly of a new pair of shoes which he had just then worn. He gave them to the first passerby, after 'Namaz'.

e) Similarly, He (peace and blessings of Allah be upon him) also did away with a new pair of shoe laces, after prayers.

f) Likewise, it is stated that Hazrat Talha (Allah be pleased with him) was saying his prayers in his garden. Suddenly he saw a beautiful bird stuck in the shrubbery. It could not extricate itself from the bushes. Hazrat Talha's heart was diverted towards him. He got so agitated that he came to the Rasool Ullah (peace and blessings of Allah be upon him) forthwith, stated what had happened and in penance gave away the entire garden in 'Sadaqa' (offering to Allah). So, we should follow these 'Buzargane Deen' (The elite of the Faith) suit.

It is thus the 'Khashoo', the complete devotion of the soul towards 'Namaz', to Allah, that is of the essence. Hence it follows that:-

(i) The less the external noise the more the 'Rooh', the soul will flourish.

(ii) The more devoted the soul, the purer its worth and pursuit will be.

There is no manipulation in 'Nafse Mutmainna', i.e. the satisfied 'Nafs', the soul the heart. It is pure and is attained by purity alone. Hence the secret of its acquisition lies in following the dictates of Allah and being absolutely spellbound and enchanted in the ecstasy of his 'Sifat' of his 'great characteristics and miraclous wonders'. Summum bonum, the secret of the soul's awakening lies in the awakened self. This is how the 'Dil' - the heart becomes 'Hazir'.

PRAYERS BY JAMAAT (CONGREGATION) AND ITS IMPORTANCE IN SUNNAH

(i) According to the Holy Prophet (peace and blessings of Allah be upon him) a prayer said 'Bajama'at', in congregation is equivalent to twenty seven prayers said alone i.e. it is equal to saying prayers like 'Tahajjud' at midnight i.e. the prayer was awake in the 'Yad', the 'remembrance' of Allah all night.

(ii) The Holy Prophet (peace and blessings of Allah be upon him) has further said that a person who does not omit a single 'Bajamat' prayer for forty days becomes 'Blessed of the Paradise'.

(iii) Hazrat Saeed Bin Massayab (Allah be pleased

with him) said that he considers himself very fortunate that 'for the last twenty years I have been coming to the mosque before 'Namaz' regularly'.

(iv) There is a school of thought which strongly opposes and criticises saying prayers at home without valid excuse.

As regards an 'Imam', the person who leads the prayers the following points may please be noted.

(a) A person should not try to become an Imam of a congregation on his own.

(b) It is a worthy position. An Imam should as such be a person who has been happily chosen by the general agreement and the consensus of opinion of the 'Namazis'.

(c) To decline to say the prayers behind an Imam without absolutely valid and justified reasons can sow the seeds of discontentment and disunity amongst the Muslims.

(d) Naturally, an Imam should be a pious and a dignified person.

For 'Namaz Ba Jamaat', the following things are necessary.

(i) 'Azan' (call for prayers) should be timely said.

(ii) The prayers should start on time, even if there be two 'Muqtadees' in the congregation. In the olden days people never delayed the 'Namaze Janaza', for instance, even if four persons were

present. One day the Holy Prophet (peace and blessings of Allah be upon him) was not there to lead the prayers at the stipulated time. In his absence Hazrat Abdur Rehman Bin Auf (Allah be pleased with him) led the prayers. Some of the people in the congregation were rather scared. The Holy Prophet (peace and blessings of Allah be pleased with him) joined the prayers in the second 'Rakat'. After the prayers He, (peace and blessings of Allah be upon him) appreciated that the 'Jamaat' and the prayers were timely held. He (peace and blessings of Allah be upon him) advised them to do so always.

(iii) The cleanliness and the decorum of the mosque should be maintained.

(iv) The Qur'an and books on 'Hadith' should be available for people to read.

In the beginning no remuneration was paid to the 'Imam'. Later, as the mosque started taking the shape of an institution, the 'Imam' started being paid, for responsibilities on whole-time basis. In 'Namaze Ba'jamaat' the rows should be straight. The 'Imam' should recite from the Holy Book in the 'Namaz' with loud 'Qir'aat' i.e. recitation and also pronounce the 'Takbirs' loudly. The 'Imam' should be careful that he gives proper pauses between 'Rakaats' and recitations to allow the late comers to join the congregation without any difficulty.

Hazrat Anas (Allah be pleased with him) has quoted that 'The 'Namaz' of the Holy Prophet (peace

and blessings of Allah be upon him) was the finest example of the rendering of the prayer. Apart from its obvious stature; the young, the old, the sick - all used to feel themselves happily, conveniently enthralled in an aura of enchantment without parallel likewise the 'Muqtadi', the follower in the congregation should remain in full discipline of the rites of the 'Namaz'. Like others who are properly agned to the call of the 'Imam', the 'Muqtadi' should be in 'Qiam' when the 'Imam' is in 'Qiam' and in 'Rukoo' or 'Sajda' when teh 'Imam' is in Rukoo or 'Sajda'. He should not either precede the Imam before any call, nor wantonly or habitantly be late in responding to it. Sunnum bonum, the movements of the entire 'Jamaat' should be uniform, 'without any odd man out' in it.

After the 'Salaam' the Imam should spare enough time for the Muqtadi to be able to say the following.

اللّٰهم انت السلام و منك السلام و اليك يعود السلام

فحيّنا ربنا بالسلام و ادخلنا دارالسلام تبارکت ربنا

بالسلام و ادخلنا دارالسلام تبارکت ربنا و تعاليت

يا ذالجلال و الاکرام -

"O Allah! Thou art all Peace and from Thee is all Peace and to Thee return all peace. So keep us alive in Peace and make us enter in the House of Peace. O our Lord! Thou art full of blessings and in all Peace and make us enter in the House of Peace. O our Lord! Thou art full of blessings and the Most High."

THE IMPORTANCE OF THE 'JUMUA' PRAYER

'Jumua' has always been treated as an Eid day by the

Muslims. It is called the 'Sayyid ul-Ayyam' i.e., the leader of the days. Even in common day language we call it 'Jumua'. For the day of 'Jumua', it has been said that :-

(i) A person who does not say three 'Juma' prayers consecutively, wantonly, he is like a person who has gone out of the ranks of the faith of Islam.

(ii) It is stated in the 'Hadith' that it is such a consecrated day that Allah the Merciful sets six lacs people free out of 'Dozakh', the Hell on Friday. The heart of a person who foregoes Jumua prayers gets tarnished.

(iii) It is stated that the fire of hell is kindled in the afternoon except on 'Jumua'.

(iv) It is stated that the Holy Prophet (peace and blessings of Allah be upon him) that a good person who dies on Friday gets the status of a 'martyr' and is exhonerated of the miseries of the 'Qabr', the grave.

CONDITIONS OF 'JUMUA'

There are six additional conditions of the 'Jumua prayers.

(i) The first of these conditions is that of the strict punctuality of the Jumua prayers. Unlike other prayers, after the Imam has concluded the Jumua prayers after saying the final 'Salaam', the late comer will not be able to say the Jumua prayers on his own. He has lost his 'Jumua'. He will have to say 'Zuhr' prayers instead.

(ii) The second condition is that Jumua prayers can not be said in a desert or in a tent i.e., it can

only be performed in a city or villiage where at least forty sound in mind and in their full senses are present, to unite and say it.

(iii) It is not necessary that the place of congregation should be a mosque. It can be said at any 'Pak' place and that this 'Namaz' replaces the 'Zuhr' prayers on a Friday.

(iv) That people can not say this prayer in separate groups at the same time. They have to say it behind an Imam, even if they get the second (Rakaat) in his following.

(v) The fifth condition is that people may not have said their Jumua prayers already, for, in normal conditions there should not be more than one 'Jamaat' in a city. However should the city be so big that the 'Namazis' of that place may not be able to assemble in one Masjid or if they come on time, then under these extenuating circumstances there is no harm in more than one 'Jamaat' (congregation for prayers).

(vi) The sixth condition is that of the 'Khutba' (Religious address) which is said before 'Namaz'.

There are two 'Khutba's of Jumua and both are 'Farz' (essential).

(i) The Praise of Allah, the 'Hamd', starting with the word 'Alhamd'

(ii) To send 'Darood' on the Holy Prophet (peace and blessings of Allah be upon him).

(iii) Discourse on 'Taqwa' (virtue) etc.

(iv) And reciting from the Holy Qur'an, even if it be one 'Ayah' (verse) is essential in the first 'Khutbh'.

In the second 'Khutba' also the four things are likewise essential but in this Khutba, (the recitation from the Holy Book having been done in the first Khutba) instead of 'Ayat-e-Qur'ani', general prayers are stipulated to be made, specially for the 'Umma' (the general brotherhood).

The Jumua prayers are not essential or 'Farz' for women, children and the slaves. Those who are invalid, ill or unable to go for 'Jumua' prayers due to insurmountable deterrents in the way can say 'Zuhr' (the afternoon prayers) prayers instead. But such 'Zuhr' prayer should be offered after the Jumua prayers have concluded.

THE SANCTITY OF JUMUA PRAYERS

There are ten things vital to be able to commemorate the Jumua in its true 'Adaab' i.e., in its true letter and spirit. Most of them are Sunnat:-

1. Those who know the significance of the day of Jumua start looking forward to it one day ahead. It has two things in its wake; the happy augury 'The Barkat', the pleasant aroma of a 'Mubarak' day of good fortune and its venerated status as a day of blessings and Allah's favours. To inaugurate it in its true spirit people are found to be making preparations for it in advance in differnet ways. They lay down clean,. good looking raiments to don on Friday or keep a bottle of 'Itr' (perfume) handy to wear it on 'Yaum-ul-Jumua' (the Friday). There are others with more pious inclinations of the soul, who start saying penance 'Astaghfar' on their

rosary right after the 'Namaze Asr' i.e. the afternoon prayers on Thursday. Some recite from the Holy Book. Some go to the standards of saying special 'Tahajjud' (midnightly prayers) prayers in thanks giving and the Praise of Allah. Some 'Ulema' (Plural of Alim, the learned) have even said that to conjugate with one's spouse on 'Shabe Jumua' i.e., on Thursday night preceding Friday has a virtue in itself for the 'Sawaab' (the reward) of dual purposes, in taking a bath for both, on the 'Jumua morning.

2. The Holy Prophet (peace and blessings of Allah be upon him) has laid great stress on having a bath on Friday. Those who go to the mosque early, should bathe early. However, the later one has a bath i.e. the nearer the 'Namaz-e-Jumua the better. Taking a bath specially in preparation for the Jumua prayers has its own 'Sawaab' (reward). The worst thing conceivable is a person's remaining dirty and uncouth on this day. In Madina al-Munawwarah (the city of the Holy Prophet (peace and blessings of allah be upon him) when a strong stricture is passed on some one it is said "He? Do'nt talk of him. He is worse than that man who does not take a bath on Friday."

3. Big or small, poor or rich; the significance, the attachment and the importance one has in his mind of this day will be reflected in the visible preparations he has made for the Jumua, like

   a) Wearing new or clean clothes looking pleasing to the eye, preferably wearing white linen.

b) Having a hair cut
c) Cutting the nails; manicuring.
d) Having the beard and the moustache trimmed.
e) Wearing a perfume etc.

4. It is such a day of rejoicing that replete with Godliness and general sense of well-being people throng the mosques right from early morning. In the olden days people used to go the mosques with the 'Chiraghs' (lamps) in their hand, soon after the morning prayers. So inspired they used to be. No wonder the mosques used to overflow with the well attired 'Namazi's' hours before the 'Jumua' prayers. Once Hazrat Abdullah Bin Masood (Allah be pleased with him) entered the mosque early in the morning and found four people already there. He was excercised that he exclaimed in chagrin 'what's going to come of me on the Day of the Judgement when I am the fourth person to reach the mosque on the Day of 'Jumua'? naturally, when the non-believering Christians and Jews can make, it so early to thin places of worship why can't a Muslim?

The Holy Prophet (peace and blessings of Allah be upon him) has said "that a Momin who goes to the mosque (in first 'Sa'at') early morning in like a person who has sacrificed a camel in the name of Allah. The person who goes there in the 'second Sa'at' after that in equivalent to a person who has sacrificed a cow for Allah, likewise, the person who does so in the 'third Sa'at' in like the one who has sacrificed a goat

in the name of Allah. The last entrant of the mosque will got the reward equivalent ot a person who has sacrificed a hen in the Name of Allah."

Anmd when the 'Khatib' (one who gives the Khutba, a religions discourse) rises up to the rostrum, the angels wrap up the paraphernalia of thin office and get engrossed in listening to him.

5. The fifth decorum of decency is that the late comers should contend themselves with the last rows. They should not stampede and straggle others by raising and hoisting thin feet over the shoulders and heads of the people in front rows. In a befitting rebuke over such an uncivilised behaviour, a man who had done so was put to great shame when he was asked by the Holy Prophet (peace and blessing sof Allah be upon him). "Why did you not say your 'Jumua' prayers?" He answered "Sir, I was with you in the 'Jumua' prayers." The Holy Prophet (peace and blessings of Allah be upon him) replied thereupon "No, you did not say your 'Jumua prayers. I saw you overrunning the heads of others. One who does so is like the one who has not performed his prayers."

The sixth principle de gracia is that no one should cross in front of a person who is saying his prayers. It is forbidden. It is in the Hadith that "It is better to be dissipated to dust rather than to cross the path of a Ghazi (Fighter for Allah)."

7. It is a matter of honour to be as near the Imam, the Prayer-leader as possible. That is why, you may have noticed a tendency on the part of the elderly and the elite of soul and demeanour, trying to find place in the first row by coming to the mosque early. In a way, they too in their own right are the leaders and are generally seen in leading places and positions. But the very same virtuous men leave the first rows and come to the lost rows when they find prententious people of worldly possessions in rich garments and showy exteriors flaunting themselves in the first rows. Allah likes the glittering hearts of His people, not their glistening attire of arrogance and daredo.

8. The eighth advice to always keep in mind is to conduct one's self with dignity commensurate with the spirit of the place and day. The place is the mosque and the Day, the 'Jumua tul Mubarak'. It therefore devolves on a Muslim to display the amptitude of a Muslim come to the mosque. A pleasantly serene demeanour is therefore of the essence. Specially at the time of Khutba, He should sit quietly and listen to it attentively. If somebody tries to enter into conversation with him he should not speak back but should make a polite sign and beckon him not to talk. That is why the Holy Prophet (peace and blessings of Allah be upon him) has said of such prattlers that 'If somebody speaks to some one during 'Khutba', "the person who tries to stop him from doing so by words in turn, will not get the 'Sawaab' of the prayers of

'Jumua'. So important is listening to the 'Khutba' carefully.

Even if one may not be able to hear or comprehend what the 'Khatib' is saying due to the distance, he should still sit calmly and maintain a quiet and sobre attitude.

9. It is stated in the 'Hadith Sharif' that a person who makes it a point to recite the following 'Soorahs' (chapters) from the Holy Book seven times while in the mosque on 'Jumua' will be saved from the savageries of the Satan till the next Friday. He should therefore avail of this singular boon and recite the following on 'Jumua'.

1) Soora-e-Fatiha
2) Soora-e-Ikhlas
3) Soora-e-Falaq
4) Soora-e-Nas

Also, the following prayer should be recited on the 'Yaum-ul-Jumua' (Friday).

اللّٰهم یا غنی یا حمید یا مبدی ویا معید یا رحیم یا ودود

اغننی بحلالك عن حرامك وبفضلك عمن سواك ۔

"O Allah! O All-Sufficing, O All Praised, O Beginner, O the Ultimate, O Merciful, O All Loving, Make me sufficing with the Lawful as against the unlawful and make me sufficing Thy blessing as against all besides Thee."

As a matter of fact, the old sages have said that a person who says this prayer regularly from the core of his heart will get his 'Rizq' 'his livelihood'

from such strange and unforeseen sources that he will never be able to even dream of them. And he will become carefree of the 'Makhlooq', the world. It is also advisable that he should also say six 'Rakaats' of Sunnat, as the Holy Prophet (peace and blessings of Allah be upon him) used to do.

10. The last but not the least, the tenth lesson is that if a Muslim is not able to remain in the mosque for reasons beyond his control and is left with no other alternative but go home, then he should try and make up for its loss by completely engrossing himself in Allah, seeking His Supreme Mercy for its adequate compensation or even for more.

THE SPECIAL FEATURES OF 'YAUMUL JUMU'A

It is fortunate that a Muslim can look forward to seven special blessings that are akin to this day.

(i) On this 'Mubarak' i.e. blessed day man should sit in the company of 'Ahlullah and Ahle Taqwa' Allah's exalted people of virtue whose advice and guidance will put them on to the path of piety and goodness. In their company sincere people of faith learn what to do, how to do it; what not to do and how to avoid it. They can collect pearls of wisdom from them and enrich their life and the hereafter. The Holy Qur'an and the true Hadith become their sentinal in life. As somebody said one moment in the company of such a man whose prayers get heard by Allah, is more than a thousand Rakaat of 'Nawafil'. (Nawafil, plural of 'Nafl' -

additional prayers of worship).

(ii) It is 'Hadith Sharif' that there is a 'Sa'at' a moment of such virtue in the day of Juma, unknown precisely as in 'Laila tul Qadr' (The night of Beneficience) when any valid prayer made, is instantaneously granted. One who seeks, achieves the true devotees consequently pray relentless by on Fridays, which, in any case is a day of distinct worth and accomplishments.

(iii) On this day one should send Darood-o-Salam on the Holy Prophet (peace and blessings of Allah be upon him) as much as possible. Somebody asked the Holy Prophet (peace and blessings of Allah be upon him) and He replied (peace and blessings of Allah be upon him) that "if someone sends the following Darood, his sins of a year will be forgiven.

اللّٰهم صل على محمد وعلى آل محمد صلوٰة تكون لك
رضى و لحقه اداء و اعطه الوسيلة و الفضيلة و المقام
الحمود الذى و عدته و اجزه عنا ما هو اهله و اجزه
افضل ما جزيت نبيّا عن امّة و صل على جميع اخوانه
من النبيين و الصالحين يا ارحم الراحمين -

"O Allah! Send Thy Blessings on Hazrat Muhammad and the Family of Hazart Muhammad, a blessing with which Thou art pleased and in a manner that is rightly due to him. And grant him al-Wasilah and the superiority and the Most Praised station of which thou has promised to him and award him that which is befitting him

and award him better than that Thou awarded to any prophet of any community and Send Thy blessings on all his brotheren from among the prophets and the righteous persons: O Merciful of all the mercifuls."

It is also said that a person who sends the above Darood, on the Holy Prophet (peace and blessings of Allah be upon him) seven times on Friday. He (peace and blessings of Allah be upon him) will intervene for him on the Day of Judgement. Even to say 'Allahumma Salli 'Ala Sayyidina Muhammadinw wa 'Ala Aali Sayyidina Muhammadin' is sufficient.

(iv) The fourth blessing that one can earn on this day is that one must recite the Holy Book excessively on this day. Specially 'Soora-e-Kahaf' must be recited on a Friday, its benefits and rewards are beyond contemplation. Virtually all the saints and holy men of Allah recite 'Soora-e-Kahaf' without fail, on Friday. Some recite the following a thousand times each, on every 'Jumua'.

(i) Soora-e-Ikhlas
(ii) Darood Sharif
(iii) The third Kalima-e-Pak

(v) The fifth boon is that one should say a lot of Nawafil on Friday.

(A) It is in 'Hadith Sharif' that if one says four 'Rakaat' 'Namaz' and recites 'Soora-e-Fatiha' once and Soora-e-Ikhlas fifty times in each

Rakaat, he will be sent to Paradise. Also there are those who recite Soora-e-'Inaam', 'Khaf', 'Twaha' and 'Soora-e-Yaseen' in each Rakaat, on Friday. Alternatively some of them recite 'Soora-e-Laqman', 'Sajda', 'Dukhan' and 'Soora-e-Mulk' in each 'rakaat'

(B) It is said that Hazrat Abdullah Bin Abbas (Allah be pleased with him) never missed performing 'Salatul Tasbeeh' (A special additional prayer of four rakaat in which the third Kalima is recited seventy five times in each 'rakaat' in stages). This prayer is very famous.

(vi) It is advisable to definitely give 'Sadaqa' on Friday. Even a loaf of bread will do, if nothing else is available 'Sadqa' on this day has special 'Barkat' and significance.

(vii) There is no harm in it. Rather there is all the profit in it, if after having spent the rest of the week in the incumbent affairs of the world like earning one's livelihood, one specially earmarks this day to 'Aakhirat' exclusively. Allah has said:

فَإِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِى الْاَرْضِ وَ ابْتَغُوْا مِنْ فَضْلِ اللّٰهِ.... (الجمعة : ١٠)

And when the Prayer is finished, disperse in the land, and seek Allah's bounty....

(62 : 10)

Hazrat Anas (Allah be pleased with him) has clarified that the meaning of this Ayat is not precipitating on 'Khareed-o-Farokt' and 'Kasbe-Dunya' but apart from attending to the worldly order, things

like seeking the 'Ilm', Meeting ones friends, praying respects to one's elders, enquiring after sick and joining the mourners of the dead is also included in it.

The purpose of 'Namaz', and its intrinsic spirit have already been touched upon at some length vis a vis other matters bearing on the issue. It is obvious that these topics are rather expansive and as such can neither be summarily dismissed nor can they be fully covered by debate and discourse within the limited confines of this work. Hence it would be in fitness of things, if further queries, if any are referred to the 'Ulema' for additional elucidation and answers. So, however remember that the 'waswasas' (Doubts, fears and conflicting emotions) in the 'Niyyat' or the intention of 'Namaz' are to be overcome right from the beginning.

(i) Whether the man may not be sound of mind
(ii) Or, he may even be a moron
(iii) Or, on the matter he may not be aware of the stipulations of the faith, the 'Shariat' about it. The essence of the 'Niyyat' or the intention of the 'Namaz' lies in the way the man is mentally constituted i.e. in the manner he is wilfully disposed towards 'Namaz'. He should be fully conscious that he is standing before Allah before, whom he is present to say a particular in prayer. This is what exhorts a man to achieve the true spirit of 'Namaz'.

Whether it be the prayers of 'Zuhr' or of 'Asr', what is required is that its text, it's implications should be in his mind fully. As regards the heart being 'Hazir' i.e. present in his prayers, it is necessary that at the

time of meeting such a resolution of saying certain prayers, the 'Namaz' should simultaneously concentrate on his devotion to the prayers. Having done this, he should start his worship and say 'Allah-o-Akbar' and complete his prayers. In this simple way his self confidence would be so great, that if subsequently someone asks him if he has said his prayers, he would spontaneously, unhesitatingly reply 'Yes I have.' It is easier and uncomplicated. The man can thus gradually increase his 'Huzoor-e-Qalb', the absorption of the heart in his prayers and be saved from many 'waswas'. No doubts and untoward thoughts would beset him.

That is why, in the glorious days of the Holy Prophet (peace and blessings of Allah be upon him) and His sahabas (Allah be pleased with them) the intent of the people for 'Namaz' used to be free from all kinds of 'waswasas' and wayward thoughts. Anything to the contrary is insensible.

ZAKAT

ZAKAT or compulsory contribution to the needy as per stipulations of Islam, is an essential 'Rukn' or element of the Faith. The Holy Prophet (peace and blessings of Allah be upon him) has said that the foundation of Islam is laid on its following five basic 'Arkan' or elements, viz:-

1. 'Kalema-e-Tayyaba'
2. 'Namaz'.
3. 'Zakat'.
4. 'Roza'.
5. 'Haj'.

The Holy Prophet (peace and blessings of Allah be upon him) has also said that:-

A. Those people who possess gold and silver and do not give 'Zakat' from it as ordained by Allah, will have their chests stamped and fire-branded through and through to their backs.

B. Likewise, those who possess the herds of cattle and in their lust for self want only refrain from paying Zakat will be severely hurt by the very animals that they used to swank about in life, on the Day of the Judgement. These animals would pounce upon them with their antlers gashing and wounding them, horn-madly, mercilessly. It would be a ghastly sight!

- **KINDS OF 'ZAKAT' AND ITS MODE OF PAYMENT**: Payment of 'Zakat' is applicable to animals, except as under:-

(i) One is exempt from paying Zakat upto 4 animals.

(ii) If the animals are tended at home or in cattleyards whereby expenses are involved in their maintenance 'Zakat' is not leviable. Animals grazing on pastures outside are however subject to 'Zakat'.

(iii) Some times such grazing animals cross over to other land and countries in search of grazing pastures. In such an eventuality, the 'Zakat' becomes 'Sakit' (is kept in abeyance) till they return to their own country. Thereafter when the herd returns back home, the automatic 'stay of Zakat' is vacated and the owner of the herd becomes liable to pay Zakat not only on this herd but also for the new born animals.

If the animals be a source of income to him, despite the fact that they grazed outside his house or cattleyard, he will have to pay 'Zakat' on their income. On the contrary, if all or part of his herd is stolen or usurped by some tyrant, then no 'Zakat' will be 'Wajib' (due) on him. But if somehow he gets these animals back with profit, he will have to pay 'Zakat' in lieu on them, with retrospective effect.

The most important fact to always keep in mind is that no matter how big or small such a herd, may be It's owner is not liable to pay any Zakat, if:

a) He has no income from them.
b) He is proportionally in debt.

Such a person may look 'Tawangar or Ameer' (rich) but to all intents and purposes, he is a pauper, a debtor, a 'Faqir'. It is a sorry state to be in.

Lastly a person has to pay 'Zakat' only when he becomes 'Sahib-e-Nisab' i.e. eligible to pay Zakat, not otherwise. Islam does not burden the faithful.

I. The tariff of Zakat applicable to the animals is as follows:-

Animals Possessed	Zakat Payable	Age of animal
1. For 5 Camels	1 Goat	upto 1 year
2. For 10 Camels	2 Goats	upto 1 year
3. For 15 Camels	3 Goats	upto 1 year

Or, a young steer i.e. He-goat of 2 years in allowed.

4.	For 25 Camels	1 She-Camel	1 or 2 years old
5.	Till 35 Camels	1 She-Camel	1 or 2 years old
6.	For 36 Camels	1 She-Camel	2 years old
7.	For 46 Camels	1 She-Camel	3 years old
8.	For 61 Camels	1 She-Camel	4 years old
9.	For 76 Camels	2 She-Camels	2 years old
10.	For 91 Camels	2 She-Camels	3 years old
11.	For 121 Camels	3 She-Camels	2 years old

Subsequently, 'Zakat' payable is to be calculated as under:-

12. For additional
Camels upto 40 1 additional She-Camel 2 years old
13. For additional Camels
over 40 upto 50 1 additional She-Camel 3 years old

Just as no 'Zakat' is payable for possessing up to 4 camels, likewise cows and oxen are also exempt from payment of Zakat upto a maximum of 29. The schedule of Zakat thereafter is as under:-

Number of animals i.e. Cows & Oxen Possessed	Zakat Payable	Age of the Animal
1. For 30 animals	1 calf or a ram	1 year old
2. For 40 animals	1 calf or a ram	1 year old
3. For 60 animals	2 calves or	1 year old

After that the 'Zakat' payable is to be calculated as

follows:-

4.	For additional animals upto 30	1 calf or a ram	1 year old
5.	For additional animals upto 40	a calf or a ram	2 years old
6.	For 40 goats	1 goat	1 year old
7.	For 121 goats	2 goats	1 year old
8.	For 201 goats	3 goats	1 year old
9.	For 400 goats	4 goats	1 year old

After that, for every additional 100 goats, one, 1 year old goat or one full grown 2 years old lamb is to be given as 'Zakat'. This rule will likewise apply to a joint holding of cattle by two persons.

II. The second kind of 'Zakat' is on food grains. It is stipulated that if a person has 800 maunds of wheat, barley, dates or the like, viz any earth grown staple food including rice, pulses etc. considered essential diet for food requirements of man for his livelihood, then 'Zakat' named 'Ushr' is applicable. Cotton and its woven texture, fruit dry or fresh are however not exempt from it. It is better to give dry dates and grapes in Zakat than fresh dates and grapes. One can not partake of eatables like wheat, dates, grapes etc. unless they fully ripen up and assume their ripe hue, before segregating the share of the 'Fuqara'. (Plural of Faqir i.e. poor, needy person) from them.

III. The third kind of 'Zakat' is on gold and silver. It's schedule is as under:-

1. For 200 Silver Dirhams 5 dirham per annum

2. On 20 gold dinars 1/2 dinar per annum
3. Onwards to be calculated on same proportion.

Zakat is also valid on gold, silver utensils and ornaments etc., accordingly, including gold or silver sheathed articles like sword and ornamented maces etc.

IV The fourth kind of 'Zakat' is on one's assets and profits, in trading and commerce.

a) For instance if one buys some product worth 20 dinars and does not sell it for a year, in that case he will have to pay Zakat on it, as under:-

   (i) On the original sum that remained invested for a year.
   (ii) And also on it's profit.

b) 'Zakat' is to be calculated as such on all assets including gold and silver and also on profits accrued on yearly basis to be paid latest by the end of the year.

However, according to one school of thought if a person has some capital or goods which he may replace with merchandise for the purposes of trade, in that case he will not be liable to pay Zakat for it in the first part of the year on mere intention of doing so.

In its book the beliefs of Imam Ghazali (Rahmatullah Alaih) (whose thinking was similar to that of Imam Shafai, on this subject) have been recorded. This is in all fairness to the followers of other schools of

opinion, especially to the 'Hanafi' school of thought whose opinion may differ from it.

V. The fifth kind of 'Zakat' is the 'Fitrana' (Zakat or charity given on occasion of Idul Fitr i.e. the Day of Celebration and rejoicing after a month fasting during 'Ramadhan'). It is equivalent to approximately 3 seers of the food grain one normally eats, per person of the household including the slaves. No 'Zakat' is however to be paid if the slaves, male or female may be non-believers or 'Kafir'.

VITAL ASPECTS OF PAYING 'ZAKAT': The following important aspects of 'Zakat' should be borne in mind.

1. 'Zakat' can not be given at random. A clear 'Niyyat' to this effect i.e. an intention to pay Zakat has to precede the act.
2. If Zakat is to be disbursed through a 'Vakil' or an authorised agent then he is to be apprised clearly of the following:-

   a) The intent of the 'Zakat'.
   b) The details of the Zakat to be paid.

3. Zakat is a duty of singular importance. The sooner it is paid the better. One should not linger over it or delay it. The 'Sadqa-e-Fitr' or 'Fitrana' as already described should also be promptly given to the deserving and the needy, rather than give it on the day of the 'Idul Fitr' or on the eve after the sighting of the moon. It is however much better to give it during the month of the 'Ramadan' but not before it.

The senior member of the family, the husband or wife can give the 'Fitrana' for self and the household. For more details you may consult your local 'Ulema'.

(VI) According to the 'Shafai' (Imam Shafi's) school of thought:-

A. 'Zakat for a year can be given in advance and reconciled later, after the expiry of the year. However, if the recepient of the 'Zakat' dies within the year, or becomes rich or Allah forbid if he changes his Faith, then the 'Zakat' will have to be given again by such 'Zakat' Guzar' (i.e. The person who gives 'Zakat').

B. That 'Zakat' should be paid in the same 'kind' in which the 'Zakat' is due. In other words it is not valid to say, give 'Zakat' for gold, silver, wheat, barley etc. in the shape of any other commodity or currency than in which it is due in all fairness 'Zakat' should be given, to the local needy and the poor rather than send it to distant places. Naturally, one's neighbours and those in close proximity naturally have the first preference.

According to Imam Shafai (Rahmatullah Alaih) all 'Male Zakat' (All kinds of Zakat) like the currency, animals and other goods and commodities should be divided in to 8 'Tabaqats' i.e. 8 classes and from each class 3 persons (or more but on equal bases) should be selected for this purposes. According to him. The following three categories of people are rather extinct.

(i) The Ghazi's.

(ii) The new Muslims of dedicated heart towards Faith but meagre of means.

(iii) The 'Ameleen-e-Zakat' (The person assigned to collect and deliver the 'Zakat'.

Hence Imam Shafai (Rahmatullah Alaih) is of the view that as the following five categories of people are readily available 'Zakat' should be distributed among them and three persons from each category should be selected to this effect, as stated earlier. As such fifteen persons from each area or locality will benefit from such distribution of 'Zakat'. It is based on the concept that total 'Zakat' should not be paid to a single person and that as many people of different needs and problems should receive its advantage.

1. 'Fuqara' (The paupers including the alms seekers).
2. 'Masakeen' (Plural of 'Miskeen' i.e. the poor and needy).
3. 'Makatib' (The slave girl or man who pays back to gain their freedom).
4. 'Masafir' (The traveller or travellers in need, in travail far away from their home and hearth).
5. 'Maqrooz' (Those who are under the burden of debt).

This is the opinion of Imam Shafai (Rahmatullah Alaih) who has himself confessed that this issue of the distribution of 'Zakat' and that of his considered view that the 'Zakat' of each kind should be paid in the same kind or commodity are very complex. Hence there is room for difference of opinion, as, quite a few followers of Imam Shafai (Rahmatullah

Alaih) are said to follow the percepts of Imam Abu Hanifa (Rahmatullah Alaih), instead.

THE EIGHT 'TABAQAT' : THE EIGHT CLASSES:

I. The first category is of the 'Fuqara' i.e. the 'Faqirs', the paupers who do not possess anything. For them, to find means of livelihood is extremely difficult. They live from hand to mouth and suffer miserably. It is however said that a person who has clothes to wear and a day's meal to have is not a 'faqir'. However, if some one has insufficient clothes to wear i.e. he is half clad and has half a days food for his subsistence, he is a 'faqir'. Similarly, a man in tatters with no tools to earn his living, is nothing short of a pauper, Specially when he does not know from where his next meal is going to come from. Likewise, a similarly placed student who has to foresake his scholarship to make both ends meet and keep the wolf out of the door is also a 'faqir', a pauper.

Such people come to one's notice off and on. As far the instance of the above boy, it is better if he gets attached to a family, who may be able to subsidize him so that he may prosecute his studies and attain education.

II. The second category or class is that of the 'Masakin' (plural of Miskeen, the poor, the needy). Rising from the rock bottom of virtually being a destitute as described earlier, the degree of poverty of people varies from person to

person or from family to family. In this 'Tabaqa' viz in this class even that person is a 'Miskeen' who has the following status:-

1) Lives on barest minimum. Is very frugal and thrifty.
2) Has a humble home and household goods of modest kind.
3) But despite his best efforts, his expenses are more than his meagre income and always has a short fall of funds specially towards the end of the year.

The hardships he has to endure throughout due to his being poverty stricken makes him fully eligible to receive 'Zakat' to make both ends meet.

III. The third category is that of the 'Amel-e-Zakat' (Person assigned to collect and distribute 'Zakat'). How ironic that such a crucially placed person who may be poor and unable to state his condition, may go without it while performing his duties in the same field. Such persons deserve to be unearthed and suitably compensated.

IV. The fourth class is of the deserving among the new arrivals, the new Muslims who have embraced Islam. Special attention should be paid to them to encourage them.

V. The fifth category is that of the 'Makatab' (i.e. the slave girl or man who pays back their master to achieve their freedom). It is a worthy

cause.

VI. The sixth class is that of the people who are burdened by debt. This is a sorry state to be in but among them such people are outstanding who become impecunious after borrowing money to quell some social disorder or bone of discord among the faithful.

VII. The seventh 'Tabaqa' or category is of the Ghazis (The loyal fighters for the cause of faith). They are dedicated people of special kind. Their hearts are replete with the love of the conservation of their faith even at the cost of their lives. They abound in the 'Jazba-e-Jihad' (The spirit to fight for Allah). Therefore whether rich or poor they should be adequately compensated, at least for the expense of their tour de combat.

VIII. The eighth category is that of the 'Musafirs' (way farers. Travellers). These people are liable to face a lot of hardship and travail in their journeys including that of shortage of funds while in transit, far away from their home and hearth. They are likely to carry their woes with them from place to place. Hence they need to be taken care of so that they are not stranded.

'Zakat' can also be paid to an intending journey goer if his case be genuine. This applies specially to a Ghazi going for 'Jehad' or a 'Musafir' intending to start his travel for some noble cause. However if their tour is cancelled or postponed, the 'Zakat' paid to them can be transvalued and recovered.

THE MYSTIQUE OF 'ZAKAT': Just as 'Namaz' (The Prayers) has a superficial form and the real spirit behind it, in the same manner the 'Zakat' too has its obvious infrastructure and it's real purpose. However what actually matters in it's spirit de force, its 'Rooh'. It contains three outstanding mystiques.

(i) To begin with, every breathing soul, every person is inspired by Allah. So, the servants of Allah, his human beings are expected to revere Him. What is more, it is also ordained by Allah to do so. For that matter there is no Muslim who may not claim to venerate Him. Hence we should all love Him above all things. Allah the Merciful has proclaimed.

قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَ اَبْنَآؤُكُمْ وَ اِخْوَانُكُمْ وَ اَزْوَاجُكُمْ
وَ عَشِيْرَتُكُمْ وَ اَمْوَالُ نِ اقْتَرَفْتُمُوْهَا وَ تِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَ مَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ
وَرَسُوْلِهٖ وَجِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ط
وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ O (التوبة : ٢٤)

Say, "If your fathers, your sons, your brothers, your wives, your clan, your wealth that you have acquired, commerce whose decline you fear, and dwellings you are pleased to have are dearer to you than Allah and His Messenger, and struggling in His way, then wait till Allah brings His command; Allah does not guide the transgressing people." (9 : 24)

To claim to adore Allah is one thing but to substantiate the words with deeds is another. It is

easier said than done. That is why Allah puts the man to proof. He tests and examines his human beings in many ways. He is All knowing and is fully aware that the man also loves the 'Mall' (The wealth and worldly goods). Hence, after giving the man the worldly assets, He tests him by seeing how sincerely the man responds to His dictate of paying 'Zakat' of his riches to the afflicted and the needy.

The truth triumphs. Those who worship Allah devotedly with an intense reverence, react with abject obedience spontaneously whereas the misanthrope and the miserly fail miserably on account of their lust for money by super-imposing the love of the worldly attainments over the love of Allah.

There are three prominent categories of such righteous people.

(i) The first category is of the 'Siddiqeen' (Plural of 'Siddiq'), the truest and staunchly devoted). Such are these people for whom the love of Allah is so pre-eminent, so imposingly sublime that to them nothing else matters. Their devotion knows no bounds. To them, to give away five Dirhams out of two hundred dirhams in 'Zakat' for Allah is to be measly and niggardly. They give away and sacrifice all that they possess for Him with a kindred heart, joyously.

This is precisely what Hazrat Abu Bakr Siddique (Allah be pleased with him) the renowned companion of the Holy Prophet (peace and blessings of Allah be upon him) did. That was

the day when people were gathered around the Holy Prophet (peace and blessings of Allah be upon him) like the magnetised moths around the star, with their offerings. This singular foregathering included inter-alia other elite persons, the famous companion of the Holy Prophet (peace and blessings of Allah be upon him) Hazrat Umar (Allah be pleased with him) who had brought half of his entire belongings with him. Then entered Hazrat Abu Bakar Siddique (Allah be pleased with him) accompanied with heaps of assortment of all sorts of things, until every one sitting there could instantaneously divine that there was nothing left, which a household did not contain. The Holy Prophet (peace and blessings of Allah be upon him) was touched and asked him "what have you left behind at home for your family?" Hazrat Abu Bakar Siddique (Allah be pleased with him) humbly answered. "There is nothing left with us except the Allah and His Holy Prophet (peace and blessings of Allah be upon him)!" Thereupon the Holy Prophet (peace and blessings of Allah be upon him) remarked:

بَيْنَكُمَا مَا بَيْنَ كلميتكما تفاوتٌ ـ

"The exalted status of both of you varies according to the magnitude of your noble acts."

(ii) Then come the 'Saliheen' (Plural of Salih, a pious and righteous person). Not every body can be a 'Siddique'. It is a very lofty status. Nevertheless, as the

Name suggests these 'Saliheen' are people of elevated position in their own right. They have fear of Allah in their hearts. They worship Him with a devoted heart, are simple, pious and righteous by nature. People of the kind who an example of good faithfulness for others. They may not have much to offer to those in distress but they feel for them, go without many worldly comforts to collect whatever they can and give all that they have accumulated, selflessly in the name of Allah. At times, they remain like the 'faqir' remain in want or need of a thing as far as they can help. For them Allah's happiness also lies in seeking His favours by serving His people. Such are these people, that if they have the wherewithal to do so, they give far more than the 'Zakat' due to them, with a generous heart, at times at the cost of great personal inconvenience and cold comfort to their family. For them a destitute or a fellow in sore need of aid and succour is like a suffering member of their own family. They look after him whole heartedly. They would rather go without it themselves rather than let a hungry person go without food.

The third category is of those people who can barely afford to give five dirhams out of two hundred dirhams. However, when they give 'Zakat', they do so with a staid heart, in humble obedience to Allah, their brows unfurrowed. They try to pay their 'Zakat' to the deserving quickly, without in any way purporting to be doing any favour to them. They do so sincerely and gracefully. This is the last stage of the good-doers but a worthy one, as their hearts are in the right place.

Indeed, such a person is amongst the most

unfortunate who can easily afford to give more than five dirhams out of two hundred but wantonly fails to do so out of a mean, niggardly stinginess. When love of money supercedes the love of Allah, such a miserly person becomes a protoplasm of shallowness, is generally disliked by people and can never become a friend of Allah. Such 'Bukhl' (Meanness: Stinginess) grows out of contemptuous lust of worldly wealth and desire.

The secret of man's welfare therefore lies in purifying the heart of such filth which defiles a person's being so metamorphically that it is not possible to ascribe any virtue to it. Just as visible dirt automatically withholds one from saying his prayers in such a state, similarly a heart polluted by such evil characteristics can not hope for any redemption. Therefore the sooner a man cleanses his heart by being charitable towards his fellow beings by giving 'Zakat' in the name of Allah, the better it is for him, for Zakat cleans the dirt out of the heart of man as water cleans all impurities from his person.

There is only one outstanding exception to it, to wit, to Allah forbid conceive of giving 'Zakat' to the Holy Prophet (peace and blessings of Allah be upon him) or his family. It is a liberty and felony of the first order. It is strictly forbidden (Is 'Haram'), lest by such bespattered offerings, aspersious be cast on such supremely pious and exalted beings, ordained above all such things.

Lastly, one should count one's blessings, and thank the Almighty for each souvenir granted. In it lies

the mystique of man's betterment. Precisely, as the worldly bounties bestowed by Allah are a source of happiness for man in this world and in the hereafter and he expresses his gratitude to Him by saying his prayers, by fasting in the 'Ramadan' and by performing 'Haj' (Holy pilgrimage to Makkha to the House of Allah) in thanks giving for his physical well being; (which also extols his spiritual self) in the same manner the 'Zakat' is the symbol of the expression of man's being indebted to Allah the Merciful, for his physical, bodily state of being blessed by health and wealth. Such a person who gives 'Zakat' for Allah also introspects and thanks Him for His dual favour by having granted him worldly assets and comforts which others, to whom he is giving 'Zakat' do not possess. While his heart bleeds for them he also simultaneously expresses his profound gratitude to Allah for not having placed him in their position and predicament. He thankfully realises that it could be vice versa viz he could be the recepient rather than the giver of the 'Zakat'.

This is the astute thinking of the sages who know how to evaluate things sanely. A wise man realises that this may be an examination, a test by Allah. Summum bonum a grateful person is a God loving person. Allah likes him for it. Such are the people who are angels in mercy for the mankind. Their offerings, their 'Zakat', their assistance is always spontaneous, unsolicited and generous. They understand the spirit, the 'Rooh' of 'Zakat'. Most of them distribute 'Zakat' with such a noble demeanour, with such heart warming humility that it's recepients are touched by their gestures of selfless charity for

Allah. That is a lasting lesson for a person in this world, for the good of this world and the next, by paying need to it.

THE ADAAB: THE POSTULATES OF ZAKAT. Giving 'Zakat' for Allah is an expression of paying most faithful and dutiful worship to Allah. Hence, one who desires that his supplicant adoration paid to Allah in His reverence is blessed with His mercy and that his prayers do not remain superficial, dead and dormant then it is adviseable that he should model his life on the following seven points, particularly in reference to the subject under advisement i.e. the 'Zakat'.

I. The man should be zealous in paying Zakat. His favour should be so marked that he should unabatedly seek opportunities to render charitable assistance to the needy, even before the term of the year. It will benefit him in three ways.

A. His persistent anxiety to this effect will render his prayers more soulful. It is obvious that a dedicated person who attends to his assignments with his heart and soul, cherishes his charge, goes ahead regardless of any fear of shortfalls, is always highly esteemed by his master. And when the master be Allah the Merciful, the All knowing, He blesses such a person with such rich rewards of this world and the hereafter that such a person becomes heads and shoulders above others.

B. The second advantage that instantaneously

accrues to such an ardent person by nature is that he keeps on coming to the aid and succour of the suffering humanity irrespective of whether it is the beginning, the middle or the later part of the year. It results in his being able to reach the people in hardship in the nick of time. His sudden appearance as their guardian angel gives a pleasant surprise to the paupers (The 'fuqara'). He assuages their sufferings. Their hearts warm up to him. Hence, they pray for him from the core of their heart. These elegant prayers become a lasting boon for him and so to say serve him as a protective wall around him against all dangers.

C. Such an earnest person is always on the look out for people in distress. His habit of rushing forward to render help to people in distress makes him steal a march over others. He has an edge over those who wait till the end of the year to pay their 'Zakat'.

Life is not a bed of roses. It is hard and self imposing. There is many a slip between the cup and the lip. By having done his best already due to his devotion to Allah and his generous temperament, he forestalls the unforeseen eventuality when he may not be in a position to pay his Zakat timely and also as such pre-empts the Satan to stand in his way.

فَإِنَّ قَلْبَ الْمُؤْمِنِ بَيْنَ اِصْبَعَيْنِ مِنْ اَصَابِعِ الرَّحْمٰنِ -

"Verily, the heart of a believer is in

between the two fingers of the Beneficent."

According to a parable, a saintly person suddenly thought of giving the rather fine dress that he was wearing to some needy person, while in the toilet. He came out immediately and apprised his disciple of his intention, changed and gave him the apparel. The disciple respectfully stated that he could have waited a while in toilet before doing so. He replied that he had hurried up instinctively so that the charitable thought conceived by him may not be undone somehow or be supervened by later considerations.

II. However, if a person can not be prompt in the performance of his pious instincts and duties, it would be better if he pays his 'Zakat' in the month of 'Muharam' which is not only the first month of the year but is also a consecrated month. Alternatively he can give the 'Zakat' in the holy month of 'Ramadan'. If he does so he will get more 'Sawab' (reward) for it.

The Holy Prophet (peace and blessings of Allah be upon him) was the most generous of all. He always gave away every thing in charity, most of all during the month of 'Ramadan'.

III. Thirdly, the practice of doing good by stealth is always the best. 'Zakat' should also be given quietly, without revealing it to any one, in such a manner that its recepient may not feel any awkwardness or humiliation for his poverty. His false ego would also be suppressed at the same time. Allah likes such humility and sincerity of

purpose.

It is stated in the 'Hadith' that if a man gives his 'Zakat' secretly, it cools down the IRE of Allah and that a just being and the person who gives his 'Sadaqa' (charity) with his right hand so discreetly that his left hand does not come to know of it, will be amongst the seven uniquely blessed by Allah. They will be stationed on a high pedestal under the 'Arsh' (The celestial heavenly sphere) of Allah. The intention behind charity is of the essence. It is also in the 'Hadith' that:-

A. As aforementioned, the charity given surreptitiously and discreetly, in a decent manner will be recorded in the 'Book of Honour'.

B. In comparison, however well meant, the charity that can not be concealed will be registered as a good worldly deed of merit but of a secondary accomplishment.

C. Vice versa, the so called 'Sadaqa' (charity) distributed with publicity and much also will be separately recorded as an evil deed to the man's detriment as a vain, pompous act of self-applause. That is why, though rather hyperbolic, the seniors and the saints of the olden days used to adopt strange methods of secrecy and disguise. The following instances are glaring.

   i) Some of them used to give 'Zakat' quietly to a blind person and hurriedly walk away.

   ii) Some used to privily throw the packet

containing the 'Zakat' money in to the houses of the 'Faqirs'.

iii) Instances are narrated that they used to quietly knot up the 'Zakat' money in the dangling robe or garb of a sleeping needy and run away.

Evidently all this was being done out of a deep rooted sense of delicacy and considerateness for the person receiving the Zakat.

The most notable effect of giving 'Zakat' is that one overcomes outrageous traits like meanness and miserliness. On the other hand by publicising its distribution openly the Satan finds it's prey, pumps the man's ego and makes him subject to 'Riya' (duplicity of conduct concietedness). While stinginess is like a scorpion, the duplicity and self-conceitedness is akin to a serpent. Both are poisonous and deadly. Of course, the snake is more dangerous than a scorpion since the snakes have been seen to swallow the scorpions in a gulp and thus become even more venomous.

Such depraved traits degrade a person to the lowest depths of human degeneration. When he dies the impact on his heart, in the grave will be correspondingly that of the scorpion or the snake, as already described in previous chapters. In nutshell, advertised charity is more harmful than beneficial.

IV. If a person is not an imposter. Has no 'Ria' in him and finds that his heart is absolutely clear of all considerations of self display and is of the

opinion that if he distributes 'Zakat' openly before others they too may be tempted to follow suit and give charity, then he can do so under these extenuating conditions. Undoubtedly, when the sincerity of purpose of a person is pronounced, he rises above all petty considerations of what the others will think of him. Hence, when such a person gives 'Zakat' to people in broad day light, most likely the noble glow of humility, sincerity and piousness reflected on his face and in his conduct will register with the people and have a positive effect on them.

V. The 'Sadaqa' (charity) or 'Zakat' is to be given to Allah's beings, in the name of Allah out of what a man is blessed with by Allah. Hence for a man to act highhandedly with people, flaunting his riches and wealth on them, behaving as if he is doing a favour to them is tantamount to deriding the deprived. It amounts to countermanding the dictates of Allah. By behaving in such a horridly haughty manner, the man not only wastes his 'Sadaqah' (Plural of sadaqa. charity) but also invites Allah's wrath.

لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ۙ (البقرة : ٢٦٤)

Do not render vain your offerings with reproach and injury.... (2 : 264)

'Aza' in Arabic means to hurt, disgrace or ridicule some one. The aforementioned people hurt and disgrace others, as under:-

(i) By adopting a laughty demeanour, eyebrows furrowed with the needy.

(ii) They speak rudely to the seekers of 'Zakat'.

(iii) They display their superiority over the poor by word and pass adverse remarks on their sorry predicament. It hurts the feelings of these people in distress to the extent sometimes, that they can not help but react sharply to such atrocious and uncalled for behaviour. They cry and curse themselves and exclaim 'Oh! only it we were not in such dire straits. Otherwise this man would not have dared to come to us and degrade us in this fashion!' Yet such a self centred person does not mend his ways. He does not realise that he is doomed to destruction. He had better bring home to his better judgement that:-

(a) Such behaviour is stupid. It makes people hate him.

(b) That a 'Faqir' or an ascetic that he looks down upon is poor but he is humble, sedate and pious. Thus he is reaver to Allah than a tyrant like him.

(c) That Allah likes 'Faqr' (Asceticism) (Being simple and contented faithful) more than 'Tawangari', the worldly riches. It therefore behaves a person who has been given more by Allah that he should be more benevolent towards the needy and the poor.

(vi) Actually what normally happens is that the wealthy, the affluent get so fascinated by their worldly attainments that they forget the purpose

of their life. They become totally oblivious to the pain and sufferings of those for whom life becomes a long stretch of agony due to want and hunger. During the course of time they tend to become hard hearted and rather than take pity on them, they become prone to disapprove of them and degrade them. They go astray.

To give 'Zakat' to a person and treat him as a personal servant and take work from him menacingly in lieu is treacherous. This is what these wretches do. They treat them as serfs and want them to fawn on them all the time. On the contrary, in the hearts of their heart these 'Zakat Guzars' (Zakat givers) should be grateful to them for having provided them the opportunity to serve them, to please Allah.

The Holy Prophet (peace and blessings of Allah be upon him) has also said that the Sadqa or charity given, first goes to the Blessed Hands of Allah and then to the 'Faqir' or the needy recepient of it. Hence, if the 'Faqir' is so extolled, then the 'Zakat Guzar' (one who gives 'Zakat') should be extremely grateful to him.

These are the inner implications and the secrets of giving charity and 'Zakat'. When a man becomes alive to then hidden mystiques of 'Sadaqa and Zakat' (charity), he comes to know:-

(i) That it is very uncharitable and unkind to give charity and act as if he is doing a personal favour to it's recepient.

(ii) That he should keep the lofty spirit of his elders

of the olden days in mind who believed in giving 'Zakat' to people surreptitiously so that:-

A. They may not be embarrased or feel humiliated.
B. He himself may not fall a prey to the Satan and become a self assertive sadist.

On the contrary, if he has to give 'Zakat' to anybody, he should treat him as his superior, behave as if he has come to ask for a favour and act as if the receiver of 'Zakat' would be doing him a good turn if he accepts his humble offering. In this process when the recepient condescends to take the 'Zakat' money, he should be humility personified, keep his hand abase, so that the receiver's hand may remain ligher than his and he may pick up the money from it, as one would, a gift.

اليد العليا خير من يدالسفلى -

"An upper hand is better than a lower hand."

To pronounce 'Zakat' as a favour to somebody is to denounce the spirit of charity which goes to the hands of Allah first.

It is related that whenever Hazrat 'A'isha Siddiqa (Allah be pleased with her) sent some alms to the poor she used to do so as if it was a souvenir and used to instruct it's presenter to remember this. She used to at the same time tell him to make it a point to remember the

words of the receiver's blessings so that in gratitude she may also be able to pray for him accordingly and the charity offered may remain untouched as a gem.

Tautologically, a prayer may be a blessing but in this case one should know not to extend his hands in giving charity so that he may be blessed for it. That he always is the case but the fact remains that actually it is the 'Faqir' the recepient of the 'Zakat' who is the benefactor for having accepted it and he himself is it's consequent beneficiary. Hence, in fact it is the given of 'Zakat' who should be in gratitude to him and should as such pray for him who has been instrumental in conferring this blessing on him.

(vii) The seventh important aspect of 'Zakat' or charity is that at the time of rendering such a service for Allah one should remember the following:-

A. That the thing proffered as such should be of good quality.
B. It should be offered with grace.
C. It should be 'Halal' (Pure and valid) and above all suspicion.

Allah, the Graceful is Pure. Therefore anything insipid and contrary to the above can not be a source of nearness to Him. Allah has accordingly proclaimed that:-

وَ لَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَ لَسْتُمْ بِاٰخِذِيْهِ اِلَّآ اَنْ تُغْمِضُوْا فِيْهِ ط (البقرة : ٢٦٧)

But do not intend to expend the dirty stuff out of it; you would not take it, except that you close an eye on it.... (2 : 267)

The point can be further rubbed in by the fact that it never happens that a guest is offered the inferior things and the superior ones are retained at home for the use and consumption of the household. Then how come that one should act inversely for Allah! Therefore if there vital points are borne in mind, one can never falter or fail. The Holy Prophet (peace and blessings of Allah be upon him) has also said that "Sometimes one dirham given in charity supercedes a thousand dirhams given in the same cause." So, again, it is the spirit of the matter that counts.

THE SEARCH FOR THE 'FUQARA': THE PAUPERS OR ASCETICS

A person who gives 'Zakat' in a every trade for his betterment in the 'Aakhirat' (The Hereafter). In doing so, while the 'Zakat' of a person is fulfilled by giving it to any needy person, it is nevertheless much better if it is proffered to the most needy of them amongst any of the following five categories of the 'Fuqara' (Plural of faqir i.e. a pauper: Also applied to mean a saint or an ascetic of meagre means).

I. The first quality that such a needy person should possess is that he should be a righteous

and a pious person. The Holy Prophet (peace and blessings of Allah be upon him) has also said.

اَطعِمُوا طَعَامَكُمُ الاَتقِيَاء -

"Feed the pious with your food."

Giving charity to such a person tantamounts to almost becoming a partner in the piety and prayers of such an unblemished person.

There is a parable to this effect that a certain king always gave charity to the 'Soofia' (Ascetics) (Plural of 'Soofi', a pure and pious person known for his staunch worship). It is related that he used to say that he does so because he knows that such people are always engrossed in their prayers and worship of Allah. Hence he does not want them to be least deterred by the worldly pursuits of finding the means to exist in life, lest their attention should be diverted from such a holy course. When this fact came to the notice of Khawja Junaid (Rahmatullah Alaih) he praised the king and said "He who tries to befriend the friends of Allah ultimately himself becomes a friend of Allah himself."

Also, during the times of Khawja Junaid (Rahmatullah Alaih) a green grocer who was a pious person became a virtual pauper on account of his generous nature whereby he was

reduced to such a pitiable state, since he used to go out of his way to help the 'Fuqara' in distress by giving them vegetables when they were hungry. Khawja Junaid (Rahmatullah Alaih) was touched by it, gave him some funds for his shop, raised his hands in profound prayer for him and told him that God willing, in future he will never be in such a peril.

II. The same principle applies to a poor but fervid scholar who may not be able to prosecute his studies due to shortage of funds. If he is provided the means to do so i.e. if he is given 'Zakat', he will be able to fulfil his craze for knowledge and education. Otherwise his zeal for learning will be badly blunted, will suffer agonies and remain illiterate for which he will lament over his misfortune for the rest of his life.

III. In the third category falls that person whose selfrespect makes him camouflage his poverty. He wears clean dress and does not utter a word about the status he is in. Such people are rare but it is about these people that it is stated in the Holy Book by Allah that:-

يَحْسَبُهُمُ الجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ ج (البقرة : ٢٧٣)

The ignorant think them rich because of modesty.... (**2** : 273)

Such are the elite amongst the deserving who manage to conceal their honest poverty by dignity, patience and fortitude. Grit is their prominent virtue. By an

understatement, it is considerate to give their preference over a professional beggar.

IV. A poverty stricken family man, specially if he has many mouths to feed deserves special consideration. In this fourth class also come the sick, the perpetually ailing and the invalid persons. Their feasibility for 'Zakat' is self-explanatory.

V. A near relation in want is the next one in the fifth category. His condition is hardly ever hidden from his kith and kin. Hence to come to his rescue timely doubles the 'Sawab' (Reward) of helping him with 'Zakat'. There may however also be people who may not be related to a person by family ties but may be as close to him as a men of his own clan because of their novel love for Allah. Then too it devolves on that man to treat them as such, hold together with them and render them all assistance he can. It will not only be very rewarding for him due to the receiver's good wishes for him but will also strengthen the ties of brotherhood between them. The man would at the same time be glad that there was no 'Bukhl' (stinginess, meaness of temperament) in him. He would be further pleased that he was able to stand his worthy friends in good stead.

'Saadaat' (People from the family and lineage of the Holy Prophet (peace and blessings of Allah be upon him) are nevertheless exempt from 'Zakat'. Zakat should also not be paid to the non believers, idolators

and 'Khafirs'. It is the right of the Muslims.

THE 'ADAAB' OR PRINCIPAL TRAITS OF THE RECEIVER OF ZAKAT

Allah has every kindly endowed some persons with prosperity, valuable possessions and riches whereas some of his beings are poor, possessing little or nothing, are without means, needy and deficient in worldly requirements. Some of them are paupers. It is therefore the duty of the rich to look after such poor people but not necessarily to the extent of the compulsory contribution of the 'Zakat' prescribed (which is the basic minimum) but commensurate with their possessions and wealth. In it lies their betterment. In a way the poor are blessed by Allah in so much that not having the wherewithal to do so they do not remain occupied in the worldly worries of amassing wealth like the resourceful rich, hence, in their honest poverty they remain akin to Allah praying most of the time in their platitude.

Some of them are men of God, who remain absolved of all other cares except that of the worship of Allah. The rich are thus entrusted by Allah to take care of them so that nothing impedes them in their devoted worship. They in turn should accept succour and aid to the tune of their requirements so that they are able to continue their prayers, undisturbed and should also put in a good word for them in their thanks giving and adoration paid to Allah. It is like a king admiring some selected servants so much as to like them to remain at his beck and call all the time. They are rewarded likewise.

وَمَا خَلَقْتُ الْجِنَّ وَ الْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ۝ (الذّٰريٰت : ٥٦)

I have not created jinn and men but to serve Me. (51 : 56)

Therefore while accepting monetary help, the 'Fuqara' (Ascetics) should remember that:-

(i) Although the Holy Prophet (peace and blessings of Allah be upon him) has stated that the person who gives charity has no superiority over the person who takes it, such an offering is to be accepted by 'Fuqara' (Ascetics) only for the purpose of uninterrupted meditation and worship of Allah.

(ii) At the same time such elite 'Fuqara' should consider that they are receiving the charitable help from Allah through His 'Moakkal' (Appointed agent) whereby the rich donator has been assigned specifically to do so by Him so that they may remain in His solemn service. This is what is willed by Allah for such enlightened people. It is in the 'Hadith' that:-

مَنْ لَمْ يشكر الناس لم يشكر الله ۔

"One who is not grateful to the people is also not grateful to Allah."

When these virtuous persons see how their Creator subsidizes them, they bow down in gratitude to Him.

نِعْمَ الْعَبْدُ ط اِنَّهٗٓ اَوَّابٌ ۝ (صٓ : ٤٤)

How excellent a servant! He was a penitent. **(38 : 44)**

Allah the Merciful has further proclaimed.

اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا O (مريم : ٤١)

He was truthful and a Prophet. **(19 : 41)**

So Great is Allah that when He makes somebody a source of clemence and delight for others He grants him great elegance and an eminent status. The Holy Prophet (peace and blessings of Allah be upon him) has said that:-

طوبٰى لِمَنْ خلقته للخير ويسرت الخير على يديه -

"Blessed is he who has been created to do all good and good has been made easy to his hands."

It is therefore vital for people to recognise the true worth and the exalted stature of such friends of Allah, regard and respect them, for, in it lies the thanks giving due to Allah. In turn the 'Fuqara' should say the following prayer for their serving assistants in mercy.

طَهَّرَ اللّٰهُ قَلْبَكَ فِىْ قُلُوْبِ الْاَبْرَارِ وَزَكّٰى عَمَلَكَ فِىْ عَمَلِ الْاَخْيَارِ وَصَلّٰى عَلٰى رُوْحِكَ فِىْ رُوْحِ الشُّهَدَاءِ -

"May Allah purify thy heart among the hearts of the virtuous and purify thy act among the acts of the goodly people and may Allah send blessings on Thy spirit among the spirit of the martyrs."

It is transcribed in the 'Hadith' that a good turn should be repaid by a good turn. If one can't do so he should at least pray adequately for him. Likewise it is incumbent upon the man giving 'Zakat' to treat it as a humble offering to the receiver, so matter how larger it may be. Similarly, the recepient of 'Zakat' should be above all considerations of the quantum of 'Zakat' offered, irrespective of how meagre it may be. It is the spirit behind such an act that matters and not the sum submitted in charity.

(iii) Thirdly, the recepient should never accept any thing that is unacceptable according to the dictates of the faith (Haram). Likewise he should never entertain any charity or gift from a tyrant or a usurer, for obvious reasons.

(iv) It also behaves such people of merit to not to take more than they actually need.

a) For instance if journey or voyage is intented to be undertaken by them the amount accepted should not surpass their requirement of fair and the expenses in transit including the cost of reaching their destination.

b) In the same manner not a dirham more should be accepted than what is actually required for the maintenance of their family, at a time. Also to agree to receive any assistance, in the presence of some funds or things available to subsist on at home, is 'Haram' (not allowed).

(v) Lastly, as per Imam Shafai (Rahmatullah Alaih) who believed in not giving the total 'Zakat' to a single person, the receiver should ask the given before accepting it, if he (the recepient) pertains to the same category for which the charity is meant. Otherwise he should decline to take it.

(A controversial issue between the 'Ulema', according to Imam Shafai (Rahmatullah Alaih) there should be eight distinct categories of the recepients of Zakat, as aforementiond).

THE 'FAZAIL' I.E. THE VIRTUES OF 'ZAKAT'

The Holy Prophet (peace and blessings of Allah be upon him) has said "Give Zakat even if it be half a date. If it is not possible, at least be genuinely sympathetic to the man in distress. It also falls in the same category. He has also said that:-

A. "Allah looks after you, as you do your favourite animals. Hence look after others with love."

B. "Depending upon the spirit it is given in, a few drops of dates offered in 'Zakat' can be more than the mount 'Uhad' (A sacred mountain where the famous battle of 'Uhad' was fought. The Holy Prophet (peace and blessings of Allah be upon him) was also present)."

C. "Till the moment of reckoning, each person shall rest under the shade of his 'Sadaqa' on the Day of the Judgement."

D. "Seventy doors of a city get ram-closed if its inhabitants don't give Sadaqa or Zakat".

E. "Charity should be given when one is in the prime moments of his life. It is the best. To give 'Sadaqa' when a man is in distress or about to die is an other thing."

"That man will remain in Allah's protection till such time as it's receiver wears the garments donated by him." The Holy Prophet (peace and blessings of Allah be upon him) used to perform his abolutions personally and used to give His 'Sadaqa or Zakat' with his own hands.

Likewise, Prophet 'Isa' (The Holy Christ) (peace of Allah be upon him) said the angels of mercy shall never enter that house for seven days from where a seeker is returned empty handed by its inmates.

Once, Hazrat 'A'isha Siddiqa (Allah be pleased with her) gave away fifty thousand dinar in 'Sadaqa' whole she remained with patched clothes on. She could have gone in for new clothes easily but she did not do so.

Hazrat Abdullah bin Masood (Allah be pleased with him) has narrated that an erstwhile holy man remained engrossed in prayers and worship for long but after that happened to commit such a heinous blunder that all his worship and venerated service were wasted away in the twinkling of an eye. He kept on begging Allah's pardon for his transgression day in and day out but to no avail, until he saw a 'Faqir' who was dying of hunger and gave him a loaf of bread Thereupon Allah the Merciful forgave him and he w restored to his former status.

The great sage and philosopher 'Luqman' once gave advice to his son and told him that he hopes and prays that it never happens but if ever some serious sin gets committed by him in life, he should repent, relent and immediately give 'Sadaqa'.

Hazrat Abullah bin Masood (Allah be pleased with him) is reported to have always given sugar in 'Sadaqa' because it was dear to him, as per the following verse of the Holy Book.

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ط (ال عمرٰن : ٩٢)

You will not attain virtue until you expend of that you love.... (3 : 92)

Summum bonum, as long as the person who gives the 'Sadaqa' or 'Zakat' does not consider himself humbler and worse off than it's recepient and his gratitude towards its taker is not profound, he will not get any 'Sawab' (reward) for it.

Hazrat Imam Hassan Basari (Rahmatullah Alaih) once saw a rather strikingly beautiful slave girl. He wanted to buy her off and set her free. He enquired of the slaver, if he would sell her to him for two dirhams. The slave merchant declined, upon which Hazrat Hassan Basari (Rahmatullah Alaih) exclaimed. "Why so exhorbitant? Allah gives 'Hoor-e-Ain' (The postulated most beautiful maidens of Paradise) to His people for far less. The subtle reference was to 'Zakat'.

'ROZA': FASTING

To keep a 'Roza' means to fast. It applies

particularly to the Holy month of 'Ramadan'. The Holy 'Qur'an' was ordained in this consecrated month in the Islamic calendar. Hence fasting in Ramadan has a special significance for Muslims. They look forward to it and wait for it anxiously.

Fasting in Ramadan is accordingly one of the principal basic 'Arkan', the elements of Islam. The Holy Prophet (peace and blessings of Allah be upon him) has elucidated its importance as under:-

A. 'That when Allah is pleased, He grants the 'Ajr', the reward of a good deed done seven to seven hundred times more than its worth but as the 'Roza' is singularly for Allah, He bestows inconceivable blessings one whosoever fasts for Him by giving sacrifice of abstinence from his basic human needs of eating, drinking and conjugating with his spouse. He and He only can do so.'

إِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ O (الزّمر : ١٠)

Surely the steadfast will be paid their wages in full without reckoning. **(39 : 10)**

B. 'That the odour from a 'Rozadar's mouth is better than and more sweet smelling than musk.'

C. 'That while the 'Patience in adversity' is as good in man as half of his 'Iman' (Firm conviction in Faith), the 'Roza' tantamounts to the Half of

such praise worthy 'Patience'.

D. That even when a 'Rozadar' (one who fasts for Allah) is reclining in rest, asleep with 'Roza', it tantamounts to being in worship. Also his breathing the while is sanctified like the saying of a rosary.

E. His solicitous prayers verge on automatic acceptance.

F. The following happens with the advent of 'Ramadan'.

(i) The entrance doors of the Paradise are laid open for the righteous.
(ii) The gates of Hell are barricated.
(iii) The 'Shiyateen' i.e. the Satan and his disciples are chained up and heavily shackled.
(iv) A heralding voice starts exhorting the good-doers to be up and doing and hurry up. At the same time it restrains the evil-doers to give up their mischief mongering and 'stirring the strife' between the faithful.

Such grand virtue is invested in the 'Roza'. As already stated, in His Sublime Mercy, Allah has directed all its attributes to Himself and proclaimed that:-

اَلصَّوْمُ لِی وَاَنَا اَجْزِیْ بِه -

"The fasting is for Me and I am its reward."

So much so that the pre-eminence of fasting vis a vis other prayers, worship and faithful service can be

exemplified by comparing a mosque to the Grand Mosque of the 'Khana-e-Kaaba' (The House of God) whose vertex is dearer to Allah. The virtues implied are:-

I. The true worth of fasting (The 'Roza') lies in fasting for the sake of Allah with one's heart and soul. For that one has to dispel all debased and sensual thoughts from one's heart. This is an internal struggle of a very high order. As such, it becomes a matter of the 'Batin', of the soul. Only he and His Allah know of what is transpiring. People have no inkling about it. The verity of 'Roza' becomes sublime. There is truth and truth only. There is no hypocircy or showing off.

II. Secondly the very fact that Allah says that the 'Roza' is exclusively for Him, shows how pleased He is about it.

It is so for its underlying mystique i.e. as every one knows the Satan is the arch enemy of Allah. And ironically the man's carnal desires are actually his 'Lashkar', his marauding army. So when the 'Rozadar' fortifies himself with 'Roza', he defeats the evil forces of Allah's foes and emerges as an elegant fighter and victor for Allah. Hence Allah showers his unique blessings on him.

For the same reason the Holy Prophet's saying (peace and blessings of Allah be upon him) is oft repeated that the Satan courses through the veins of a person like blood circulates in the arteries of man. So, narrow them down with hunger. Don't allow him free

passage." He (peace and blessings of Allah be upon him) has also said:

اَلصَّوْمُ جُنَّةٌ -

"Fasting is a shield."

Hazrat 'A'isha Siddiqa (Allah be pleased with her) used to say. "Keep on knocking at the door of Paradise." People used to ask. "How?' She used to reply. "With hunger." The Holy Prophet (peace and blessings of Allah be upon him) has also said that the 'Roza' is the door to Paradise. It is a legendary saying that hunger kills the desires of man whereas a hearty meal taken, at times, makes a man forget his heart-service.

THE 'FRAIZ' OF ROZA: THE ESSENTIAL ELEMENTS OF FASTING

Six things are essential ('Farz': Plural 'Fraiz') in fasting ('Roza').

(I) The first one is the sighting of the moon of the month of 'Ramadan'. The month can be of twenty nine or thirty days. One reliable witness of it is sufficient while for the sighting of the moon of 'Eid', (The day of rejoicing after the completion of the month of Ramadan called the 'Eidul Fitr' or that of celebration consequent on 'Haj' called the 'Eidul Azha') the evidence of two dependable persons is necessary.

(A) A person who hears from a trustworthy

man that the 'Ramadan' moon has been sighted does not have to go the 'Qazi' (The dispencer of justice: The Judge, according to Islamic jurisprudence) for its confirmation. Even if the 'Qazi' rules to the contrary, he has to fast. 'Roza' becomes essential (Farz) for him.

(B) However if the 'Ramadan' moon is reportedly sighted at a place more than sixteen miles away from where the man is situated the fasting will not be incumbent on him or on the other residents of that place.

(II) The second 'Farz' or duty is the intention (The 'Niyyat') of fasting. In case the moon has not been sighted, it is not in order to form a conditional intent and go to sleep 'that if the Ramadan moon is sighted I will fast tomorrow'. A firm resolve is of the essence. However, if a person goes to sleep earnestly hoping to fast the next day and the moon is sighted in the meantime, then it is an other thing. The unavoidable state of indecision to this effect on the night of the conclusion of twenty nine 'Rozas' and the consequent infirm resolve is however tangible because of his being unaware about the thirtieth fast. So much so, that if a person be confined in a dark place in such a situation and may not have access outside, he is allowed to form an intention (A 'Niyyat') and act according to it. In the same manner, if a lady has a strong intuition that her menstruation will stop 'tomorrow' and it does, then there is no infringement of her preceding intention

('Niyyat') to this effect.

(III) On general principle, nothing is allowed to be put in or instituted into the system. For example having an injection, blood transfusion and putting 'Surma' (Oriental rouge) in the eye is not allowed.

However, there is no harm in, say, cleaning of the ears or superficial dressing of an affected part of the body etc. due to unavoidable reasons beyond one's control. Similarly if some extraneous flying article like an insect or dust vapour enters one's body involuntarily, the fast is not affected.

Normal gargelling with water does no damage to the fast but if some one resorts to undue exaggeration is doing so and water enters the body then it will cause infringement of the 'Roza'. While this can happen; on the contrary, if some body partakes of some little thing inadvertently even then his fast will remain unimpeached, as it is basically the spirit of the law and not the letter of the law that matters. Nevertheless if a person makes the blunder of the wrong estimation of the day or night, he will have to suffer for it.

(IV) Marital conjugation with one's spouse is forbidden during the fast. The 'Roza' still remains valid, if one can't have a bath before keeping the fast but does so later due to non availibility of water or similar extenuating circumstances beyond one's control, after such

conjugation.

(V) 'Roza' - fasting is not permissible if semen is discharged whether before or after such marital union or even irrespective of it.

(VI) The sixth condition is that a person should not vomit wilfully. There is no harm in involuntary vomiting or in fibrotic spitting, specially in flu but if such a mass collects in the mouth and is inhaled again, the Roza will become 'Batil' (i.e. invalid).

THE SUNNATS OF 'ROZA'

'Sunnat' means to follow in the foot steps of the Holy Prophet (peace and blessings of Allah be upon him). There are six 'Sunnats' of 'Roza'.

1. To be quick in keeping the fast at 'Sehri' (The time of keeping or beginning the fast). (According to Imam Abu Hanifa (Rahmatullah Alaih), acting to its contrary is better).
2. To consummate the fast timely with water or preferably with a date.
3. To avoid doing 'Miswak' (Brushing one's teeth with a green stick, as in olden times) in the afternoon. (However, according to Imam Abu Hanifa (Rahmatullah Alaih), it can be done at any time).
4. To entertain the poor (The Fuqara) to a meal.
5. To sit for 'I'tikaf' (Exclusive concentration in prayers and worship in a secluded place or in a mosque) in a mosque, particularly in the last ten

days of the 'Ramadan'. It is believed that the 'Shabe Qadar' (The most blessed and consecrated night), the 'Night of the nights' is one of these ten nights. The Holy Prophet (peace and blessings of Allah be upon him) used to wholly devote himself to worship and prayers during the last 'Ashra' (Ten days - including nights) of 'Ramadan'. The members of his family used to join him. It is said that this Holy night of 'Shabe Qadar' is one amongst 'odd' nights of this 'Ashra'. Some people are of the opinion that it is the twenty seventh night.

It is singularly fortunate to sit in 'Itikaf' (In secluded meditation and prayers) in the last ten days of the month of 'Ramadan'. If some one resolves to do so before the advent of 'Ramadan' then its fulfillment is necessary for him. One should not go out of one's place of 'Itikaf' from the mosque except to discharge his unavoidable human requirements of personal nature. After completing his abolutions ('Wuzzoo') in the mosque, the man should again come back to his secluded place specified for meditation and prayers. It is necessary to renew the intention (The 'Niyyat') of 'Itikaf' as soon as he reaches his 'Jai Itikaf' (The place of seclusion) after his abolutions etc.

6. To recite the Holy Qur'an, excessively.

THE SIGNIFICANCE OF 'ROZA' (FASTING)

Status wise the 'Roza' is of three kinds viz:-

(i) The fast ('Roza') of the 'Awam' (The common people).
(ii) The fast ('Roza') of the 'Khaws' (The special people).
(iii) The fast ('Roza') of the 'Akhsul Khaws' (The must elite persons)

The first category of the ('Roza') fasting as just described, is the lowest in status and broadly speaking involves abstinence from eating, drinking and going near their mates for marital conjugation.

In antithesis the 'Roza' of the 'Akhsul Khawas' (The elite: The best of the best) is of the highest status. It entails that:-

A. Such a person has to exclude all other considerations from his heart excluding those of the fear of Allah.

B. He entrusts himself fully to Allah. Segregates and draws a clear line between the 'Zahir' and 'Batin'.

C. Of course, in drawing such a line in the worldly things and those pertaining to his soul, there is no harm if he absorbs himself in the affairs of this world which may be conducive to the hereafter.

D. Although the endeavour to attain the worldly matters of importance, basic to his existence in the world are permissible, even their pursuit is forbidden to him. For instance for him to try to

arrange for his evening 'Iftari' (The act of breaking the fast by taking food) during day time will render his 'Roza' - the fast 'Batil', invalid. It would amount to lack of his absolute trust in the word of the 'Khairur Raziqeen' (Allah, the Supreme provider of livelihood) who has promised to provide livelihood to all. This is the status of the 'Roza' of the people of the elite status of the prophets and the 'Siddiqeen'.

However the 'Roza' - the fasting of the 'Khawas' consists of following six attributes.

(i). Besides abstaining from eating, drinking, physical conjugation with their spouses and refraining from unlofty conduct they should shield their eyes from being diverted towards any thing which may malign their hearts to be attracted by unGodly thoughts of carnal turpitude. For this very reason the Holy Prophet (peace and blessings of Allah be upon him) has said that in the armoury of the Satan there is a deadly poison-arrow. Any one who is able to protect himself from it, will be blessed by Allah with the prize of 'Iman' (Staunch Faith) which will enrapture his heart.

Hazrat Anas (Allah be pleased with him) has quoted that five things are harmful to Roza.

1. Telling lies
2. Back-biting
3. Swearing untruthfully
4. Mischief mongering

5. Sensual acts

(ii). Such a person of the 'Khawas' he should keep his tongue under check. He should guard against uncalled for and impious talk. His speech should be discreet and amiably to the point. His discourse should always be directed to the good of his listners. It is better for him to remain quiet rather than enter into any argument with anybody. Quarrelsome discourse sometimes culminate in the slandering of other people or in contradictions bordering on falsehood. Such behaviour terminates the fast.

It is narrated that two women were fasting. They were very thirsty. They could not endure it any more and their patience came to an end. They came to the Holy Prophet (peace and blessings of Allah be upon him) and asked for permission to break their fasts. He sent a utensil to them with a message that they may be asked to vomit in it. When they did so, blood clots were extruded. This surprised everybody. The Holy Prophet (peace and blessings of Allah be upon him) clarified that they had kept their fast with 'Halal' (valid) things but had later besmirched their fast with 'Haram' (Not permissible) things by speaking ill about other people behind their backs i.e. these blood clots were actually the flesh of other people that they had thus eaten.

(iii). The third thing is that not only there is a ban on seeing unseemly and provocative things but also

there is a bar against hearing unholy and undesirable things. Undoubtedly what is bad to say is worse to hear. The person who permits himself to hear backbiting, slander and mischievous talk becomes a party to it and shares the sin.

(iv). The fourth condition is in confirmation of the fact that when a person is fasting, each limb of his body should be in the state of 'Roza' with him. Hence, he should ensure that each part of his person should remain safe guarded against all indiscretions. A person who is not careful to this effect can be compared to such a man who may abstain from taking fruit but not desist from taking poisonous things. A meal is food but overeating is hazardous. The food itself is harmless but contamination is fatal. Vice is deadly poison. That is the reason that the Holy Prophet (peace and blessings of Allah be upon him) once remarked that there are many 'Rozadars' who do not get anything from the fast (the 'Roza') except hunger and thirst.

(v). The fifth important thing to remember is:-

A. That he should take only Halal things at the time of 'Iftar'. (The time of consummating the fast). All doubtful things should be avoided.

B. Over eating, gluttony and excessive intake of delicious things should be curbed. The very purpose of fasting is to eradicate succumbing to temptation. A well laid out

'Dastarkhawn' (Food table) with assorted variety of dishes and toothesome food is the last thing desired. Such delicacies enhance the desire. In point of fact the spirit of the 'Roza' rests in going without food or in eating sparingly to exist. The saints purify their souls with such therapy. As a matter of fact according to 'Sunnat', the real charm of the 'Roza' can be relished by doing so and by sleeping less so that the consequent weakness, debility and the langour felt may elate the soul with the satisfaction of his sacrifice. If the man does not eat less and go to sleep early, how can he say his 'Tahhajud' (Midnightly prayers: Vigil and worship) prayers? The Holy Prophet (peace and blessings of Allah be upon him) has said that an over filled stomach is a determent to Godliness.

(vi). Lastly, after he has consummated his fast he should not worry about, whether his 'Roza' has been accepted and blessed or not? It is stated that once Hazrat Hassan Basari (Rahmatullah Alaih) happened to pass by a people in his travels who were busy in rejoicing unstintedly on the day of 'Eid'. He could not help remarking that Allah the Merciful has made the month of 'Ramadan' like an arena to perform dedicated worship and faithful service in it, but not to fritter away its scope by converting it into an idle playground to no purpose. He added that there is a set of people who have derived the maximum good by striving to excel each

other in the worthy cause of the exercise of fruitful service whereas the other lot of people have done nothing but waste their energies in aimless ramblings. If the veil was lifted, perhaps those who are sitting silent and sombre today may be the right people who should be rejoicing and those who have gone berserk in unbecoming euphoria may be the ones who would become silent and sorry about their inappropriate conduct.

The moral of the story is that the 'Roza' of that man who just manages not to eat or drink in 'Ramadan' is like a body without its soul. The true intrinsic truth of the 'Roza' is that man should become angel-like. The angels are pure and immune to all desires. Vice versa the animals are submerged in desires. Therefore they are far away from the 'Malaika', the angels. Consequently, the man who is sunk in the vagaries of lust and avarice becomes like an animal. Conversely, when the desires are overcome, he becomes similar to angels. From this point of view man is in close proximity to the angels but not from the perspective of the station or situation of residence. And the angels are close to Allah. Hence that man will too become close to Allah. Hence that man will too become close to Allah who acquires their traits.

Therefore it does not behave a good 'Rozadar' to make special arrangements of his 'Iftari' so that he may stuff himself to the brim with sumptuous food after a days hunger. It will dissipate the spirit, the 'soul' of his 'Roza'.

QAZA - KAFFARA - IMSAK AND FIDYA

In case of breaking the fast before its time of consummation 'Qaza', 'Kaffara' or 'Fidya' becomes compulsory, as per following conditions.

(I) If a Muslim does not fast without any valid reason, in that case the 'Qaza' (Doing it later) of the 'Roza' is 'Wajib'. He has to complete the prescribed ('Rioza's') fasts. Similarly 'Qaza' of the Roza is (Wajib) also essential for the following persons.

(i) A woman in the period of her menses.
(ii) A 'Musaffer' i.e. one on a journey away from his home and hearth.
(iii) An ailing person.
(iv) A pregnant woman.
(v) An apostate (one who leaves the Faith).

However the 'Qaza' of the 'Roza' is not applicable to a person who is mad i.e. not in his senses. Also 'Qaza' is not applicable to a 'Nabaligh' person (i.e. A minor: A person who is not adult).

'Kaffara' has to be paid when a person exudes or happens to discharge semen, during his fasting. The Kaffara (Fine: Payment in lieu) for it is as under

(i) One 'Laundi' (Slave girl) or a 'Ghulam' should be set free (According to the 'Hanafi' school of thought 'Kaffara' has to be paid if a person want only eats or drinks in 'Ramadan').

(ii) If even this is not possible in that case such a person should give sixty 'Muds' of grain to sixty Miskeens i.e. sixty poor people. One 'Mud' is equal to one third less than one maund and one seer.

'Imsak' means remaining without food, drink or physical matrimonial conjugation with one's spouse, for the rest of the day. It is applicable to that person who may break his fast without any valid reason. It is however not applicable to the following:-

(i) If a woman stops her period during the day.
(ii) If a sick person gets well during the day.

Further more if a person comes to know late, about the sighting of the moon. After having eaten whatever he has, he should thereafter continue without eating and drinking till the time of 'Iftari'.

It is better for a 'Mussafir' to keep fast but if he finds himself incapable to do so, in that case he should give 'Fidya' of one 'Mud' of grain to a poor man.

If a woman has a suckling child and has to break her fast for the sake of the life of the infant, in that case she will have to give the 'Fidya' in lieu along with the 'Qaza' of the 'Roza'.

If a person is so old and weak that he can not keep the 'Roza' (Fast), in that case he has to pay the Fidya instead.

If a person delays the 'Qaza' of a Roza so inordinately that the next Ramadan sets in, then he has to pay 'Fidya' also for every 'Qaza Roza'.

To fast on the days that are sacred in the year is also blessed and 'Sunnat'. For instance.

(i) 'Yomul Haj'. The day Haj is performed.
(ii) The 'Yomul Ashoora'. The tenth day of 'Muharram' (The first month of Islamic calendar. Commemorated for the Martyrdom of Hazrat Imam Hussain (Allah be pleased with him).
(iii) The first nine days of the month of 'Zil Haj'.
(iv) The first ten days of the month of 'Muharram'.
(v) The sacred days of the months of 'Rajab' and 'Shaaban'.

It is in the 'Hadith' that barring the compulsory 'Rozas' of the 'Ramadan' these optional Roza's are very important. So much so that except the fasting in the 'Ramadan' one 'Roza' of these months.

In the Islamic calendar, the months of 'Muharram', 'Rajab', 'Zeeqad' and 'Zil Haj' are called the months of 'Hurmat' (Respect and significance). The fourth i.e. the month of 'Zil Haj' is the most important of them all because 'Haj' is performed in it.

It is also in the 'Hadith Sharif' that so blessed are the 'Rozas' kept in the 'Ayyam-e-Haj' in the Day of the 'Haj' that every fast of these days is equivalent to fasting for a year and obedience and worship performed in these venerated nights is tantamount to

praying in the night of the 'Lailatul Qadar'. People asked the Holy Prophet (peace and blessings of Allah be upon him) if the 'Sawaab', the reward of 'Jehad' is more than that? He replied in the negative.

In order that importance and the special significance of fasting during the stipulated and sacred month of 'Ramadan' is not reduced in any way, as these 'Rozas' have been specifically ordained by God, some of the 'Sahaba-e-Karam' (Allah be pleased with them) advocated that people should not fast for the whole month of 'Shabaan'. They considered it advisable to, accordingly keep 'Rozas' in the first fortnight of the month of 'Shabaan' only. Thus, they said, the 'Rozas' of Shabaan would not extend to the essential fasting in the Holy month of 'Ramadan'. The 'Rozas' of 'Ramadan' are compulsory and proclaimed by Allah whereas the fasting in 'Shaaban' is optional, thought 'Mubarak' (Blessed).

Also optional fasting in 'Ayyame-Abyad' (Full moon days like 14th, 15th and 16th lunar month).

Nevertheless, there is a strict stricture against keeping Roza's on the following days. Fasting is forbidden on these days i.e. on:-

(i) The 'Eidul Fitr' day.
(ii) On the Day of the 'Eidul Azha'.
(iii) On the Eleventh, Twelfth and the Thirteenth of the month of 'Zil Haj'. These three days are called the 'Ayyamul Tashreeq'. (Days during which meat is preserved by drying).

It is narrated that Hazrat Abdullah Bin Umru Bin Aas once asked the Holy Prophet (peace and blessings of Allah be upon him) about the 'Saume Dawood' (The Roza of Prophet Daood (peace of Allah be upon him): Prophet David). He praised it highly. It comprised fasting for the whole year on alternate days.

The 'Ahle-Ilm', the learned have emphasised the worth and virtue of keeping on fasting from time to time, in addition to these important sanctified days, for 'Tazkia-e-Naf's (For cleansing the soul) with the exception of the above mentioned days when fasting (The 'Roza') is forbidden.

HAJ: THE HOLY PILGRIMAGE

'Haj' is one of the five principal, basic elements of Islam. It is essential for every Muslim to perform 'Haj' (Holy Pilgrimage to the 'Khana-e-Ka'aba', the House of Allah in Makkah-e-Mukarrama) at least once in his life time, if he can afford it. It is the burning desire of every Muslim to do so. The Holy Prophet (peace and blessings of Allah be upon him) has said that:-

A. 'If a person possesses the means to perform 'Haj' and yet desists from doing so, it matters the least whether he dies a 'Yahoodi or a Nasrani' (Two non-believing classes have been exemplified, here). Consequently, a person who yearns to perform 'Haj' and does so with his heart and soul in it, intoxicated in the love of Allah, asking forgiveness of his sins all the while

in humble servility, his soul would be refined. He would become innocent and pure like a new-born baby.'

B. 'That many sins of man are so grievous that unless he pays penance for it (It's 'Kaffara': Restitution) by standing before Allah the Merciful in abject obedience in 'Arafaat' (The Holy arena where the faithfuls gather on the Day of 'Haj') he can not be forgiven.'

C. That the Day of 'Haj' is the Holiest of the Holy days in Islamic calendar. On this Day the Devil ('Iblees') suffers the worst possible defeat at the hands of man and the Satan is most ignominiously humiliated and disgraced.

Vice versa, on this Day of days, Allah showers untold blessings, most benevolently on His faithful servants and forgives almost all or most of their major sins.'

D. 'That if a person departs from home to perform 'Haj' and dies on the way, he will get the reward ('Sawaab') of one 'Haj' and one 'Umra' (Pilgrimage to and worship in the 'House of Allah' in Makkha, other than for 'Haj') every year, till the Day of Judgement.'

E. 'That if a person dies while performing the 'Haj' or breathes his last in 'Madina-e-Munnawara' (The Holy city of the Holy Prophet (peace and blessings of Allah be upon him) while on pilgrimage to the Holy land, he will be absolved 'of all reckoning' on the last Day of Judgement.

F. 'That a 'Haji' who returns home and leads a pious life will be sent to Paradise.'

G. 'That for a person to stand blessed in the 'Maidan-e-Arafaat' and yet have fears and misgivings about his redemption by Allah is tantamount to lack of faith in His Mercy.'

Hazrat Ali Ibne Almaufiq (Rahmatullah Alaih) a renowned saint has related that once he went to perform 'Haj' and the following episode took place.

It was the night of 'Arfa' (The 'Haj' Day in 'Arafaat'). He saw two angels descend from heaven clad in green. One asked the other. "Do you know how many people have performed 'Haj' this year?" "No." He replied. The first one said. "Six lacs of 'Hajis' have performed 'Haj', this year." Again he asked the other angel. "Do you know the 'Haj' of how many of them has been accepted this year?" Again, the other angel replied, "I don't know." Thereupon the first angel said that the 'Haj' of only six persons has been accepted this year."

Hazrat Ali (Rahmatullah Alaih), who was watching and listening to this extraordinary dialogue got perplexed. An immortal fear took hold of him. He started worrying if his 'Haj' too, has not been accepted by Allah. He went to the 'Mash-arul Haram' and fell asleep in acute anguish.

To his utter bewilderment he agian saw the same two angels, there. They were conversing with each other. One of them said to the other. "Do you

know what Allah the Merciful has ordained tonight?" The second angel replied in the negative. The first angel said. "In His Supreme Beneficience Allah has accepted the 'Haj' of all the six lac pligirms present, owing to these six people." Upon this, Hazrat Ali (Rahmatullah Alaih) woke up with a pleasant surprise, was overjoyed at Allah's Kindness and fell on his knees, prostrate in gratitude to His Sublime Kindness.

The Holy Prophet (peace and blessings of Allah be upon him) has also stated that it is the word of Allah that every year at least six lacs of people from different parts of the world would perform 'Haj' at 'Khana-e-Kaaba'. In case the pilgrims are less than that, angels would be assigned to make up the number. The 'Khana-e-Ka'aba' - 'Kaabatullah' as it is called, would be beautifully decorated, made radiant in an exquisite splendour par excellence. The 'Hajjaj' (Plural of 'Haji', the Haj pilgrim) would be circumambulating it fondling it's 'Ghilaf' (The Outer cover) adoringly and reverently, till it would be entered into Paradise status quo, along with the propitious pilgrims.

THE 'HAJ AND ITS PRE-REQUISITES

An intending Haji can put on the 'Ahram' (The special attire for 'Haj') from the day of 'Eidul Fitar' (The day of thanks giving and rejoicing after the holy month of 'Ramadan'). The 'Ahram' donned before that can only be of 'Umra' and not that of 'Haj'. Thus the period in between comprises the months of 'Shawal', 'Zilqaad' and of the nine days of the duration of 'Haj'.

1. A sensible boy can perform 'Haj' subject to certain conditions.
2. Even an accompained suckling baby can also be present subject to all its rites being provided by its 'Vakil' or trustee.

The basic pre-requisites of 'Haj' are as under:-

I To be a Muslim.
II To be free.
III To be adult.
IV To be in one's senses.
V To put on the 'Ahram' (specified dress for 'Haj' and 'Umra')

However if a lad or a girl, not fully grown puts on the 'Ahram' and becomes adult i.e. comes of age before standing in prayer in the 'Arafat' (The large sacred ground for assembly of pilgrims where the 'Haj' rites are performed every year) or if any one of them sets a slave free (male or female), he or she would become eligible for 'Haj'. As for the Haj in lieu, it can only be performed by the 'Vakil' (The representative assigned to do so), if he has already performed his own 'Haj', first. Otherwise even if he tries to do so, the 'Haj' performed by him on behalf his principal despite his (the vakil's) 'Niyyat' or intention to this effect, will be ascribed to him.

The detailed pre-requisites of performing the 'Haj' are as follows:-

1. Islam
2. Adulthood

3. Freedom
4. 'Istita'at' i.e. the capability

A. Capability and strength to perform the rituals of the 'Haj on his own.
B. Capability to endure the rigours of the journey.
C. Financial capability i.e.

   (i) The intending 'Haj' pilgrim should not be under burden of debt.
   (ii) He should afford expenses to this effect.
   (iii) He should be able to leave behind enough financial support, for his family and other dependents before proceeding to perform 'Haj'.

However, should a person not be capable to perform the 'Haj' on his own due to lack of vitality or strength or be paralysed or be an invalid person or be incapacitated due to continuous illness, be very weak and infirm owing to old age or consuming sickness but nevertheless have the monetary assistance to do so, he may defray the necessary expenses for this purpose and send a 'vakil' (A representative) to perform 'Haj' on his behalf. But, if his son offers to do so of his own free will, free of cost for his parent, his sincerity of purpose would not go unrewarded by Allah. Nevertheless, the 'Haj' is such a sacred mission that if the same son tells his father or any of his parents "you are unfit to perform the 'Haj'. I will give the 'Mal', the money, let someone else go and perform the 'Haj' on your behalf" it is better that the offer be declined due to the favour involved in it. In such an eventuality, if he can have the 'Haj' performed out of his own

resources the next year, it would be fortunate for him. But if he dies before it, it would indeed be a pity as he may be liable to have become a 'Gunahgar', (Sinner: Disobedient) in that case. In such an eventuality the only course left is that of having someone perform 'Haj-e-Niabat' i.e. (Haj in lieu) for him, although he might not have had formed a 'Niyyat' or to help resolve this, to this effect during his life time.

To perform 'Haj' is an essential, basic stipulated rite that has to be performed as prescribed by Allah. Hazrat Abu Bakar Siddiq (Allah be pleased with him) was so rigid in this regard that once he remarked that 'I intend to levy the payment of 'Jizya' (Levy in Lieu) on those who can afford to go for 'Haj' pilgrimage but do not do so.'

ARKAN-E-HAJ: THE 'HAJ' RITUALS

The non-fulfilment of the following rites will render a 'Haj' pilgrim to give a 'Bakra' (A goat) in lieu, in sacrifice.

1. 'Ahram' (The prescribed attire for pilgrimage).
2. 'Tawaf' (The circumambience of the 'Kana-e-Kaaba').
3. 'Saee' (To take seven rounds between the sacred hillocks of the 'Safa' and 'Marwa').
4. 'Arafaat' (The holy place, large ground where the pilgrims get together to perform Haj and listen to the 'Khutba-e-Haj' i.e. the Haj Address).
5. To remove some or all hair of the head, according to legend of rites.

The 'Haj' pilgrim will also have to give a 'Bakra' in sacrifice, if he fails to omit any of the following special services.

(i) To pass by a stipulated 'Meeqat' (The boundary point: Usually the place where putting on the 'Ahram' is necessary before going further to perform the 'Haj' or 'Umra') i.e. without attiring the 'Ahram'.
(ii) The rite of legendary stone throwing.
(iii) To stay in the 'Arafaat' till sunset.
(iv) To stay the night in the 'Muzdallafa' (sacred place) in the rites of the 'Haj'.
(v) Essential stay of the 'Haj' pilgrim in 'Mina' (a sacred place in the rites of 'Haj').
(vi) To perform 'Tawaf-e-Vida' (To perform, the last seven parting rounds in circumambulating around the 'Khana-e-Kaaba').

There are three ways to perform Haj, viz:-

1. 'IFRAD'
2. 'QIR'AN'
3. 'TAMATTU'

'IFRAD' is the best of all. In it, the man should perform 'Haj', by himself first. After completing the rites of 'Haj' he should come out of 'Haram Sharif' (The Grand Mosque of 'Baitullah'), put on 'Ahram' for 'Umra' afresh and then complete the rites of the 'Umra'. It is better to put on the 'Ihram' of 'Umra' at 'Suarana (A sacred place) rather than at 'Taneem' (A secred place). It is still better to do so of 'Taneem' rather than at 'Hudaibia' (A sacred place). It is 'Sunnat'

to do so from these three places.

In 'Qir'an' the man should from ('Niyyat') the intention of performing the 'Haj' and 'Umra' together, and say:

اللّٰهم لبيك بحجة و عمرة -

"O Allah! I am present for Hajj and 'Umrah."

So that the 'Ahram' worn may serve the perpose of both. It is like having a bath in which the 'Wuzoo' (Abolutions for prayers and worship) is inclusive. Never the less, he will have to give the 'Qurbani' i.e. sacrifice of a 'Bakra', in lieu. However this stipulation does not apply to the residents of the 'Makkah-e-Mukarrama' for whom there is a relaxation. They have to wear the 'Ahram' but not from a 'Meeqat' (A point or place where 'Ahram' is to be put on by non-residents of Makkah-e-Mukarrama), as luckily they live in 'Makkha-e-Mukarrama' itself.

However, the pilgrim who resorts to 'Qir'an' and performs the 'Tawaf' (circumambience around the 'Khana-e-Kaaba', seven times in worship and rite) and 'Saee' before his stay in 'Arafaat'. Then it would hold good for 'Haj' and 'Umra' both. Nevertheless he will have to 'return' the 'Tawaf' i.e. perform the 'Tawaf-e-Khana-e-Kaa'ba', again as the stipulation is that the 'Tawaf' has to be performed after the stay at 'Arafaat'.
The 'Tamattu' means that the Haj pilgrim should put on the 'Ahram' at the boundary limit of 'Meeqat', enter 'Makkah-e-Mukarrama' and then put off the 'Ahram'. For doing so, he has also to give a 'Bakra' (A goat or a ram) in sacrifice, in lieu. He can then put the vital

'Ahram' on, at the time of 'Haj'. If he does not or can not give this 'Qurbani' (sacrifice) he has to keep fast for three days (At a stretch or on different days) before the 'Eidul Azha' in the Holy land and keep the remaining seven ('Rozas') fasts when he reaches home. The person who opts for 'Qiran' and may not be able to give sacrifice of a goat in lieu has to keep ten 'Rozas', in lieu similarly.

The sacrifice of a goat in 'Tamatta' is obligatory ('Lazim') as under:-

(i) It is essential for a pilgrim who may have attired the 'Ihram' for Haj in the months of 'Shawal', 'Zeeqaad' or in the 'Ashra' of 'Zil Haj'.

(ii). Or such a 'Qurbani' i.e. sacrifice is prescribed for a person who may have termed the 'Haj' as a burden.

(iii) Or it is applicable if such a pilgrim may not have put on his 'Ahram' from the proper place or point stipulated i.e. from a 'Meeqat'.

The following six things are forbidden in 'Haj'.

1. To put on normal dress. 'Ihram' should be worn. ('Ihram' consists of a white sheet around arms and one sheet around the waist. The woman should wear normal, plain fully-covering dress assigned to Muslim ladies. Her face should be uncovered but hair covered while the man's head should be bare. Outside the 'Masjidul Haram', the 'Khana-e-Kaaba's' Grand Mosque, normal foot wear like slippers would do). There

is no harm if a woman be in a 'Saiban or Mahmil, in a covered state.

2. Perfume or scent of any kind can not be applied or else one 'Bakra', a goat will have to be given in sacrifice.
3. The hair and nails can not be cut or removed. Otherwise a 'Bakra' will have to be given in sacrifice.
4. If one enters into matrimonial conjugation with his or her spouse with 'Ahram' on, in that case one camel, or a cow or seven goats will have to be given in sacrifice and the 'Haj' will become 'Fasid' (Invalid) and it's 'Qaza' (Re-performance) will become incumbent. But if a person trangresses in such a manner for the first time, without 'Ahram', then the 'Haj' will not become 'Fasid' i.e. it will not become invalid but the person concerned will have to give sacrifice of a camel.
5. The conjugal love making of the kind of kissing, embracing or fondling each other is disallowed. For such acts also one 'Bakra' has to be given in sacrifice. Wedlock is forbidden in 'Ahram'.
6. Hunting, killing of animals for sport is prohibited. However, there is no ban on fishing. For this offence also a camel, or a cow or a goat has to be given in 'Qurbani' (sacrifice). The sacrifice to be given will have to be commensurate with the game, the animal thus killed or hunted.

VITAL ASPECTS OF HAJ

After this, it would be better if the intending

'Haji' is apprised of the sequence of the rites of the performance of 'Haj'. In any case, it is of the essence that such a fortunate person considers himself uniquely blessed. He should be immensely grateful to Allah. It is a journey in this world for the Hereafter. The intending pilgrim should avail this singular opportunity to benefit the maximum from it and should perform the stipulated rites of the Haj profoundly and properly. His days and nights should be spent in 'Yad-e-Ilahi' (In the worship of Allah). Saying of 'Nawafil' (Plural of 'Nafal': Additional prayers of significance) and 'Sunnats' besides other prayers should become the order of the day with him. His eyes, ears, hands and the entire body should become vibrant in the love of Allah, to the utter exclusion of all other considerations.

(ZADE-RAHA, PATH) AND THE HOLY JOURNEY

Before setting his foot outside his doorsteps the pilgrim should do the following:-

1. He should say 'Tauba' (To repent and relent) i.e. he should ask forgiveness of his sins from Allah.
2. He should make sure that he has paid off debts if any. Then he should write his will.
3. He should set aside and lay down enough funds for his family, for their expenses during his absence abroad out of his 'Rizq-e-Halal' (an honest earned livelihood).
4. He should re-check and make sure that:-

   a) His baggage is light and yet complete in all

respects.

b) That his travel paraphernalia of daily use is handy.

c) That he does not forget to take some money for the 'Fuqara'.

d) That he gives some 'Sadaqa' (charity).

e) That his mount is healthy and reliable.

f) That he should select good companions for his journey.

g) That he should ask his friends and family members to pray for him. At the same time, he should utter these words to them.

اَستَودِعُ اللّٰه دِينَكَ وَ اَمَا نَتكَ وَ خوَاتِمَ عَمِلِكَ ۔

"I entrust thy faith unto Allah and also thy trust and the consequences of thy performance."

In return, these people should say the following words to the outgoing 'Haji', in response:-

فِیْ حِفْظِ اللّٰهِ وَ کَنِفِهٖ وَ زَوَّدَكَ اللّٰهُ التَّقْوٰی وَ جَنَّبَكَ تَرّدی وَ

غَفَرَ ذَنْبَكَ وَ وَجَّهَكَ لِلْخَيْرِ اَيْنَمَا تَوَجَّهْتَ ۔

"I put you in the guard of Allah and His Security and may Allah increase you in piety and remove your concern and forgive your sins and may excellance come to which ever side you turn your face."

h) Before leaving the house the intending pilgrim should say two 'Rakaats' (salutations in prayer) of 'Namaz'. In the first 'Rakaat' he should recite the 'Soora-e-Alkafiroon'

(chapter from the Holy Book) and in the second 'Rakaat' he should recite the 'Soora-e-Ikhlas'. After having completed this worship he should raise his hands and pray to Allah, as follows:-

اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِی السَّفَرِ وَ اَنْتَ الخَلِيْفَةُ فِی الْاَهْلِ وَ
الوَلَدِ وَ المَالِ اِحْفَظْنَا وَ اِيَّاهُمْ مِنْ كُلِّ آفَةٍ اَللّٰهُمَّ اِنَّا نَسْئَلُكَ
فِیْ مَسِيْرِنَا هٰذَا البِرَّ وَ التَّقْوٰی وَ مِنَ العَمَلِ مَا تَرْضٰی -

"O Allah! Thou art the Companion of the journey and Thou art the Vigilant (even in my absence from my family) of my Family, Children and Property. Guard us and them from every calamity. O Allah! We ask Thee in this journey of our virtue and piety and such performance with which Thou art pleased."

When he reaches the exit door of his house, he should say the following prayer and come out of his premises:-

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَی اللّٰهِ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ اَللّٰهُمَّ
بِكَ اِنْتَشَرتُ وَعَلَيْكَ تَوَكَّلْتُ ۔ وَبِكَ اِعْتَصَمْتُ وَ اِلَيْكَ
تَوَجَّهْتُ اَللّٰهُمَّ زَوِّدْنِی التَّقْوٰی وَ اغْفِرْلِی ذَنْبِیْ وَ وَجِّهْنِیْ
لِلْخَيْرِ اَيْنَمَا تَوَجَّهْتُ ۔

"In the name of Allah. I trust upon Allah. There is no power to do good nor power to shun evil except by the help of Allah. O Allah! In thy name I part and on Thee I

trust, and with Thee I hold fast and toward Thee I turn my face O Allah. Increase me in Piety. Forgive my sins Make me to face all good wherever I turn my face."

Thereafter, at the time of riding his mount (or embarking on whatever is mode of his conveyance) he should say the following prayer:-

بِسْمِ اللّٰهِ وَ بِاللّٰهِ وَ اللّٰهُ اَكْبَرْ سُبْحٰنَ الَّذِىْ سَخَّرَلَنَا هٰذَا
وَ مَا كُنَّا لَهٗ مُقْرِنِيْنَ ـ وَ اِنَّآ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ـ

"In the name of Allah and with Allah and Allah is Great. Holy be He, who has subjected this to us, though we are not equal to it, and surely we are returning to our Lord."

The pilgrim should keep on saying his prayers and reciting from the 'Holy Qur'an' during his journey and when he reaches a place of some height en route, he should say the following prayer:-

اَللّٰهُمَّ لَكَ الشَّرْفُ عَلٰى كُلِّ شَرْفٍ وَلَكَ الحَمْدُ عَلٰى كُلِّ
حَالٍ ـ

"O Allah! For Thee there is the superiority over all and every superiority and for Thee is all Praise in every state."

Thereafter, if he feels any fear or foreboding, he should recite the 'Ayatul Kursi' (Venerated verses from the 'Soora-e-Baqara' in the Holy Qur'an), along with the following verses and 'Soora-e-Ikhlas', 'Soora-e-Falaq' and 'Soora-e-Nas' from the Holy Book.

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَ الْمَلٰٓئِكَةُ وَ اُولُوا الْعِلْمِ قَآئِمًاۢ

بِالْقِسْطِ ؕ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ (ال عمرٰن : ١٨)

Allah bears witness that there is no god but He, and so do the angels and the men of knowledge, and He stands on justice; there is no god but He, the Mighty, the Wise. (**3** : 18)

PUTTING ON THE 'AHRAM' AND ENTERING THE HOLY CITY OF 'MAKKAH-E-MUKARRAMA'

When the pilgrim reaches the 'Meeqat' (The boundary limit point where 'Ihram' is to be worn by the pilgrims) he should attend to the following things:-

(i) He should cut the nails of his hands and feet.

(ii) He should remove the stitched clothes worn by him, have a bath, use a dash of perfume before putting on the 'Ahram' and the 'Ahram' should consisting of one unstitched white sheet of adequate size across his shoulders and one around his shoulders. (Pl: note separate 'Ahram' stipulated for ladies). After that he should form the 'Niyyat' or intent of 'Haj' by the side of the standing camel or mount (or whatever. conveyance he has ready for his transportation) and should say the following:-

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَ

الْمُلْكَ لَا شَرِيْكَ لَكَ ـ

"I am present O Allah! I am present. There is no partner with Thee. I am present. Verily, All praise and all favour belongs to thee and all sovereignty. There is no partner with Thee."

Whenever he comes across a high rising place in transit, he should utter the same words loudly. And as soon he reaches near the 'Kaaba Sharif' he should have a preparatory bath. It is a 'Sunnat' (In pursuance of the Holy Prophet (peace and blessings of Allah be upon him) on account of the following nine important reasons of pre-eminent nature:-

1. 'Ahram'
2. The entrance into the Holy city of 'Makkah'.
3. 'Tawâf-e-Ziarat' (The first sight of 'Khana-e-Kaaba' and its first 'Tawaf').
4. The stay in 'Arafat'
5. The Holy place of the 'Muzadalafa'.
6. To throw stones, as one of the important rites of 'Haj'.
7. 'Tawaf-e-Vida'. The last parting 'Tawaf' of 'Khana-e-Kaaba'.

After that i.e. after entering the Holy city of 'Makkah-e-Mukarrama' as soon as he casts first glance on the 'Baitullah Sharif' from outside, he should immediately utter the following:-

لَا اِلٰهَ اِلَّا اللّٰهُ وَ اللّٰهُ اَكْبَرْ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ
دَارُكَ دَارُالسَّلَامُ تَبَارَكْتَ يَا ذَوالْجَلَالِ وَ الْاِكْرَامِ اَللّٰهُمَّ هٰذَا
بَيْتُكَ عَظَّمْتَهٗ وَ شَرَّفْتَهٗ وَكَرَّمْتَهٗ اَللّٰهُمَّ فَزِدْهُ تَعْظِيْمًا وَ زِدْهُ

تَشْرِيْفًا وَ تَكْرِيْمًا وَ زِدْهُ مَهَابَةً وَ زِدْهُ مَنْ حَجَّهُ ، بِرًّا وَكَرَامَةً

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ وَ اَدْخِلْنِيْ جَنَّتِكَ وَ اَعِذْنِيْ مِنَ

الشَّيْطٰنِ الرَّجِيْمِ ۔

"There is no god save Allah. And Allah is Great. O Allah! Thou art all Peace and from Thee is all Peace, and Thy House is the House of Peace. Thou art blessed Possessor of Might and Glory! O Allah! This is Thy House Thou hast made it great and Thou hast given it honour and respect. O Allah! Increase it in greatness, Increase its Honour and respect and increase its grandeur and whoso performs its Haj, increase his virtue and honour. O Allah! Open for me Thy doors of Mercy and admit me into Thy Paradise and grant me refuge from The outcast Satan."

Then after that he should enter the 'Haram Sharif', the House of Allah from the entrance door of 'Bani Shaiba', cast his eyes reverently on the 'Baitullah Sharif' (The House of Allah) and intend to kiss the 'Hajr-e-Aswad' (The sacred stone encased and installed in the 'Khana-e-Kaaba'). In case he can not do so owing to a large congregation of the pilgrims there, he should extend his hand towards it to this effect and say these words. After that he should start his 'Tawaf'.

اَللّٰهُمَّ اَمَانَتِيْ اَدَّيْتُهَا وَ مِيْثَاقِيْ تَعَاهَدْتُهُ اِشْهَدْ لِيْ بِالْمُوَافَاتِ ۔

"O Allah! I put my trust into Thee and also my contract that I have made. Thou be my witness to its fulfillment."

THE 'TAWAF-E-KHANA-E-KAA'BA'

The rites of Tawaf of 'Khana-e-Kaa'ba' are as under:-

اَللّٰهُمَّ اِيْمَانًا وَّ تَصْدِيْقًا بِكِتَابِكَ وَ وَفَاءً بِعَهْدِكَ وَ اِتِّبَاعًا لِسُنَّتِهِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَ اَصْحَابِهِ وَسَلَّمْ -

"O Allah! With due faith and testifying Thy Book, and in fufilment of Thy covenant and in obedience to the way of Thy Prophet Muhammad (peace and blessings of Allah be upon him and his Companions)."

(i) The upper portion of the 'Ahram' sheet should be so looped that it should pass under the right armpit and so set it across the front part of the neck around the upper portion of the chest that its both ends should rest, down the left shoulder back.

(ii) The 'Tawaf' (circumambulation) should be started right from the 'Hajre-Aswad' with the following prayer:-

(iii) No sooner, the pilgrim reaches 'the door' of the 'Khana-e-Kaa'ba', than he should say as under:-

اَللّٰهُمَّ هٰذَا الْبَيْتُ بَيْتُكَ وَ هٰذَا الْحَرَمُ حَرَمُكَ وَ هٰذَا الْاَمْنُ اَمْنُكَ وَ هٰذَا مُقَامُ الْعَائِذِ بِكَ مِنَ النَّارِ -

"O Allah! This House is Thy House and this Sanctuary is Thy Sanctuary and this security is Thy security and this House is a place of refuge from the fire."

(iv) When he reaches the 'Rukne-Iraqi', he should say:-

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الشَّكِ وَ الشِّرْكِ وَ الْكُفْرِ وَ النِّفَاقِ وَ الشِّقَاقِ وَ سُوْءِ الْمَنْظَرِ فِی الْاَهْلِ وَ الْمَالِ وَ الْوَلَدِ -

"O Allah! I seek refuge to Thee from doubt, polytheism infidelity, hypocricy and enmity bad conduct, bad look, in family, property and children."

(v) When he reaches the 'Meezabe Rehmat' (The Arch of Blessings) he should utter the following:-

اَللّٰهُمَّ اَظِلَّنِیْ تَحْتَ عَرْشِكَ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّ عَرْشِكَ اَللّٰهُمَّ اسْقِنِیْ بِكَاسِ مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَ اَصْحَابِهٖ وَ سَلَّمْ شَرْبَةً لَا اَظْمَاءُ بَعْدَهٗ اَبَدًا -

"O Allah! Give me shade under Thy shade on the Day on which there will be no shade but the shade of Thy Throne. O Allah! Give me from the cup of Muhammad (peace and blessings of Allah be upon him) such a drink that will not thereafter leave any thirst."

(vi) Similarly, when he reaches the third 'Rukn' (The third blessed corner) i.e. the 'Rukne-Shami, he should recite the following prayer:-

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَ سَعْيًا مَّشْكُوْرًا وَ ذَنْبًا مَّغْفُوْرًا وَّ تِجَارَةً لَنْ تَبُوْرَ يَا عَزِيْزُ يَا غَفُوْرُ اِغْفِرْ وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعْلَمُ اِنَّكَ اَنْتَ الْاَعَزُّ الْاَكْرَم -

"O Allah! Make it an Accepted Hajj and an accepted effort of gratefulness, and a forgiven sin and a merchandise that is

never destroyed. O Almighty, O Forgiving, Forgive and show Mercy and Pardon what Thou knowest. Verily, Thou art Most Glorious, the Most Honourable."

(vii) When he reaches the 'Rukne Yamani' he should recite the following prayer:-

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْكُفْرِ وَ اَعُوْذُبِكَ مِنَ الْفَقْرِ وَ مِنْ عَذَابِ الْقَبْرِ وَ مِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ وَ اَعُوْذُبِكَ مِنَ الْخِزْیِ فِی الدُّنْيَا وَالْاٰخِرَةِ ـ

"O Allah! I seek refuge to Thee from infidelity, and I seek refuge to thee from Poverty, and from the Punishment of the grave, and from the calamities of life and death, and I seek refuge to Thee from the disgrace of this world and the Hereafter."

(viii) Lastly, the pilgrim should say the following prayer between the 'Rukne Yamani and the 'Hajre-Aswad'.

اَللّٰهُمَّ رَبَّنَا اٰتِنَا فِی الدُّنْيَا حَسَنَةً وَّ فِی الْاٰخِرَةِ حَسَنَةً وَ قِنَا بِرَحْمَتِكَ عَذَابَ الْقَبْرِ وَ عَذَابَ النَّارِ ـ

"O Allah! O our Lord! Give us good in this world and good in the Hereafter, and save us by Thy Mercy from the Punishment of grave and the Punishment of the Fire."

(ix) This completes one round called the 'Shaut' in Arabic. The pilgrim should complete seven rounds like this repeating these prayers. In case of large assembly and a huge throng around the 'Khana-e-Kaa'ba', the pilgrim will have to perform the 'Tawaf' at a distance from it. The

pilgrim should conduct the first three rounds at some pace while the last four rounds should be performed comparatively slowly. In every 'Shaut' i.e. in every round he should intend to kiss the 'Hajre Aswad' when he reaches it but if he can't do he should extend his hand towards it, to this effect. In the same manner he should have the intention to reverently touch the 'Rukne Yamani' but if he can not do so due to heavy rush of the faithful, he should extend his hand towards it, as if to do so.

(x) After the completion of the seven 'Shauts', the pilgrim should embrace the 'Khana-e-Kaa'ba' i.e. the 'Maqam-e-Multazim' (situated under the door of the 'Khana-e-Kaa'ba') touching his stomach, chest and the right cheek to it, fondling it adoringly with both hands, kissing it the while and pray, also saying the following. ('Maqam-e-Multazim' is that venerated place where prayers are mercifully, specially heard by Allah, as per belief of every Muslim).

اَللّٰهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيْقِ اِعْتِقْ رَقَبَتِىْ مِنَ النَّارِ وَ اَعِذْنِىْ مِنْ
كُلِّ سُوْءٍ وَ قَنِّعْنِى بِمَا رَزَقْتَنِىْ وَ بَارِكْ فِيْمَا اٰتَيْتَنِىْ -

"O Allah! O Lord of the Ancient House. Release my neck from the Fire. And save me from all evil and make me contented with that which Thou has provided me and give me blessing in that which thou hast granted me."

At this time the pilgrim should recite "Darood Sharif" (Salutations and prayers for profound Blessings on the Holy Prophet (peace and

blessings of Allah be upon him) and 'Astaghfar' (Prayers for the forgiveness of one's sins). After doing so the pilgrim should ask and beg of Allah of all that he wants in this world and in the hereafter.

(xi) The 'Tawaf' is completed after saying "Dogana-e-Tawaf" i.e. two 'Rakaats' of 'Namaz' of thanks giving to Allah, at this place. It is better if the pilgrim recites 'Soora-e-Kafiiroon' after the 'Soora-e-Fatiha' in the first 'Rakaat' of this 'Namaz' and 'Soora-e-Ikhlas' in the second 'Rakaat'. He should then pray to the Almighty for His Blessings and Favours. After completing the seven rounds with 'Dogana' his 'Tawaf' is fulfilled. Then he should go and try to kiss the 'Hajre Aswad'. After that he should proceed to absorb himself in 'Saee'.

THE 'SAEE'

The pilgrim should climb the hillock called 'Safa', so that he may be able to see the 'Baitullah Sharif'. He should then say the following prayer, facing the "Kaa'ba Sharif".

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ
وَيُمِيْتُ وَهُوَ حَيٌّ لَا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ وَصَدَقَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَاَعَزَّ
جُنْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ لَا اِلٰهَ اِلَّا اللّٰهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ
وَلَوْ كَرِهَ الْكٰفِرُوْنَ ۔

"There is no god save Allah, the Only, the One. There is no partner with Him. To Him belong all sovereignty and to Him

belong all Praise. He gives life and He gives death. He is Alive. He never dies. In His Hand is all excellence and He is Omni Potent There is no god save Him. He proved His Promise as True. He helped His Servant and granted honour to His Army and defeated the groups of enemies. He is One, There is no god save Allah being sincerely devoted to faith even if the disbelievers. abhor it."

At the same time he can make any prayers that he wants. Thereafter he should proceed straight towards the visible hillock called the 'Marwa'. His passage should be rather slow till the 'green marked portion'. Uptill here he should recite the following prayer:-

رَبِّ اغْفِرْ وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ
اَللّٰهُمَّ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّ قِنَا
عَذَابَ النَّارِ -

"O my Lord! Forgive and show Mercy and Pardon what Thou knowests, Verily, Thou art the Most Glorious and the Most Honourable. O Allah! Our Lord, Give us good in this world and give us good in the Hereafter and save us from the Fire."

However, after that the pilgrim should cover the 'green-mile' portion rather hurriedly. Thereafter he should again walk at normal pace towards the hillock 'Marwa'. When he reaches it he should mount it, face the 'Khana-e-Kaaba' and say the same prayers. This means that one 'chakkar' (round of one circumambulation) has been completed. The pilgrim

should return from the hillock 'Marwa' to the hillock 'Safa' in the same manner. It would mean the completion of the second 'chakkar', the second round.

The pilgrim has to complete this process seven time is going from the 'Safa' to the 'Marwa' and back and complete seven 'chakkars' as such i.e. cover the distance as aforementioned, seven times between these two sacred hillocks of 'Safa' and 'Marwa'.

THE STAY AT 'ARAFAT'

If the people of the caravan of the 'Haj' pilgrims reach the 'Arafat' on the Day of the 'Arafa', they should not engage themselves in the 'Tawafe-Qudoom'. They must however do so, if they reach there before that Day.

The pilgrim should depart from 'Makkah-e-Mukarrama' on 'Tarviat' i.e. on the eighth of 'Zil Hajjat' for 'Mina' (A sacred place enroute), spend the night there and reach Arafat the next day. The time period of stay allowed there is from the hour of 'Zawal' to the 'Eid' morning. The 'Haj' of that pilgrim will be forefeited who reaches there later than that.

On the Day of the 'Arfa' the pilgrim should take a bath and say the 'Zuhr' and 'Asr' prayers together and get absorbed in saying prayers and worship devotedly. It is advisable that the pilgrim should not keep 'Roza' on the Day of 'Arfa' so that he may not get tired and weak.

As a matter of fact the real purpose of 'Haj' is to be able to say prayers and worship Allah to the utmost. On this paramount day the prayers of the people are specially heard and granted by Allah Almighty. The prayers of the 'Haji' for his friends and

the family and their good wishes for him are received with high approbation by Allah on the 'Haj' day. Nevertheless the 'Zikr' of 'La ilaha Illullah' is the prime rememberance and 'Zikr' of Allah on the Day of 'Haj'.

From the time of 'Zawal' till the evening the pilgrim should not spare a moment without begging pardon of Allah of all his sins. He should keep on praising Him (Saying His 'Hamd') and should remain beseeching Him for His Kindness and Mercy for the rest of his life in this world and in the Hereafter.

Many prayrs specially effective of this crucially propitious juncture have been compiled in the sister volume of this work named the 'Ihyaul Uloom'. Other booklets of prayers are also available for the pilgrims. But the fact remains that it is the spirit of the man that counts. When the heart of the pilgrim is charged with Allah's adoration, the supplicant prayers start emerging from it in eminently God-gifted words and elegant thoughts of His admiration and worship, each syllable of it baseeching Him for His Divine Mercy.

These prayers are so important that if an other 'Haji' be making them loudly, the listner should say 'Aameen' (God Bless. So it may be) and should make sure that he should not depart from the 'Maidan-e-Arafat's precincts before sunset.

THE OTHER RITUALS OF 'HAJ'

After [illegible], the pilgrim should proceed as follows:-

(i) After 'Arafat' the pilgrim should go to 'Muzwallafa' and take a bath there, as it is situated within the parameter of the 'Haram Sharif'.

(ii) He should say his Maghrib (The evening) prayers late, joining them with 'Isha' (The night) prayers i.e. say both of these prayers together under one 'Azaan and Iqamat' (call for prayers and congregational prayers behind an 'Imam' i.e. a prayer-leader). The nocturnal stay here is not only prescribed but of so singular a status that a night vigil in prayers and worship here is tantamount ot earning elite blessings of Allah. The defaulting pilgrim who fails to stay the night here has to give a 'Bakra' in sacrifice, in lieu.

(iii) There, he should collect seventy pebbles (These are available in plenty there to throw in 'Mina'. After that he should depart for Mina (A sacred place in holy rites of 'Haj') in the late part of the night and say his 'Fajr' prayers in the early morning.

(iv) When he reaches 'Mastarul Harram' he should remain there praying excessively till the dawn. From there onwards he will soon find himself in a place called 'Mahsar' where he should try and reach quickly by covering the ground fast specially if he has an animal with him. This is a Sunnat.

(v) He should proceed onwards saying 'Takbir-o-Talmih' (chanting the Greatness and Praise of Allah) till he reaches a place at ascending height called 'Jamrat' on the 'Eid' morning. He should cross it and reach the height of the place called

'Jamratul Uqba'. By the time the sun is in first ascendence (At 'Aik Naiza') he should face the 'Qibla' ('Baitullah Sharif') and throw seven stones at this 'Jumra' (Place marked for this purpose) reciting "Allah-o-Akbar while throwing these stones at the target (He should not utter 'Labbaik' at this time). Simultaneously each time he should say these words.

اَللّٰهُمَّ تَصْدِيْقًا بِكِتَابِكَ وَ اتِّبَاعًا لِسُنَّةِ نَبِيِّكَ -

"O Allah! Confirming Thy Book and following the way of the Prophet."

Having done this he should stop saying Talbiyah ('Labbaik') and 'Takbir' i.e. Praise be to Allah the Great. He should however utter these words of 'Talbeeh-o-Takbir' after each 'Farz Namaz' till the morning of the last day of these 'Ayyame Tashreeq' (Viz the II, III and IVth day after Eid), keep on praying and give secrifice (Qurbani) of an animal.

(vi) After that he should have a haircut.

(vii) After having completed these last elements of 'Haj' rites i.e. after having thrown the stones and having cut his hair, he can remove his 'Ahram' and wear the normal dress. It means that those things that had become unpermissible for him in 'Ahram' have now been allowed to him except of course, the marital conjugation with his spouse and hunting and shooting.

(viii) After that he should proceed to 'Makkah-e-

Mukarrama' and perform Tawafe Rukn' in proper 'Ahram'. The rejoicing of the 'Hajis' at this stage knows no bounds. This 'Tawaf' starts from the 'Eid' night and continuous throughout the 'Eid' day till late hours. In fact the later the better.

(ix) When this 'Tawaf' is also completed with full reverence like 'Tawafe Qudoom' then the Haj of the pilgrim is completed. He becomes one of the most fortunate and blessed. After that he can have matrimonial union and is also allowed to hunt.

(x) It may be noted that in 'Ayyame Tashreeq' the throwing of stones and spending the night should be after 'Zawal'. After the above mentioned 'Tawaf' and 'Zawal'. After the above mentioned 'Tawaf' and 'Saee', the pilgrim should come back to 'Mina' and stay the night there. It is 'Wajib'. The next day he should have a bath before throwing the stones at the first 'Jumra' (situated towards the Arafat) before 'Zawal-e-Aftab' (The hour of decline of the sun).

He should throw seven stones at it, stand facing the 'Qibla' and say recite the last verses of prayer from the 'Soora-e-Baqara'.

(xi) After that he should likewise throw seven stones at the 'Jumra' situated in the middle. Then he should throw seven pebbles at the 'Jumratul Uqba'.

(xii) The same night he should stay at 'Mina'. In the same way he should throw twenty one pebbles, in the same order on these 'Jumrat' (Plural of Jumra: A mound).

(xiii) He should then return to 'Makkah-e-Muzzama' before sunset or else the pilgrim will have to stay the night there and repeat the process of the stone throwing the next day also.

UMRA

For performing the Umra, the pilgrim should do the following:-

(i) He should take a bath.

(ii) As already stated, the 'Meeqats' for this purpose are situated at 'Jaarana', 'Tan'eem' and at 'Hudaibia'. Hence the pilgrim should go to the 'Masjid-e-'A'isha' and put on the Ahram and say two 'Rakaats' of 'Namaz' to this effect, forming a 'Niyyat' or resolve to perform 'Umra'.

(iii) He should say 'Talbeeh', ('Labbaik' - oh Allah! I am at your service in your cause) on the way. When he reaches the 'Haram Sharif' he should stop reciting the 'Talbeeh' and should perform the following rites, as aforementioned.

A. Perform 'Tawaf-e-Khana-e-Kaaba'.
B. Do 'Saee' (As aforementioned)
C. Have his hair cut.

'Umra' can be performed throughout the year. The residents of 'Makkah-e-Mukarrama' are singularly blessed in so much that they can perform innumerable 'Umras'. Or at least 'Tawaf-e-Khana-e-Ka'aba' should be done as often as possible. The very 'Ziarat' (The holy sighting) of 'Kaabatullah' is an unparalleled blessing. There is great 'Sawab' in saying two 'Rakaats'

of 'Namaz' between any two pillars of 'Haram Sharif' on entering it bare footed humbly and respectfully. It is a rare sight in itself.

People should take a lot of 'Abe Zam Zam' (The holy water). It is an elixir of health and happiness. The sick should pray for his recovery when he takes it and should recite the following:-

اَللّٰهُمَّ اجْعَلْهُ شِفَاءً مِنْ كُلِّ سُقْمٍ وَ ارْزُقْنِيْ الإِخْلَاصَ وَ الْيَقِيْنَ
وَ الْمُعَافَاتِ فِي الدُّنْيَا وَ الْاٰخِرَةِ ۔

"O Allah! Make it a healing from every disease and grant us sincerity and certitude and forgive us in the world and in the Hereafter."

TAWAF-E-WIDA: THE FINAL PARTING 'TAWAF'

This parting 'Tawaf' is performed at the time of leaving the Holy City, the 'Makkah-e-Mukarrama'. When the pilgrim is ready to depart with his bag and baggage he goes to the 'Khana-e-Kaaba' and performs the 'Tawafe Wida' by taking seven rounds, around 'Baitullah Sharif'. This 'Tawaf' is performed in normal course without taking a quick pace in the first three rounds.

The rites of the 'Tawaf' have already been described. After the 'Tawaf' the pilgrim should say two 'Rakaats' of 'Namaz' of thanks giving. He should then go to the 'Maqam-e-Multazim' and say his final prayers with extreme zeal and fervour. After having done this the pilgrim should retrace his steps backwards to the exit door of the 'Haram Sharif', praying for a while

with his eyes transfixed on the Khana-e-Kaaba, 'aspiring to come back here', as soon as possible.

'ZIARAT-E-MADINA-E-MUNAWWARA'

To visit 'Madina-e-Munawwara' is a dream which comes true for a Muslim. It is extremely auspicious and felicitous. The hearts of all faithfuls the world overthrow with the very percept of being in this Holy City of the Holy Prophet (peace and blessings of Allah be upon him). All the more so, as he (peace and blessings of Allah be upon him) has said that:-

A. 'Whoever comes and performs 'Ziarat' of the Holy Shrine at 'Madina-e-Munnawara' would be treated as if he has had the blessing of my 'Ziarat' (Holy sight)'.

B. He who comes to my grave at 'Madina-e-Munnawara' for My 'Ziarat' will surely earn for himself the reward of my 'Shafaat' (Blessed intervention on behalf of some one) on the Day of Judgement.'

The journey to 'Madina-e-Mannawara' is always replete with heavenly bliss. It's ecstasy should abound with perpetual 'Darood-o-Salaam' on the Holy Prophet (peace and blessings of Allah be upon him). Particularly, the following 'Darood Sharif' should be recited excessively on the way.

اَللّٰهُمَّ هٰذَا حَرَمَ رَسُوْلِكَ فَاجْعَلْهُ لِيْ وَقَايَةً مِّنَ النَّارِ وَاَمَانًا مِّنَ
الْعَذَابِ وَسُوْءِ الْحِسَابِ ۔

"O Allah! This is the sacred city of Thy Messenger. So make it a protection for us from the evil of the reckoning."

Before entering the 'Madina-e-Munawwara' the pilgrim, the ardent devotee should make himself worthy of this honour.

1) He should take a bath.
2) He should use some light perfume.
3) He should use white wear.
4) On entering the bounds of this holy city he should recite 'Darood-o-Salam' most respectfully.
5) When he is enraptured by the first sight of the walls of 'the Holy metropolis', he should say the following:-

اَللّٰهُمَّ اَدْخِلْنِىْ مُدْخَلَ صِدْقٍ وَاَخْرِجْنِىْ مُخْرَجَ صِدْقٍ وَجْعَلْ لِىْ مِنْ لَّدُنْكَ سُلْطَانًا نَّصِيْرًا ۔

"O Allah! Admit me to admission of truth and take me out to a place of truth and appoint for me a great helper from Thee."

6) There onwards is reverie and delight all the way. Similarly, no sooner the much awaited moment arrives and the pilgrim sets his (right) foot in the 'Masjid-e-Nabvi' (The Holy Mosque of the Holy Prophet (peace and blessings of Allah be upon him), the first thing he should do is to say two 'Rakaats' of prayer in joyous thanks giving to Allah (preferably) under the 'Minber' (The elevated platform from where call for prayers is given from a mosque to the faithful) so situated, that its ascent may be parallel to his right shoulder {The Holy Prophet (peace and blessings of Allah be upon him) used to be there)}.
7) Then comes the most sublime moment. The

cherished hour of casting one's first glance at the 'Mashhade Aqdas' {The venerated resting place of the Holy Prophet (peace and blessings of Allah be upon him)} for the 'Ziarat' of 'Roza-e-Athar' {The Grandoise Tomb of the Holy Prophet (peace and blessings of Allah be upon him)}. For that, one has to stand with his back to the 'Qibla'. (The real adoration lies in remaining at a respectful distance from it rather than in touching or kissing it).

This 'Ziarat-e-Azam' (The grand homage) is the essence of a Muslims life, the culmination point of Allah's Mercy on him in granting him the high reward of paying his profound respects and reverence to the Holy Prophet (peace and blessings of Allah be upon him) persona grata, as such. Then, he should state humbly, as follows:-

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللّٰهِ السَّلَامُ
عَلَيْكَ يَا حَبِيْبَ اللّٰهِ السَّلَامُ عَلَيْكَ يَا صَفِيَّ اللّٰهِ السَّلَامُ عَلَيْكَ
يَا سَيِّدَ وُلْدِ آدَمَ السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِيْنَ وَخَاتَمَ النَّبِيِّيْنَ
وَرَسُوْلَ رَبِّ الْعَالَمِيْنَ السَّلَامُ عَلَيْكَ وَعَلٰى آلِكَ وَاَصْحَابِكَ
الطَّاهِرِيْنَ وَاَزْوَاجِكَ الطَّاهِرَاتِ اُمَّهَاتِ الْمُؤْمِنِيْنَ جَزَاكَ اللّٰهُ
عَنَّا اَفْضَلَ مَا جَزٰى نَبِيًّا عَنْ اُمَّتِهٖ وَصَلّٰى عَلَيْكَ كُلَّمَا ذَكَرَكَ
الذَّاكِرُوْنَ وَغَفَلَ عَنْ الْغَافِلُوْنَ ـ

"Salutation on thee O Messenger of Allah, Salutation on thee, O Prophet of Allah, Salutation on thee O Favourite of Allah Salutation on thee O Allah's Chosen. Salutation on thee, O Leader of the Progeny of Adam. Salutation on thee O

Leader of the Messengers and the Last of all the Prophets and the Messenger of the Lord of the worlds. Peace be on thee and on thy Family and on thy Companions, the most purified, and on thy wives, the must purified and the mothers of the believers. May Allah bless thee with the reward from our behalf better than the reward with which any prophet was blessed on behalf of his Ummah, and the Blessings be on thee equal to all who remember thee of the persons who remain busy in remembrance and equal to all who remain inattentive/unengeged in remembrance."

In case he may be the carrier of a request to convey his 'Darood-o-Salam' on Him (peace and blessings of Allah be upon him) he should do so as under:-

السّلام عَلَيْكَ يَا رَسُوْلَ اللّٰهِ مِنْ فُلَانِ السَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ مِنْ فُلَانٍ ـ

"Salutation/Peace be on thee O Messenger of Allah from so and so and salutation/peace be on thee O Messenger of Allah from so and so."

After having conveyed his 'Darood-o-Salam on the Holy Prophet (peace and blessings of Allah be upon him), he should proceed a little further and convey his salutations to Hazrat Abu Bakr Siddiq and Hazrat Umre Farooq (Allah be pleased with them), as follows:-

السَّلام عَلَيْكُمَا يَا وَزِيْرِىْ رَسُوْلِ اللهِ وَ المُعَاوِنَيْنَ لَهٗ عَلَى الْقِيَامِ بِالدِّيْنِ مَا دَامَ حَيًّا وَ الْقَائِمَيْنِ بَعْدَهٗ فِىْ اُمَّتِهٖ بِاُمُوْرِ الدِّيْنِ تَتَّبِعَانِ فِى ذَالِكَ آثَارَهٗ تَعْمِلَانِ بِسُنَّتِهٖ فجراكما اللّٰه خَيْرَ مَا جَزَىٰ وُزَرَاءَ نَبِيٍّ عَلٰى دِيْنِهٖ ـ

"Salutation/Peace be on both of you O two ministers of the Messenger of Allah and his two assistants in the matter of establishment of the Religion till he remained alive and after his departure among his Ummah in the matter of religious affairs following his footsteps in this behalf and acting upon his Sunnah. So may all reward both of them better than the reward He gave to the ministers of any Prophet in the matter of his Religion."

After that he should go to 'Jannatul-Baqi' (The Rose garden of Baqi': Graveyard of the venerated sahabah and other elite) and perform Ziarat of the exalted 'Sahabah' and other respected persons buried there.

The pilgrim should also avail the opportunity of seeing other 'Maqamate Muqaddasa' (Holy places) before departing from 'Madina-e-Munawwara'.

Last of all, the pilgrim should go to the 'Roza-e-Aqdas', say a lot of 'Darood-o-Salaam' on the Holy Prophet (peace and blessings of Allah be upon him) and return in reverent parting, praying for being blessed to be there once again, soon.

THE MYSTIQUE OF 'HAJ'

There is a specific mystique and moral in each one of the rites and stipulation of 'Haj' as hitherto described. This huge foregathering of the faithful from all parts of the world to a central place viz the 'Kaabatullah', the House of Allah is not a mere 'ritual' for the people of this world to perform certain acts with outward religious bearing in it and be contented with it, resting on their laurels. In fact this entire excercise of a unique nature is to make the man akin to Allah's 'Ma'rafat' and prepare him for the 'Akhirat', the Hereafter.

The man is diversive by nature. He is apt to be tempted. The worldly desire tends to make him unenthusiastic. Consequently he becomes prone to lose all normal values and succumbs to the charisma of the flirtations and blandishments of momentary pleasure, attainment and avarice to the extent that the tenets of civilised behaviour and the code of conduct prescribed by the 'Shariat' becomes meaningless to him, whereas, in fact the veracity of man's very existence and his eminence lies in abject obedience to Allah, by modelling his life in accordance with His dictates by doing good and refraining from evil.

The isolated priesthood and the abondoning of the world and travelling to secluded spots in sparsely populated or uninhabitated places like the mountains or similar other refuges by the followers of the former prophets was in the same spirit of undisturbed meditation and being unmarried exclusively for worship of Allah.

(i) To adore Allah.
(ii) To be totally submerged in His love and worship.
(iii) To follow His commands.
(iv) To live a pre-eminent life according to His dictates for the betterment of this world and to attain the best in the next. This is the essence of man's purpose of life.

Later, the people asked the Holy Prophet (peace and blessings of Allah be upon him) is such travels abroad and isolationism existed in Islam? He (peace and blessings of Allah be upon him) replied, "No, Allah has ordained the 'Haj' and 'Jehad' for us, instead." Thus its spirit was laid bare. Viz

(i) 'Haj' provides spiritual elegance and solace.
(ii) It also implies the reality of the righteousness and rigours in worship and faithful service.
(iii) It enriches the soul metamorphically (superbly by natural steady process).

a) The 'Kaabatullah', the House of Allah - the most sacred place of all, has been granted a unique stature in the reverence of Allah where the despotic king and the pamper all fully inclined to pay their dutiful homage as faithful servants at the Palace of the Supreme Emperor of them all. He has also raised the glory of the 'Khana-e-Kaaba' aloft by banning (Making 'Haram') the frivolous sport of hunting and shooting in its sacred premises.
b) To crown its grandeur, He has also made

its foreground (The 'Maidan-e-Arafat') replendently auspicious, to enable the ardent adorers of Allah to easily foregather there from all sides, despite the fact that He is above and beyond all considerations of being confined to residence in limitations of space of any kind, including this mementous mansion ascribed to Him, as 'the House of Allah'. But lovers are such zealous and fervent beings that in their ardent admiration they tend to dote on everything pertaining to their beloved from the very core of their heart.

c) This burning desire in the hearts of these indefatigable lovers and worshippers, has made innumerable Muslims to travel from far distant lands the world . over; undertaking ardous journeys to reach the 'Heaven of their aspirations and desire' against all odds, through thick and thin amongst vast jungles and waste lands.

They were charged people. No hazard or hardship deterred them. They went on and on, till they reached their ('Manzil'), the goal, tired but triumphant, treading ceaselessly, through centuries. This process is still on, unabatedly and will remain so till the Day of Judgement.

While all this can be understood by man, as there is a clear message in them, there are certain things like throwing stones and running on the 'Safa-o-Merwa' in the rites of 'Haj', which are beyond human comprehension. Obviously one gets to grips with those acts which have an immediate impact on one's 'Nafs'.

The inner self divines the virtue of such things and makes the man understand and appreciate them. The underlying cause and its effect are interrelated.

(i) For instance, the man knows intuitionally that by giving 'Zakat', timely aid and succour reaches the needy, which is a good act.

(ii) The humility and subservience before Allah is liked by Allah, specially in prayers. It is rewarding.

(iii) By keeping 'Roza' (fasting) man defeats the ('Lashkar') the forces of evil of the Satan. It is a commendable deed.

But the true greatness lies in obeying the orders of Allah blindly, irrespective of all considerations, just because He has ordained them. This is real obedience and veritable worship. That is why the Holy Prophet (peace and blessings of Allah be upon him) has said:-

لبيك لحجة حقا تعبدًا ـ

> "To Proclaim "I am present" is a duty of a servant who performs Haj."

This statement about 'Haj' elucidates the status of 'Haj' and that of the obedience of the humble servant of the Almighty, to Him.

It is the bounden duty of the servant to obey the orders given by the master not to question them. Hence, when the order, the Command be from Allah, the obedience has got to be immediate, implicit and in toto. It is only the beginners negligent, indifferent and

nonjurning who are unfortunate to question such manifest command. When it comes to the blessed, all else vanishes. Allah and His will become the last word.

THE MORAL ASPECT OF HAJ

This 'Safar' i.e. journey (or voyage) for performing 'Haj' is unique. No one prepares for a journey, the way he does for 'Haj'. For, in fact, Allah has made this particular journey for man, like his journey to the 'Akhirat'.

(i) That is why, when a pilgrim leaves his family and friends, he leaves them in the care of Allah, thinking on his feet while bidding them farewell that he has been called by Allah. He may not come back to them again. He may not see them again. Therefore he says good bye to them.

(ii) Also, such a passenger has little or no interest in this world and its manifestations. He knows that the meagre means of travel that he is carrying with him, is nothing. His actual baggage that counts in his 'Samaane Aakhirat' i.e. the worldly deeds he has performed. He has remorse for his unworthy acts at the same time he is not so sure of his good performance which may stand him in good stead. Allah is Great. He is very Merciful. Therefore he undertakes this pilgrimage in the hope that Allah may forgive him on account of the sad repentance of his sins.

(iii) The discerning do it. Likewise a 'Haj' pilgrim should think of 'Maidane Hashr' when he covers

the vast lands in his journey.

(iv) Similarly, the intending Haji's mount should remind him of his being finally mounted to be carried lifelessly to his place of burial.

(v) And what brings the symbolic awakening of his 'Safare Akhirat' the most in the pilgrim is his 'Ahram'. What is Ahram? Every 'Haji' asks himself the same question and answers himself that it is nothing else but the simple wear of the deceased, the 'Kaffan'.

(vi) Also, while travelling across the jungles, sandy deserts, revines, hills and mountains he should not forget the hard passage ahead for a sinner from his grave to the 'Maidane Hashr' (The vast ground where every one will be assembled on the Day of Judgement) with many snakes and scorpions in it, all the way.

That is why the pilgrim should be saying 'Talbiyah' in this journey uttering 'Labbaik' (Oh Allah! I, your humble servant am at your service, at your beck and call). This, he should remember would be the state of affairs on the Day of Judgement. He should be prepared for it.

It is related that Hazrat Ali Bin Al-Hussain's (Rahmatullah Alaih) face used to become pale and haggard while putting on the 'Ahram'. He used to shiver all over and dread saying the 'Talbiyah'. People used to ask him why was it so? He used to answer "It is so because, I am afraid that when I say the 'Talbeeh', I may God forbid be told that your entry is not accepted."

He used to say that in such case "I shall faint and die on the spot."

Similarly a 'Hikayat' (An anecdote" A story) has been related by Hazrat Ibnul Hawari (Rahmatullah Alaih) that once his 'Murshad' (Spiritual Leader, master) Hazrat Abu Sulaiman (Rahmatullah Alaih) did not utter the 'Talbeeh' on his journey and fainted on the way after a mile. When he came to senses, he said that Allah has apprised the Prophet Musa (Moses) (peace of Allah be upon him) through a 'Wahi' (Spiritual ordination or instruction) "to inform the tyrants of his Ummat' (Followers) not to name Him, not to call Him, because whoever remembers Him, He also remembers him in turn and that when a savage tyrant addresses Him, He sends His curse and condemnation on him," Hazrat Abu Sulaiman (Rahmatullah Alaih) also added that 'I have heard that when a person spends out of ill-earned money for 'Haj' and says 'Labbaik', he is replied as under:-

لَا لَبَّيْكَ وَلَا سَعْدَيْكَ حَتّٰى تَرُدَّ مَا فِيْ يَدَيْكَ ۔

"There is no (intrinsic value of your proclaiming) *Labbaik was Sa'daik* unless you throw away (the unlawful) you possess."

(vii) As regards the 'Tawaf' and 'Saee' their status is as follows:-

Symbolically, it may be said that it is like the poor, the deprived and the down trodden walking around the grand palace or treading

about its corridors and antechambers, hoping and praying that some vista or source may be found for royal favour or per chance the majestic emperor may happen to cast a glance them, see their plight and come to their rescue. Forlorn and forsaken is the word for them, begging for succour and aid! The 'Safa and Marwa' passage ways can be compared to the corridors of the royal palace.

As regards standing in the 'Arafat', the assembly of assorted multi-lingua people from different corners of the world, their prayers and parlance is different dialects are not unlike the Day of Judgement. There too the situation would be similar. Untold multitude would be gathered there in an agonising state of hope and fear, each worried about his own self.

As for the stones, the legend has it that 'Hazrat Ibrahim Khaleelullah' (Prophet Abraham) (peace of Allah be upon him) threw the stones at the 'Iblees' (The Satan: The chief of the fallen angels) where he saw him. So, let the person who looks askance at it, follow suit to find out that it really hurts him at that place. Such a person had better to remain vigorous in his faith, cast off all wicked misgivings and entrust himself to Allah for his own betterment. Rather than he is overtaken by the Devil he should overpower him.

We conclude the chapter here. Indeed there are many morals to be learnt, many lessons to be gained from 'Haj'. The more dedicated a person is, the more enlightened he will become. Also, more the

enlightenment, the more will be the blessings of Allah. Indeed the verity of happiness of the soul lies in being blessed and rewarded by Him i.e. in the happiness of Allah with man.

RECITATION OF THE HOLY QUR'AN

In paying faithful service to Allah, the recitation from His Holy Book has been considered to be the best form of worship to Him. Particularly recitation from the 'Holy Qur'an' in 'Qiam' (standing before Allah, in prayer) is considered to be the best. The Holy Prophet (peace and blessings of Allah be upon him) has said that:-

A. "The recitation of the 'Qur'an-e-Karim' by My Ummah (The Ummah (The followers) is best worship."

B. "A person who has been blessed by Allah be the worth and virtue of the Holy Book (Knows it by heart and acts upon it) would be failing in his priorities if he considers any reward superior to it."

C. "If it is encased in leather it will never be singed."

D. "Nothing else will be able to intercede better for a man on the Day of Judgement than the 'Holy Qur'an'. It is the Book of Allah. It is most blessed."

E. "If a person is so engrossed in reciting the Holy Book that in its reverie he forgets to pray for himself or has no time to do so later, his unsolicited prayers would be granted by Allah in

the same manner as the wishes of a sincerely grateful person are kindly fulfilled by Him."

F. "Recitation from the Holy Book is the best antidote for cleansing the tarnished heart of a man, of his sins."

G. "I am leaving behind two teachers of great wisdom for you. One of them would be articulate while the other would be silent and sombre viz the 'Holy Qur'an' and the Death."

Hazrat Abdullah Bin Masood (Allah be pleased with him) has always preached. "Recite the Holy Qur'an abundantly. It is a many splendoured thing to do so. So much so that for every word of it Allah the Merciful bestows the reward of ten 'Naikies' (Good deeds) on its devoted declaimant." He clarified further and said "Rather, even for each syllable of it having a distinct meaning, like 'Alif', 'Lam', 'Meem' (Arabic alphabets)."

Hazrat Imam Ahmad Bin Hunbal (Rahmatullah Alaih) once said that Allah has kindly indicated to me that to recite from the Holy Book with a kindled heart is one of the best ways to please Him and attain nearness to Him." He added that on my enquiry to the effect "as to how much the understanding of its meaning mattered. I was told that whether the person reciting His Holy Book understands its meaning or not, he would be blessed similarly regardless, according to the spirit imbued in him, while doing so."

THE 'TILAWAT': RECITATION OF THE HOLY 'QUR'AN' BY THE NEGLIGENT

It is therefore incumbent upon the person

reciting from the Holy Book to take care.

(i) That he is very reverent. Exclusively attentive to it and refrains from commonplace, frivolous behaviour lest, God forbid he should inadvertently antagonise its blessings by his levity of conduct.

(ii) So much so that the Holy Prophet (peace and blessings of Allah be upon him) has said that "quite of a few 'munafiq's (The cursed hypocrites and imposters) of My 'Umma' (Followers) would also be 'Qur'an Khwan' (Reciters of the Holy Book)." Hence, it is not so much the act itself but the acquiesence in the act that matters.

(iii) It is the oft-repeated saying of Hazrat Abu Sulaiman Durrani (Rahmatullah Alaih) that "the Angel incharge of Hell will nab the 'Muffassire Qur'an' (The Explainer; Interpretor and expounder of the verses of the Holy Book) sooner than the others."

(iv) It is stipulated in the 'Torait' (The Torah: The Holy Book ordained on prophet 'Musa': Moses (peace of Allah be upon him) 'Oh My servant, a'ernt you ashamed of yourself that as soon as you receive a letter from your brother you make haste to read every word of it carefully instantaneously and ponder over it; whereas I have sent you a sacred missive so that you may peruse it, likewise ponder over its contents and act on it, but you do not do so. And per chance if you read it, you do not give it a

second thought?"

(v) According to Khawaja Hassan Basari (Rahmatullah Alaih) "the general bent of mind of the olden days was much different and better. They revered the Holy Book and treated it as a testament of Blessings conferred on man, a sacred missive sent by Allah to his servants containing His Message of Mercy. They used to solemnly meditate on it at night, note its salient features and model their lives in conformity with it during the day. Reverse is the case today. Now, the people are more engrossed in only laying stress on its 'Zer-o-Zabar' (The upper and lower punctuating hyphens). They are, thus more concerned with the letter of the law than the spirit of the law."

In short a person who recites the Holy Qur'an, understands its meanings but does not pay any heed to it is worse off than a simple, soulfully inspired person who reads the Holy Book reverently as the 'Book of Allah' but does not understand it.

To read it is to remember it. Therefore, the example of a person who recites the Holy Qur'an, understands it and does not act upon it is like that of a servant who receives a letter from his master giving him certain directions, reads it pleasantly to it but does not obey any of the instructions conveyed to him. He should know that he deserves to be taken to task for it.

THE DECORUM OF RECITING THE 'HOLY QUR'AN'

The Holy 'Qur'an' is the Book of Allah, It is the

most sacred testament. It is the last one ordained by Him. Hence, it behoves its reader to keep this in mind all the time.

Of the many considerations to this effect, the following six factors of the decorum of reciting the Holy Qur'an are vitally important.

I. It is elementary that the person who intends to recite the Holy Book should be.

A. 'Ba Wuzoo' (To have performed his abolutions).
B. 'Qibla Rukh', (Facing the 'Qibla') humbly.

Hazrat Ali Karamul Wajahah (Allah be pleased with him) has said that:-

(i) A person who recites from the Holy Book while sitting during stipulated prayers, gets the reward equivalent to fifty good deeds done, for every word of it.

(ii) While a person does so standing in the prescribed prayers is rewarded by Allah equivalent to a hundred good deeds done for every word of it.

(iii) Likewise, the person who recites from the Holy Qur'an normally, 'Ba Wuzzoo' but not as part of the stipulated prayers is granted its ('Ajr') reward equivalent to twenty five good deeds performed, for every word of it.

(iv) Lastly, a person (otherwise neat and clean but

not with 'Wuzzoo') who quotes from the Holy Book gets rewarded to the extent of ten good deeds done for every word quoted. Nevertheless reciting the Holy Qur'an, unabstracted in the solitude of the night has its own charm and gives the heart great solace which is a redeeming bonus in itself.

II. Secondly, the Holy Book should be recited slowly and steadily with adequate pauses in between, prepondering and assimilating the meaning and depth of the Holy verses with reference to their context. To try and finish it hurriedly is against the spirit of its solemnity and virtually tantamounts to a grain-grind. There are some who finish it daily yet there is no saving grace in it. So much so that the Holy Prophet (peace and blessings of Allah be upon him) has said that "a person who tries to finish the Holy 'Qur'an' is less than three days automatically skips hurriedly over many a passage of invaluable significance and importance thus forfeiting the enlightment on some vital points of 'Fiqah' also." (Fiqah: code of Islamic jurisprudence).

Hazrat Ibne Abbas (Rahmatullah Alaih) has also said for the same reason that for instance "the 'Soorahs' (chapters) like 'Zilzal' and 'Qariaa' should be read slowly and with great care."

It is related that once Hazrat 'A'isha Siddiqa (Allah be pleased with her) saw someone reciting the Holy Book rapidly. She remarked

that "He is neither reading the Holy Book nor he is quiet." That, just about seems it up. In view of its sanctity, it also devolves upon an 'Ajami' (A non-Arab) who does not understand its meanings to recite the Holy 'Qur'an' slowly and courteously in tender grace.

III. The cognoscenti, the saints, the saint like pious people get genuinely overawed by the majesty of ('Kalam-e-Ilahi') the Holy 'Qur'an'. When they read between the lines they become wonder-struck. A strange elation of feeling and thought overtakes them enriching their souls beyond comprehension. Likewise the other simple, sincere and God fearing persons get singularly touched when they recite from the Holy Book and at times cry their hearts out. They can not help but do so, sometimes over Allah's Benign mercy on 'Momins' (People having staunch 'Iman' i.e. Faith in Allah) and the truly repentant and sometimes over His befitting wrath over the unremitting tyrants and the transgressors who had thought that they would be able to get away with it and would remain unscathed for ever.

Therefore it behaves the person who recites out of the Holy Book to attain himself to the spirit of this illustrious Book and cry, while doing so. Even Hazrat Ibne Abbas (Allah be pleased with him) has stated that "for instance when the 'Ayate Sajda' (The holy verse in Qur'an when one has to prostrate i.e. 'Sajda' on reciting it) of 'Soorae Bani Israil' arrives do not hurry

onwards, perform the 'Sajda' before the Allah Almighty most profoundly, be submerged heart and soul in it and do not raise your head up from the ground till you cry. If the tears do not start pouring down from your eyes, your heart should be so touched with it that it should be crying, instead. The Holy Prophet (peace and blessings of Allah be upon him) has said that the Holy Qur'an has been ordained by Allah to make the man sober and sauve. A person who becomes morose and solicitous after reading it and it shows in his demeanour is amongst the blessed who have rightly come to realise how weak, ineffective and helpless the man is without the Grace of Allah. Such a person prospers while the negligent suffers.

(IV) Fourthly, the person who reads the Holy 'Qur'an' should live up to the spirit of each verse of it i.e.

A. When he comes to the 'Ayate Azab' (Holy verse of punishment for evil deeds), he should simultaneously seek mercy and forgiveness of Allah.

B. Similarly, when he arrives at an 'Ayate Rehmat' (The holy verse of blessing) he should beseech Allah for His blessings.

C. Likewise, when he reaches a holy verse in Praise of Allah and about His power and command, his heart should be saying a rosary of His Greatness.

D. Of course, before starting the recitation of the Holy Qur'an, the man should initiate by seeking Allah's Protection from the Satan

and do so His Names, Allah the Most Beneficient and the Most Merciful. And when he concludes his recitation, he should utter the following, in gratitude.

اَللّٰهُمَّ ارْحَمْنِیْ بِالْقُرْآنِ وَ اجْعَلْهُ لِی اِمَامًا وَّنُوْرًا وَّهُدٰی وَّرَحْمَةً اَللّٰهُمَّ ذَكِّرْ نِی مِنْهُ مَا نَسِیْتُ وَ عَلِّمْنِیْ مِنْهُ مَا جَهِلْتُ وَ ارْزُقْنِیْ تِلَاوَتَهُ آنَاءَ الَّیْلِ وَ اَطْرَافَ النَّهَارِ وَ اجْعَلْهُ حُجَّةً لِّیْ یَا رَبَّ الْعَالَمِیْنَ -

"O Allah! Shower Thy Mercy on me on account of the Qur'an and Make it for me a Leader, a Light, a guidance and a mercy. O Allah! Make me to remember that of it which I have forgotten and make me aware of that of it which I have been unaware and grant me its recitation in the hours of night and the sides of the day and make it a proof for me. O Lord of all the worlds."

E. In the same manner when he reaches the 'Ayate Sajda' in the Holy Book, he should respectfully bow his head down touching the ground in 'Sajda' and say 'Allah-o-Akbar, (Allah is Great). The Holy Prophet (peace and blessings of Allah be upon him) used to so.

(V) To forestall the fear of egotism, conceitedness or self display before others while reciting the Holy 'Qur'an, following steps should be taken.

A. The man should try to be inconspicuously seated.

B. He should recite the Qur'an quietly, in a low voice. As stated earlier, it is better to do so in the same way, as giving 'Sadaqa' privily is superior to giving it openly. This will also not hinder others in saying their preyers.

Reciting the Holy Book loudly is laudable only when the intention be noble and the situation be such that it would prompt others also to follow suit i.e. start reading the Holy Book or be intimated and exhorted by such recitation.

Furthermore, reading from the Holy Book is better than mere oral recitation, because in reading from the Holy 'Qur'an' the eyes also get its ('Sawab') reward. Some people are even of the opinion that the ('Ajr') the reward of 'Khatme Quraan' from the Holy Qur'an is seven times more than that of mere oral 'Khatme Pak' (concluding reading of the Holy Book).

Once, one of the 'Ulema' (Plural of 'Alim' i.e. a religious scholar) called on Hazrat Imam Shafai (Rahmatullah Alaih). They saw that he was in the state of 'Sajda' while the Holy Book was lying open, beside him. He remarked that "it appears that the 'Fiqa' (The study and dispensation of Islamic jurisprudence) has kept you back, from the Holy Book." Imam Shafai (Rahmatullah Alaih) was least affected by this uncalled for aspersion and cooly replied that "I start reciting the Holy Qur'an after the 'Isha' (Night) prayers and remain awake all night."

It is related that once the Holy Prophet (peace and blessings of Allah be upon him) went to the house of Hazrat Abu Bakr Siddiq (Allah be pleased with him) and saw him reciting from the Holy 'Qur'an' slowly in his prayer, at night. He (peace and blessings of Allah be upon him) enquired its reason from him. Hazrat Abu Bakr Siddiq (Allah be pleased with him) respectfully replied. "I am praying to Allah. He can hear even an inaudible voice." Then He (peace and blessings of Allah be upon him) went to the house of Hazrat Umar (Allah be pleased with him) and saw that he was saying his prayers and reciting from the Holy Qur'an at the top of his voice. To a similar question he replied "I do so to awaken those who are indolent and asleep. I also do so to harry the Devil. Thereupon the Holy Prophet (peace and blessings of Allah be upon him) said "Both of you are right in your own way according to your intentions ('Niyyat').

(iv) Sixthly, the Holy Qur'an should be recited in a good, appealing voice. The Holy Prophet (peace and blessings of Allah be upon him) has expressed His appreciation and said that the Holy Qur'an should be recited very attentively in an agreeable and heartsoothing voice. He, (peace and blessings of Allah be upon him) once heard the 'Ghulam' (slave) of Hazrat Abu Huzaifa (Rahmatullah Alaih) reciting the Holy Qur'an in a gracefully pleasing voice and observed:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَ فِیْ اُمَّتِیْ مِثْلَهٗ ۔

"All praise is to Allah who made in my Ummah a man like him (this man who recited the Holy Qur'an so well)."

Hence the better rendering of the recitation, the more effective will be its impact on the listener. Nevertheless it is undesirable ('Makrooh') to recite the Holy Qur'an with long and loud speech and concocted false connotations like the present day 'Qawwals' (The beat singers accompanied musical instruments). It should be remembered that it is the Holy Qur'an, the Book of Allah. It is speaking soothe.

THE MYSTIQUE OF READING THE HOLY 'QUR'AN'

Like a hidden pearl in a shell, there are six principal mystiques of reading the Holy Book.

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ ط (الحشر : ٢١)

Had We sent down this Qur'an on a mountain, thou wouldst have seen it humbled and split asunder, out of fear of Allah. (59 : 21)

I. The man should sincerely appreciate its ('Azmat') Greatness, viz:-

A. It is Allah's Book. It contains His instructions.

B. It is ancient. The virtue of His Grandeur is inherent in it.

C. It is manifest in itself by His Command. We read its words. Like the word 'fire'. We utter it easily by our tongue but when it comes to reading it in the Holy 'Qur'an', its depth of meaning is of such a singular magnitude, like other words of the Holy 'Qur'an', that if it is revealed in its true grandeur and splendour, nothing in this universe would be able to withstand it, to say the least. That is why the Almighty Allah has Himself said:-

The Allah wants to instruct and educate. Only He has the Supreme acumen to do so. As such he has so dressed up the words in the Holy Book, that in them He has most deftly and artistically concealed the Splendour and the Grandeur (Jamal-o-Jalal) of the Holy 'Qur'an' so that not only the tongue and the heart of the man may be activated and fortified with it but also in order that the man may be able to broach it and be benefit from it.

There is more to it than meets the eye. For example it was difficult for man to make better use of the animals by speech. He had to devise signs and symptoms. He is doing it since times immemorial as he has to deal with them and take work from these animals. But, whereas the animal obeys the man and does things for him according to this instructions, his intellect does

not go beyond it. For example oxen are deployed to till the land but they do not know its purpose. Same is the case with man. He recognises the superficial sounds and their ostensible meanings and nothing more. Some people mistakenly take the Qur'anic words and their sounds in the same way which is obviously wrong. Its implication can be best described by considering that the factum of the word 'Atish'

(The fire) is that it comprises three small syllables viz 'Alif', 'Ta' and 'Sheen' only, not realising that the paper on which the word 'Atish' i.e. the fire is written will not be abe to withstand it, i.e. the fire.

Similarly, just as there is a soul for everybody, similarly the real meanings (implications) of words are also like their soul. As a matter of fact the words are mere structures and what is of the real essence is their grandeur and significance which lies essentially contained in them.

II The second most important thing to bear in mind before starting the recitation of the Holy 'Qur'an' is that its reader should vividly remember that he is going to undertake a great assignment. He is going to recite from the Holy Qur'an, the most venerated and sacred Book of Allah. Allah the Almighty has said:-

لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ○ (الواقعه : ٧٩)

Which none but the purified touch.(56:79)

The purity of body and soul are involved in it. Just as no one can dare to touch the Holy Qur'an unless he is sure that he is bodily neat and clean, in the same manner its verity can only be understood when the 'Batin' or soul of the man is also clean.

It is said that Hazrat Akrama (Allah be pleased with him) used to have a faint as soon as he used to open the Holy Book to read it and used to say that It is 'Kalamae Rabbi' the Book of My Allah. To be aware is to be mindful. Only those persons can revere and venerate the Holy Book commensurate with its loftiness who worship Allah with thin heart and soul and think of His Magnificience, of the seven stratas of the Heaven and earth, of the 'Arsh', of the 'Kursi', the angels, the Doomsday, the creation of all that is in the universe man, animals, birds, beasts, the vegatation, the space, the stars till we can not count or recollect His All Encompassing Powers and Jurisdiction. There is no limit to it. From Him have we all come and unto Him shall we all return.

III. Thirdly the man reciting the Holy Qur'an should make sure that:-

A. During his ('Tilawat') recitation his heart should be submerged in it.
B. He should not allow the shallow and sensual thoughts to interfere with his recital.

C. He should consider 'as not read' that portion of his recitation which he may have passed over casually in neglect or in preoccupation with other thoughts. It is better that he recites it again with profound dedication. To carelessly do so, is like visiting a beautiful garden with many wondorous things, fountains of spring and sweet smelling flower beds in it and coming back from it without having relished any of them. Such a person is very unfortunate and irresponsible indeed who gets such rare opportunities and does not avail them.

IV. The fourth things is that he should concentrate on the meaning of each word so that he may be able to understand them. If he can not do so the first time, he should try again. Rather than do a lot of recitation, it is better to try and grasp whatever he has been able to read intelligently and soulfully. According to Hazrat Abu Zar Ghaffari (Allah be pleased with him) recite the following verse repeatedly in the 'Namaz':-

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ج وَ إِنْ تَغْفِرْلَهُمْ فَإِنَّكَ أَنْتَ ;
الْعَزِيْزُ الْحَكِيْمُ O (المآئدة : ١١٨)

If Thou chastisest them, they are Thy servants, and if Thou forgivest them, Thou art the Mighty, the Wise. (5 : 118)

Hazrat Abu Zar Ghaffari (Allah be pleased with him) has also said that he has also heard the Holy Prophet

(peace and blessings of Allah be upon him) repeat 'Bismillah' (With the Name of Allah) unto twenty times, whereas as per Hazrat Saeed Bin Jabair (Allah be pleased with him) once he saw the Holy Prophet (peace and blessings of Allah be upon him) spent the whole night in vehemently repeating the following line from 'Soorae Yaseen'.

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُوْنَ O (يٰسٓ : ٥٩)

And today get yourselves apart, O criminals! (36 : 59)

It is also argued that it is being unfaithful to the interest and interpretation of a verse, if while reading it, the reciter of the Holy Book may be at the same time dwelling on the next verse without having grasped its meanings first.

An anecdote ('Hikayat') has been quoted that Hazrat Amir Bin Abdullah (Rahmatullah Alaih) used to speak a lot about 'Wasawis' (Plural of Waswasa" Stray reflections, conjectures and forebodings) in 'Namaz' (Prayer). People enquired about its status from him. He replied that 'rather than be beset by them in prayers I would rather have some one gash me with a kinfe. If this is the state of my presence before my Lord and Master, then how can I face Him on the Day of Judgement?" Therefore it is imperative for the 'Qur'an Khawn' to exclude all else from his mind than the humble service of Allah and the context of what he is reciting submissively before Him.

The person reciting from the Holy Book should also be particularly alert while reading the great qualities of Allah and or His Great Names like 'Quddoos' (of Great Magnificience: One of the Great Names of Allah the Glorious), 'Aziz' (Overpowering: one of the Great Names of Allah) and 'Jabbar' (The Stringent enforcer: Allah the powerful who can inflict punishment). Like, when he reads the following line, he should ponder over it.

خَلَقَ اللّٰهُ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ط اِنَّ فِيْ ذٰلِكَ لَاٰ يَةً لِّلْمُؤْمِنِيْنَ O (العنكبوت : ٤٤)

"Allah created the Heaven and the Earth with truth. Verily, there is surely a sign for those who believe." **(29 : 44)**

His concentration should be deep and singularly directed to what he is reciting. He should forget everything else. For instance when he comes to the following line his thoughts should be totally converged on his humble beginnings from a drop of water to what he is today, a person having human infrastructure and organs like the flesh, skin, veins, bones and other parts of his anatomy, each having a distinct and complicated role to play for him by the Grace of Allah.

اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ.... (الدّهر : ٢)

We created Man from a mingled sperm drop; then.... **(76 : 2)**

There are three kinds of people who can not be expected to know the meanings of the Holy 'Qur'an'.

(i) The person who does not know Arabic and is

also not aware of its Tafseer (The details: Detailed interpretation).

ii) A person whose soul may have darkened due to:-

A. Constant indulgence in some heinous Sin.

B. Misleading diversive thoughts of evil design and 'Bidaat' (Act or belief contrary to approved customary or stipulated rule).

(iii) A follower of erroneous doctrine and false beliefs. Such a person is a diehard, igotted ill-believer. He is not amenable to dicipline.. He learns the 'Ilmul Kalam' (Debating) only to propogate his prejudiced and malafied opinions contrary to the basic elements of Islam.

(iv) The heart of the person reciting the Holy Qur'an should be receptive to the nature of 'Ayate Mubaraka' (The Holy verses) he recites. For example:

1. When he reads such an 'Ayat' where the dread or danger of any kind is expressed, there should be consequent fear in his heart.
2. When he recites 'Ayate Rehmat', his heart should be overjoyed.
3. When he comes to the Great Characteristics of Allah he should become humility and submissiveness personified.
4. When he arrives at the 'Ayat' depicting the evil convictions of the idolators and the atheists, he should lower his voice and head in feeling a sense of shame on their

profanity.

(v) Lastly, one should recite the Holy Qur'an attentively, thinking that Allah is listening to him. When he does so, he needs nothing more to qualify him for this singular honour.

'ZIKR-E-ILAHI': THE REMEMBRANCE AND WORSHIP OF ALLAH

The essence (the 'Rooh') of all worhsip including the stipulated prayers lies in His remembrance and in dutiful service to Him, as ordained in the Holy Book.

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَ الْمُنْكَرِ ط وَ لَذِكْرُ اللّٰهِ اَكْبَرُ ط (العنکبوت : ٤٥)

The Prayer forbids indecency and repugnant things; and Allah's remembrance is greater; (29 : 45)

However the recitation of the Holy 'Qur'an' is considered the most important worship as it is 'Kalame Ilahi' (The Discourse of Allah). It reminds the man of Him. It is also the source of His Sublime guidance to man on his exhilirating path of piety and plentiful rewards.

However, the purpose of ('Roza') fasting is to eradicate the menace of lust and licentiousness root and branch. When such dwelling depravity is ousted from the soul, the heart becomes the sanctuary of

Allah. The prime mystique of 'Haj' is the fulfilment of the burning desire in the faithful to visit the 'House of Allah' and pay his most profound respects to its owner, who is also the owner of the entire universe. This call depicts the yearning of man to be the nearest to HIm in his unsatiated adoration of Allah.

Hence, Summum bonum, the 'Zikr' of Allah is of the essence. The 'Kalama-e-Tayyaba' ('La Ilaha Illullah') is the root of Islam. In extolling the unity and univalence of Allah lies His supreme 'Zikr'. Verily, the verity of His nearness is the culmination point of the glory of man. Glory be to Allah who grants it to man in kind mercy when he negates and nullifies all else from his heart except the love and worship of Allah. It is in the Holy Qur'an that:-

فَاذْكُرُوْنِىْٓ اَذْكُرْكُمْ.... (البقرة : ١٥٢)

So remember Me, and I will remember you.... **(2 : 152)**

Hence the ('Falah') betterment of man lies in His perpetual worship and obedience.

وَ اذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ O (الجمعة : ١٠)

And remember Allah much that you may succeed. **(62 : 10)**

That is why Allah has praised His servants who revere and remember Him standing, sitting and reclining, exceedingly.

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّ قُعُوْدًا وَّ عَلٰى جُنُوْبِهِمْ....

(ال عمرٰن : ۱۹۱)

Who remember Allah, standing and sitting and on their sides.... (3 : 191)

In short, Allah has emphasised on remembering Him constantly:-

وَاذْكُرْ رَّبَّكَ فِىْ نَفْسِكَ تَضَرُّعًا وَّ خِيْفَةً وَّ دُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ O

(الاعراف : ۲۰۵)

And remember thy Lord in thyself, humbly and fearfully, and without being loud in voice, at the mornings and evenings, and be not among the heedless. (7 : 205)

When people once asked the Holy Prophet (peace and blessings of Allah be upon him) of the lasting virtue of man. He replied. "It is ('Zikr Ilahi') remembrance of Allah on the lips of a dying man." The Holy Prophet (peace and blessings of Allah be upon him) added. Let me tell you something.

A. Which is best of all and accepted as such.
B. It is better than giving silver and gold in ('Sadaqa') charity.
C. It is better than 'Jehad' in the battle field

It is to remember, worship Allah with every fibre of ones being i.e. with one's heart and soul. The Holy

Prophet (peace and blessings of Allah be upon him) clarified that a person who does so, reaches the status whereupon he is singularly blessed by Allah.

A. He is like the living amongst the dead.
B. He is like an evergreen tree as compared to dry grass.
C. He is like the valiant in Jehad and against the absconder.
D. His unsaid wishes (due to his being engrossed in worship) are granted more and sooner than the solicited prayers of others.

According to Hazrat Ma'az Bin Jabal (Rahmatullah Alaih) "that moment is considered as lost by the venerated saints (who have been promised Paradise by Allah) which is not spent in the remembrance of Allah."

THE FACTS ABOUT 'ZIKR' - REMEMBRANCE OF ALLAH

The 'Zikr' is of four kinds.

I. The first kind is elementary viz in it the ('Zikr') remembrance of Allah is with the tongue only but the heart remains negligent and non-participant.

   A. Such 'Zikr' has its effect as the tongue remains vocal but it is rather infitisimal.
   B. Nevertheless it is much better than the tongue partaking in frivolous talk, instead.

II. • In the second category the ('Zikr') remembrance of Allah is with the heart but it is of a transitory nature; rather sporadic, not imbued in the heart requiring intermittent efforts to be rigorous it to overcome its tendency to become dormant and disrespectful again.

III. Things are different in the third kind of 'Zikr'. This is a blessed state. In it the love of Allah becomes so engrained in the heart that one has to strive hard to divert it to other considerations that may be necessary, at times. It reverts back to throbbing in the adoration of Allah again.

IV. The fourth kind is the most exalted of them all. In this class the devoted heart of the ardent admirer of Allah becomes so engrossed with His love that he becomes 'adoration of Allah personified'. So much so that he forgets everything other than His Adored. He remains so absorbed in His worship that he even forgets that he is worshipping and venerating Him. He becomes akin to the 'Marafat' of Allah. Nothing else matters to him the least. He rises above all voluntary considerations of 'Bondagi', as such. He forgets himself in his perpetual devotion and dutifulness to Allah. His ('Hust') being becomes devoid of everything other than the Almighty Allah, hence the rest becomes 'Neest' non-existent for him.

In this unique condition of complete conjugation with Allah he calls out ('Hama Oost') that there is nothing else than Him. That only He is there and nothing else exists. This is the first stage of his union with Allah.

A. At this stage he becomes angel like
B. Allah starts liking him. He gets the respect of this world and the Hereafter.
C. Allah starts bestowing him with extraordinary qualities and favours.
D. Unique things are revealed to him.
E. He dwells physically in this material world but his soul soars upto unprecedent heights of glory. He starts seeing 'the unseen' by the others.
F. Some people think that he is insane but Providence laughs at them, when they see such abnormal deeds get performed from him that they remain wonderstruck.

This is the real elixir of blessings. However, the people of this field should not be discouraged if miraculous acts of this kind do not occur at their hands, of necessity; as it can happen that despite their enlightenment some of them may not be endowed with such characteristics by the Will of Allah. At times, such 'Asfia' (Plural of Soofi: A venerated saint absorbed in singular worship of Allah) attain such attributes after their death.

In nutshell, the key to reach the status of the blessed lies in the following:-

A. To affirm the right and countermand the evil.
B. To awaken the heart and venerate and worship Allah whole heartedly.
C. To remain engrossed in His reverence continuously.
D. The rewards will come automatically. To adore

Allah for the love of Him only.

E. To always remain alert that the Satan does not bring the man's downfall by making him arrogant of his worship.

That is why the Holy Prophet (peace and blessings of Allah be upon him) has said that "Anyone who desires to stroll in the Gardens of Paradise should remember Allah (Do His 'Zikr') excessively with his heart and soul."

THE 'TASBEEH', 'TAHLIL', SALATE ASTAGHFAR AND THEIR BENEFITS

The Holy Prophet (peace and blessings of Allah be upon him) has said:-

A. That each act of man will be weighed in a 'Balance' on the Day of Judgement but as regards in 'Tahlil i.e. the factum of 'La Ila Ha Illullah' (There is no god but Allah) is that if it is placed in a balance, it will be overweighted all that is in the seven stratas of the heaven and earth."

B. "That if a person is on the right and proclaims this 'Kalima' (A veritable statement), he will be absolved of all his sins."

C. "That a person who recites it with full conviction and lives upto its merit, he will be sent to Paradise."

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ

وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ -

"There is no god save Allah, the Only the One, There is no partner with Him. To Him belong the Sovereignty and to Him belong all Praise and He is Powerful/Able to do every thin."

D. "That if a person recites it a hundred times a day, he will get its (Sawaab) reward equivalent to setting ten slaves free and

a) A hundred good deeds done would be added to the credit sheet of his good performance.
b) Also a hundred bad deeds committed by him will be written off from his record of evil performance."

E. "That if recited at night, it will serve as a protective wall against all dangers, in its darkness."

It is also in the 'Sahih Bukhari' ('Hadith' of the Bukhari origin) that a person who recites it, will get the reward equal to having set four slaves of the descendents of Hazrat Ismael (Prophet Samuel) (peace of Allah be upon him), free.

"TASBEEH-O-TAHMEED"

The Holy Prophet (peace and blessings of Allah be upon him) has said:-

"That a person who says the following ('Hamd') Praise of Allah hundred times a day, all his sins will be pardoned:-

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۔

> "There is no god save Allah, the Only the One, He has no partner. To Him belongs all sovereignty and to Him belong all Praise. And He is Able to do all things."

"That a person who recites as under, daily all his sins will be forgiven:-

(i)	'Subhan Allah'	33 Times
(ii)	'Alhamdu Lillah'	33 Times
(iii)	'Allah-o-Akbar'	34 Times
(iv)	The following (Full text) once (to complete the rosary of 100).	

It is stated that once a down and out person in straitened circumstances came to the Holy Prophet (peace and blessings of Allah be upon him) and humbly said. "Oh, Holy Prophet (peace and blessings of Allah be upon him), the entire world seems to have cast me asunder. I am facing aweful circumstances of poverty, helplessness and shame. Kindly come to my rescue and let me know what to do?" He (peace and blessings of Allah be upon him) answered. "Are you unaware of the following 'rosary' of the angels and some other beings who get their livelihood due to its recitation?" He respectfully asked "What is it?" The

Holy Prophet (peace and blessings of Allah be upon him) said.

سُبْحَانَ اللهِ وَ بِحَمْدِهٖ سُبْحَانَ اللهِ الْعَظِيْمِ وَ بِحَمْدِهٖ

اَسْتَغْفِرُ اللهَ ۔

"Glory be to Allah and all Praise is to Him. Glory be to Allah, the Great. Allah Praise is to Him. I seek forgiveness of Allah."

The Holy Prophet (peace and blessings of Allah be upon him) asked him to recite it a hundred times before the morning daily and gave him the glad tidings "that thereafter the world would become attentive towards you. From every word of it Allah will create an angel who would be saying a rosary to Allah, till the Day of Judgement. You will get its reward. It is one of the 'Baqiatus Salihat' (Eternal verity of blessing).

سُبْحَانَ اللهِ وَ بِحَمْدِهٖ سُبْحَانَ اللهِ الْعَظِيْمِ وَ بِحَمْدِهٖ

اَسْتَغْفِرُ اللهَ ۔

"Glory be to Allah and all Praise is to Him. Glory be to Allah, the Great. Allah Praise is to Him. I seek forgiveness of Allah."

The Holy Prophet (peace and blessings of Allah be upon him) said:-

(i) "That I recite it Myself. These words are dearer to me than all things in the world on which the sun shines."

(ii) "That two of its 'Kalimas' (Given hereunder) are

easy to utter but they would be vey weighty in the Balance (On the Day of Judgement) and Allah Almighty likes them very much.

سُبْحَانَ اللّٰهِ وَ بِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِیْم ۔

"Glory be to Allah and all Praise is to Him. Glory be to Allah, the Most Great.

It is stated that some poor and the needy asked the Holy Prophet (peace and blessings of Allah be upon him) "What is to become of us poor as we say our prayers, so do the rich but they can give 'Sadaqa and Zakat' (charity). Hence it appears that they are better placed than us?" The Holy Prophet (peace and blessings of Allah be upon him) replied, "Your 'Tasbeeh', 'Tahlil' and 'Takbir' are your ('Sadaqa') charity on account of your being in the state of want and destitution. So is your asserting the good and warding off of evil. So much so that in such a condition of dire want and poverty even if you are able to put a morsel of food in the mouth of your wife when she is hungry, it is a 'Sadaqa'."

At the same time you should realise that just as a seed planted in fertile land grows more quickly and produces much better harvest, the prayers and the 'Tasbeeh-o-Tahlil' of a 'Darvesh' (A pious person) is comparatively more effective and productive.

THE DAROOD SHARIF (SALUTATIONS, PRAYERS AND BLESSINGS IN REVERENCE TO

THE HOLY PROPHET (PEACE AND BLESSINGS OF ALLAH BE UPON HIM)

The Holy Prophet (peace and blessings of Allah be upon him) looked very pleased as he came out of this house, one day. He said that the Arch angel Gabriel had called on him and had conveyed a blissful message of Allah the Benificient, to wit would it not please you:-

(i) If I reward that person from your 'Ummat' (Followers) ten times with My blessings who may send his Darood on you once?

(ii) If I send My Blessed greetings ten times on that person from your 'Ummat' who may send his 'Salaam' (Salutations) on you once?

The Holy Prophet (peace and blessings of Allah be upon him) added:-

A. "That a person who sends his Darood on me, the angels send their salutations for him."

B. "That a person who sends his 'Darood' for me, the reward of ten good deeds is written in his record book, simultaneously the equivalent of ten misdeeds performed by him are deleted from it."

C. "That if a person pens down something with My name in it, with 'Darood-o-Salaam' on Me, as long as My Name remains there, the angels will keep on praying for the forgiveness of the sins of that man."

D. "The more 'Darood-o-Salaam' a person sends

on me, the more he will be eligible to my nearness."

THE 'ASTAGHFAAR'

Hazrat Abdullah bin Masood (Allah be pleased with him) has said that if a sinner sincerely repents after an evil deed is committed by him and recites the following two verses ('Ayat-e-Mubaraka') from the Holy Book in 'Astaghfaar' (Begging pardon of Allah), he would be forgiven.

وَ الَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ ص وَ مَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ ص وَ لَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَ هُمْ يَعْلَمُوْنَ ٥ (ال عمرٰن : ١٣٥)

And who, when they commit an indecency, or wrong themselves, remember Allah and pray for forgiveness of their sins—and who forgives the sins except Allah—and they do not knowingly persist in what they did. (3 : 135)

The other one is

وَ مَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا ٥ (النسآء : ١١٠)

Whoso does evil, or wrongs himself, then prays forgiveness of Allah, he shall find Allah Forgiving, Merciful. (4 : 110)

And Allah the Merciful has also ordained.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ اسْتَغْفِرْهُ ط (النّصر : ٣)

Celebrate the praise of thy Lord, and seek His forgiveness.... **(110 : 3)**

Accordingly, the Holy Prophet (peace and blessings of Allah be upon him) used to say, often:-

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ اَللّٰهُمَّ اغْفِرْلِىْ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ۔

"Glory be to Thee O Allah, and all Praise is to Thee. O Allah Pardon me. Verily, Thou art the Oft-Returning, the Most Merciful,"

The Holy Propeht (peace and blessings of Allah be upon him) has specified that:-

A. "That to ask forgiveness of sins from Allah is so consoling that after a person has said 'Astaghfaar' (Begging pardon of Allah) he feels relieved and refreshed and Allah showers ('Rizq') His Mercy on him by providing him with abundant means of livelihood from unexpected and inconcievable sources. He added (peace and blessings of Allah be upon him) that I do so seventy times in a day myself."

Let us wake up. If the Holy Prophet (peace and blessings of Allah be upon him) did so, it should

be an everlasting lesson for us to follow in his holy footsteps.

B. "If a person recites (the following 'Astaqfaar') it thrice before going to sleep Allah will pardon him of his trangressions even if they be equivalent to the teeming foam of a river, or widely expansive sands of the desert or be multipresent like the leaves of the trees or for that matter be equal to the incalculable days of the world. Moreso, if the penitent says two 'Rakaats' of 'Namaz' after taking a bath or proper abolutions, before doing so."

اَسْتَغْفِرُ اللّٰهَ الَّذِىْ لَا اِلٰهَ اِلَّا هُوَ الْحَىُّ الْقَيُّوْمُ ۔

"I seek forgiveness of Allah who is—there is no god but He, the Ever Living, the Ever subsisting."

THE "ADAAB" OF "DUA"

There is a certain etiquette in beseeching Allah in praying for one's wishes for the good of this world and the hereafter. In doing so the humble entreaty to Allah is of the essence. The Holy Prophet (peace and blessings of Allah be upon him) has elucidated that the intrinsic virtue of worship lies in the salient prayers made to Allah, for, the very purpose of His reverence is in the expression of the man's helplessness and absolute dependence upon Him for every thing. Hence when the man speaks the truth most fervently, realises his utter inability to have or do anything without His

Grace and lauds His Graciousness, in profound servitude he stands at the helm of having his prayers granted by Allah's Divine Mercy on His supplicant servant. Hence the more solicitous and earnestly imploring he is, the sooner and the more he is likely to be rewarded.

The following eight prominent points about the making and acceptance of ('Dua') prayers to the Almighty Allah are recounted here.

1. The 'Dua' is more meritorious in the following ('Mubarak') blessed days.

   A. 'Yome Urfa' (The Day of 'Haj').
   B. The 'Ramadan' (The holy month of fasting).
   C. The early morning.
   D. The middle of the night.

2. The time and occasion when prayers become more sacred. e.g.,

   E. For the 'Ghazi' (The fighter for the faith) in the battle field.
   F. The hour of welcome showers.
   G. The time of saying the prescribed essential ('Farz Namaz') prayers.
   H. The intermediary time portion between the ('Azaan') call for prayers and ('Takbir') starting prescribed prayers by saying ('Allah-o-Akbar') Allah is Great.
   I. The state of ('Roza') fasting.

Special blessings of Allah descend on the

worshipper at these occasions.

3. The person saying the 'Dua' prayers for their acceptance should first raise his hands aloft in earnest entreaty. After having made his wish he should replace his hands reverently over his face and say 'Amen'. This gesture reaffirms his faith thereby:-

(i) Either his prayer would be granted.
(ii) Or something good, to his benefit would occur soon.
(iii) Or his sins would be forgiven, as stated in the 'Hadith'.
(iv) Fourthly the man praying, the person beseeching Allah that his desire may be fulfilled, should have no misgivings in his heart. He should have full faith in Allah that his prayer would be granted.

اُدْعُوْا اللّٰهَ وَ اَنْتُمْ مُوْقِنُوْنَ بِالْاِجَابَةِ ۔

"Pray Allah while ye have full certitude of its acceptance."

(v) The fifth decorum is that the prayer should be made most fervently. It is in the 'Hadith Sharif' that the prayer of an ('Ghafil') in attentive and negligent heart is not granted.
(vi) Sixthly, the 'Dua' should be persistent and perpetual. A man in distress likes to speak his heart out in seeking help i.e. pray pleadingly over and over again. To pray halfheartedly and listlessly after having prayed for long and saying to one's self

'that these is not much use in praying, as my prayers are not being granted' is not good. The merit lies in not giving up. What else can man do than not pray and that also to the one and only who can grant his wishes. It is the only course. In it lies his welfare, as noone knows the hour of acceptance of his prayers. The Holy Prophet (peace and blessings of Allah be upon him) has said:

اَلحَمْدُ لِلّٰهِ الَّذِىْ بِنِعْمَتِهٖ تَتِمُّ الصّٰالِحَاتُ ۔

"All Praise is to Allah, with His favour the virtues become perfect."

Rather than be disheartened in case of delay in the approval of his wishes the man should say.

اَلحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ ۔

"All Praise is to Allah in every state."

(vii) The seventh decorum of good grace is that before asking for his wish ('Dua') the man should:-

سُبْحَانَ رَبِّىَ العَلِيِّ الاَعْلٰى الوَهَّابِ ۔

"Glory be to Allah, My Lord, the High, the Most, the Grantor."

(i) Extol the Purity and Grandeur of Allah.
(ii) Seek this forgiveness of his sins and

solecism.

(iii) Then send his reverent 'Darood and Salaam' on the Holy Prophet (peace and blessings of Allah be upon him).

(iv) Utter the following most devoutly and pray.

The Holy Prophet (peace and blessings of Allah be upon him) has said that 'Darood Sharif' confers specific verisimilitude to the prayer sought, since it is also a prayer favourite to Allah for His Bountiful Blessings on the Holy Prophet (peace and blessings of Allah be upon him). Hence, anything asked with it obtains a marked preference over normal prayers.

(viii) The eighth decorum of 'Dua' is that (Tauba Astghfar') the repentance of sins and resolve to relent from them must precede the prayer. The prayers are generally not heard due to

A. The neglect or frivolity in the heart.
B. The darkness of the sins in the heart.

Hazrat Ka'abul Akhbar (Rahmatullah Alaih) has related that during the period of 'Bani Israil', the Prophet ('Moosa' peace of Allah be upon him) Moses went to say ('Namaz-e-Istisqa') special prayers with his followers, thrice to pray to Allah to grant His kind Mercy on them as they were suffering in an

acute state of famine. But his prayers were not granted. He was informed by 'Vahi' (Special Instruction and ordination by Allah) that these prayers were not granted because of the presence of a backbiter and mischief mongering person in the congregation. It is related that thereupon Prophet Musabegged Allah to name and identify that person so that he may exclude him in their prayers. It is said that he was informed by Allah that "How do you expect Me to do which I abhor and forbid." Thereupon the Prophet 'Moosa' is reported to have collected all of them together and asked them to seek forgiveness from Allah against this heinous evil. They did so and instantaneously the welcome rain showers ('Barane Rehmat') started pouring on them. Similarly Hazrat Malik Bin Dinar (Rahmatullah Alaih) is also stated to have gone out to say congregational prayers ("Namaze Istisqa") for rain with people but it was not accepted and he was told "you have come out to make these prayers with people quite a few of whom are bodily purified, their bellies are full of illegitimate food ('Male Haram') and their hands are gruesomely bloody (i.e. they are tyrants). How can you expect such prayers to be granted?"

SOME EFFECTIVE (DUA'S) PRAYERS FOR MERCY

Various effecitve prayers ('Dua-e-Maşoora')

have been collected for the benefit of the reader. Some of them are 'Sunnat'. Quite a few such 'Du'a' have also been assorted and complied in the "Ihya 'Ulum al-Din". Some of these Du'a are very famous and those are mentioned in the book Badayah al-Hidayah. May Allah bless you in your prayers (Aameen). However it is worth repeating that the essence of the prayer lies in asking earnestly, in entreating humbly and imploring Allah most beseechingly to grant his wish by accepting his 'Du'a' in His kind Mercy on His servant.

بِسْمِ اللّٰهِ رَبِّ اَعُوْذُبِكَ اَنْ اَضِلَّ اَوْ اُضَلَّ اَوْ اَظْلِمَ اَوْ اُظْلَمَ اَوْ اَجْهَلَ اَوْ يُجْهَلَ عَلَىَّ. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ -

"In the name of Allah. My Lord! I seek refuge to Thee from that I should go astray or I am misguided or I opress or I am opressed, or I ignore or I am ignored. In the name of Allah the Beneficent the Merciful. There is no might and no power except in Allah."

The following 'Du'a' should be said while entering a mosque (by putting ones Right foot first).

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِهٖ وَ سَلِّمْ اَللّٰهُمَّ اغْفِرْلِىْ ذُنُوْبِىْ وَ افْتَحْ لِىْ اَبْوَابَ رَحْمَتِكَ -

"O Allah! Send blessings on Muhammad and on his Family and also Salutations/peace. O Allah! Forgive me my sins and open for me the doors of Thy Mercy."

The following 'Dua' will become the ('Kaffara') paying in penance of that unfortunate person who has to sit in frivolous company per force majeure.

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ
اَسْتَغْفِرُكَ وَ اَتُوْبُ اِلَيْكَ عَمِلْتُ سُوْءً وَ ظَلَمْتُ نَفْسِیْ
فَاغْفِرْلِیْ اِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ ۔

"Glory is to Thee, O Allah! And All Praise is to Thee. I bear witness that there is no god save Thou. I seek forgiveness from Thee and I return unto Thee. I did wrong and I committed injustice to myself. So forgive me. Verily, the truth is that no one can forgive sins except Thou alone."

At the time of going to the ('Bazaar') market place one should recite this prayer

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ
يُحْيِیْ وَ يُمِيْتُ وَ هُوَ حَیٌّ لَّا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَ هُوَ
عَلٰی كُلِّ شَیْءٍ قَدِيْرٌ ۔

"There is no god save Allah, the Only, the One. There is no partner unto Him. All Sovereignty belongs to Him and All Praise belongs to Him. He gives life and He gives death. In His Hand is all excellence and He is Able to do every thing."

At the time of wearing new clothes this prayer is effective.

اَللّٰهُمَّ اَنْتَ كَسَوْتَنِیْ هٰذَا الثَّوْبَ فَلَكَ الْحَمْدُ اَسْئَلُكَ مِنْ
خَيْرِهٖ وَ خَيْرِ مَا صُنِعَ لَهٗ وَ اَعُوْذُبِكَ مِنْ شَرِّهٖ وَ شَرِّ مَا

صُنِعَ لَهُ ۔

"O Allah! Thou hast caused me to were this garment. So All Praise is to Thee. I ask Thee of its good and the good for which it has been made and I seek refuge with thee from its evil and the evil for which it is made."

At the sighting of the new moon this prayer should be said.

اَللّٰهُمَّ اَهِلَّهُ عَلَيْنَا بِالْاَمْنِ وَ الْاِيْمَانِ وَ السَّلَامَةِ وَ الْاِسْلَامِ رَبِّیْ وَ رَبُّكَ اللّٰهُ ۔

"O Allah! Make it (the Crescent) to arise on us with peace and faith and security and Islam. O (crescent)! Thy Lord and my Lord is Allah."

At the time of a storm, the following Dua should be recited.

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ خَيْرَ هٰذَا الرِّيْحِ وَ خَيْرَ مَا فِيْهَا وَ خَيْرَ مَا اَرْسَلْتَ بِهٖ وَ نَعُوْذُبِكَ مِنْ شَرِّهَا وَ شَرِّ مَا فِيْهَا وَ شَرِّمَا اَرْسَلْتَ بِهٖ ۔

"O Allah! I ask Thee, the excellence of this wind and the excellence that is in it and the excellence with which it has been sent and we seek refuge with Thee from its evil and the evil that is in it and the evil with which it has been sent."

At the time of hearing about the woeful demise of a person, the following prayer should be made.

سُبْحَانَ الْحَيِّ الَّذِىْ لَا يَمُوْتُ اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ ۔

"Glorified is the Ever Alive who is the one who never dies. Verily, we are from Allah and Verily, to Him we are to return."

The following 'Dua' should be said at the time of giving charity.

رَبَّنَا تَقَبَّلْ مِنَّا ط اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ O (البقرة : ۱۲۷)

Our Lord, accept from us; Thou art the Hearing, the Knowing. (2 : 127)

At the time of suffering a loss one should say.

عَسٰى رَبُّنَآ اَنْ يُّبْدِلَنَا خَيْرًا مِّنْهَآ اِنَّآ اِلٰى رَبِّنَا رٰغِبُوْنَ O (القلم : ۳۲)

It may be that our Lord will give us better in exchange than it; we humbly turn to our Lord. (68 : 32)

At the time of starting something new the following prayer should be earnestly recited.

رَبَّنَآ اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً وَّهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا O

(الكهف : ۱۰)

Our Lord, give us mercy from Thee, and furnish us with rectitude in our affair. (18 : 10)

At the time of casting one's eyes towards the horizon, the following prayer should be recited.

رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ تَبٰرَكَ

الَّذِىْ جَعَلَ فِى السَّمَآءِ بُرُوْجًا وَّ جَعَلَ فِيْهَا سِرٰجًا وَّ

قَمَرًا مُّنِيْرًا ۝ (الفرقان : ٦١)

Blessed be He who has set constellations in the heaven, and has set a lamp and an illuminating moon in it. (25 : 61)

When it thunders, the following prayer is effective.

وَ يُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَ الْمَلٰٓئِكَةُ مِنْ خِيْفَتِهٖ ج

(الرّعد : ١٣)

The thunder proclaims His praise, and also the angels, in awe of Him.... (13 : 13)

If the lightning falls at a place, this prayer should be said:

اَللّٰهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَالِكَ ۔

"O Allah! By The blessing we may not be killed and we may not be destroyed by Thy Punishment. Grant us security before such an eventuality."

When it rains, the following 'Dua' should be said:

اَللّٰهُمَّ اجْعَلْهُ سَقِيًّا هَنِيًّا وَ صَبًّا نَافِعًا وَ اجْعَلْهُ سَبَبَ رَحْمَتِكَ وَ لَا تَجْعَلْهُ سَبَبَ عَذَابِكَ ۔

"O Allah! Make it a pleasant water stock and useful rainfall and make it cause of Thy Mercy and do not make it cause of Thy Punishment."

When one is angry and annoyed, the following 'Dua' should be said:

اَللّٰهُمَّ اغْفِرْلِیْ ذَنْبِیْ وَ اذْهَبْ غَیْظَ قَلْبِیْ وَ اَجِرْنِیْ مِنَ الشَّیْطٰنِ الرَّجِیْمِ -

"O Allah! Forgive my of my sin and remove the wrath of my heart and save me from the Satan, the out cast."

In case of extreme fear and awe, one should recite the following prayer.

اَللّٰهُمَّ اِنَّا نَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ وَ نَلْدَءُ بِكَ فِیْ نُحُوْرِهِمْ -

"O Allah! We seek Thy refuge from their evil and put Thou in their necks."

In case of ache at any spot of one's body the man should place his hand there, recite 'Bismillah Sharif' thrice and say the following 'Dua' seven times.

آعُوْذُ بِاللّٰهِ وَ قُدْرَتِهٖ مِنْ شَرِّمَا اَجِدُو اُحَاذِرُ -

"I seek refuge with Allah and His Power from the evil that I feel and an afraid of it."

One should recite the following in anguish.

لَا اِلٰهَ اِلَّا اللّٰهُ الْعَلِیُّ الْعَظِیْمُ لَا اِلٰهَ اِلَّا اللّٰهُ رَبِّ الْعَرْشِ الْعَظِیْمِ لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ السَّمٰوَاتِ وَ رَبُّ الْعَرْشِ الْكَرِیْمِ -

"There is no god save Allah, the Most High, the Great. The is no god save Allah, the Lord of the Great Throne, There is no god save Allah, the Lord of the heavens and the Most Honoured Throne."

If one gets stuck with a thing, becomes helplessly weary, the following prayer should be recited most devotedly.

اَللّٰهُمَّ اِنِّیْ عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ بْنُ اَمَتِكَ نَاصِيَتِی بِيَدِكَ مَاضٍ فِیْ حُكْمِكَ نَافِذٍ فِیْ قَضَاءِكَ اَسْئَلُكَ بِكُلِّ اسْمٍ سَمَّيْتَ بِهٖ نَفْسَكَ وَ اَنْزَلْتَهٗ فِیْ كِتَابِكَ وَ اَعْطَيْتَهٗ اَحَدًا مِّنْ خَلْقِكَ اَوِ اسْتَاْثَرْتَ بِهٖ فِیْ عِلْمِ الْغَيْبِ عِنْدَكَ اَنْ يَّجْعَلَ الْقُرْآنَ رَبِيْعَ قَلْبِیْ وَ نُوْرَ صَدْرِیْ وَ جِلَاءَ غَمِّیْ وَ ذِهَابَ حُزْنِیْ وَ هَمِّیْ ۔

"O Allah! I am Thy servant and the son of Thy servant and the son of Thy mate, and in Thy Hand is my forelock: and in Thy Hand are my past (things). Thy order is enforced upon me. Thy decree is for me. I implore Thee with each name with which Thou hast named thyself or which Thou hast revealed in Thy Book, or Thou hast taught some one of Thy creation or selected him in the un seen knowledge near Thee to make the Qur'an the fountain of my heart and the light of my breast and the dispeller of my grief and remover of my anxieties and my cares."

The following 'Dua' should be recited at the time of seeing in the mirror.

اَلْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَنِیْ فَاَحْسَنَ خِلْقَتِیْ وَ صَوَّرَنِیْ فَاَحْسَنَ صُوْرَتِیْ ۔

"All praise is for Allah who created me. So how excellent is my creation and He fashioned me. So how excellents is my

fashioning."

At the time of purchasing a slave one should handle his hair and pray.

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ خَیْرَهٗ وَ خَیْرَمَا جُبِلَ عَلَیْهِ اَعُوْذُبِكَ مِنَ شَرِّهٖ وَ شَرِّمَا جُبِلَ عَلَیْهِ ۔

"O Allah! Verily, I ask Thee the excellence of it and the excellence of its instinct and I seek refuge to Thee from its evil and the evil of its instinct."

The following prayer should be recited at the time of going to sleep.

رَبِّ بِاسْمِكَ وَ ضَعْتُ جَنْبِیْ وَ بِاسْمِكَ اَرْفَعُهٗ هٰذِهٖ نَفْسِیْ اَنْتَ تَتَوَفّٰا هَالَكَ مَحْیَاهَا وَ مَمَاتُهَا اِنْ اَمْسَكْتَهَا فَاغْفِرْلَهَا وَ اِنْ اَرْسَلْتَهَا فَاحْفِظْهَا بِمَا تَحْفَظُ بِهٖ عِبَادَكَ الصّٰلِحِیْنَ ۔

"O my Lord! In Thy name, I put down my side and in Thy name I raised it up. This is my soul. Thou hast caused him to sleep. Its life and death is in Thy control. If Thou withhold it, forgive it, and if thou release it, protect it with that with which Thou protect Thy righteous servant."

On waking up from sleep one should utter these prayers.

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَحْیَانَا بَعْدَ مَا اَمَا تَنَا وَ اِلَیْهِ النُّشُوْرُ اَصْبَحْنَا وَ اَصْبَحَ الْمُلْكُ لِلّٰهِ وَ السُّلْطَانُ وَ الْعَظَمَةُ لِلّٰهِ وَ الْعِزَّةُ وَ الْقُدْرَةُ لِلّٰهِ اَصْبَحْنَا عَلٰی فِطْرَةِ الْاِسْلَامِ وَ كَلِمَةِ الْاِخْلَاصِ وَ دِیْنِ نَبِیِّنَا مُحَمَّدٍ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَ

سَلَّمَ وَ مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَ مَا كَانَ مِنَ الْمُشْرِكِيْنَ -

"All praise is for Allah who made us alive after having made us to die and to Him is the Final recollection. We have got up at Dawn and the Kingdom got up at Dawn for Allah, and all authority and greatness is for Allah; and all honour and all power is for Allah. We enter the Dawn on true nature of Islam and Article of sincerity (formula of monotheism) and the Religion of our Prophet Hazrat Muhammad (peace and blessings of Allah be upon him) and on the creed (Millat). Ibrahim (peace be upon him), who was upright (hanif) and not one of the polytheists."

SAYING THE ROSARY: REPERTOIRE ROSARIUS

We have already discussed the issue in the chapter on 'Musalmani' and at many places hitherto. After all, what is man but a mere handful of dust. His very genesis is very humble. The man was created out of a drop of water - a sperm. So, there is not much that he can boast of. It is only when the sparkling gem of the soul becomes resplendent with its virtuosity par excellence that the glory associated with the concept of man is lent to it. The soul itself pertains to unidentifiable lofty realms of celestial spheres from where it originates. It reverts back there but not before it has been instrumental in obtaining a lofty status for a person worthy of it.

وَ الْعَصْرِ ٥ اِنَّ الْاِنْسَانَ لَفِیْ خُسْرٍ ٥ اِلَّا الَّذِیْنَ اٰمَنُوْا

وَ عَمِلُوا الصّٰلِحٰتِ وَ تَوَاصَوْا بِالْحَقِّ ۙ۬ وَ تَوَاصَوْا بِالصَّبْرِ ۝
(العصر : ۱-۳)

By the Age. Man is surely in loss, except those who believe and do righteous deeds, and counsel each other to the truth, and counsel each other to patience.
(103 : 1-3)

In journeying through this world, in his enterprise and trading for the hereafter, the man's life is like his capital, which keeps on decreasing with the passage of time as he marches indefatigebly onwards, while his assets of what he has gone in for viz his good deeds keep on piling up, until after the final count down of time of his allotted breaths ultimately he finds himself landed back in is home country of the 'Akhirat'.

His acute pain is however happily cast off after his laborious travels; when he sees the excellent merchandise worth far more than the value of gold and silver, that he has been successful in accumulating enroute, with the blessings of Allah. It is then that he realises that he has done well to not to have wasted his time in idle pursuits in his sojourn. He is glad that his ex post facto collection of ('Naikies') rarities of invaluable virtue of ('Aurado Wazaif') the holy rosaries day and night have stood him in good stead. He realises that he will now get rich rewards of his merchandise for which he has strived so hard.

Summum bonum the whole thing boils down to doing the maximum good and steadfastly averting the bad. Tinged with the love of Allah the status of man becomes like that of the worthy alchemist, the master of much cherished 'Chyma'. Hence,the secret of such

accomplishment lies in remaining constantly occupied in the ('Zikr o Fikr') remembrance of Allah and in doing so, making it a point to follow His dictates. It precludes the man from the depravity of soul, of the carnal desires and the lust of greedy things of this world.

There are two distinct ways of doing so viz:-

(i) The heart of man should remain throbbing in the adoration of Almighty by saying 'Allah', 'Allah' all the time (The tongue should be silent). The man's heart should remain so engrossed in His 'Zikr', in his rememberance that he should forget all else save Allah; he should even not remain aware that it is doing so. The Satan is very unmerciful. He can cause his down fall by pumping up his ego with 'Ria', the insolent pride that "Now I have become a holy man worth the salt as my heart remains in Allah's ('yad') rememberance perpetually."

The man's total absorption in the 'Mushahida-e-Rabbani i.e. the 'Ma'rfat' of Allah is the status of glory of man. In his transcendence to the zenith of the nearness to Allah lies his grandeur of being the 'Ashraful Makhlooqat'. But it is a very arduous task to achieve this pedestal, more so, as it entails remaining in this exalted state continuously. Therefore different ('Aurad') rosaries and sacred recitations and worship have been selected and specified which are concerned with the entire body of man.

A. The stipulated prayers (The 'Namaz').
B. Tilawate Qur'an-e-Karim'. The recitation of the

Holy Qur'an.

C. 'Tasbeeh'. Saying the rosary. These reverent practices are of immense good to the body and the soul to profit as their culmination remains the ('Zikr') rememberance of Allah.

Under the circumstances, if a person can not remain preoccupied in the 'Zikr' of Allah all the time, he should at least try to do so predominantly, most of the time by word and deed. The thought of the hereafter should always prevail over the matters of this world. This world is mundane, the next is momentous. The Almighty Allah has proclaimed.

وَ مِنْ اٰنَآئِ الَّيْلِ فَسَبِّحْ وَ اَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضٰى ۝

(طٰهٰ : ١٣٠)

And celebrate it during night hours and at the ends of the day, that thou mayest be pleased. (**20** : 130)

Allah Almighty has also ordained that:-

وَ اذْكُرِاسْمَ رَبِّكَ بُكْرَةً وَّ اَصِيْلًا ۝ وَ مِنَ الَّيْلِ فَاسْجُدْلَهٗ

وَ سَبِّحْهُ لَيْلًا طَوِيْلًا ۝ (الدّهر : ٢٥،٢٦)

And mention the Name of thy Lord at dawn and in the evening, and prostrate thyself of Him by night and extol Him through the night. (**76** : 25,26)

It is also ordained in the Holy Book.

كَانُوْا قَلِيْلًا مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ ۝ (الذّٰرِيٰت : ١٧)

They would sleep little of the night.
(**51** : 17)

It is stressed at, in these (Ayats) verses of the Holy Qur'an that man should revere and remember Allah a lot. It is therefore necessary for this excessive worship of Almighty Allah that He should be worshipped day and night.

ROSARIES OF THE DAY

Five rosaries of the day are given hereunder:- The first rosary relates to the time span between very early in the morning to the dawn. These rosaries are so ('Ba Barkat') blessed that Allah Almighty has sworn by them in the Holy Book. For instance.

وَ الصُّبْحِ إِذَا تَنَفَّسَ O (التكوير : ١٨)

By the dawn when it breathes. (**81** : 18)

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ O (الفلق : ١)

Say: I take refuge with the Lord of the daybreak. (**113** : 1)

فَالِقُ الْإِصْبَاحِ ج (الانعام : ٩٦)

He breaks the dawn... (**6** : 96)

The elegance of the hour is at the essence in these time-stipulated rosaries. Hence to be fully attentive to the piety of the ('Nafs') soul is vital during this period.

The man should say the following, immediately on waking up from sleep.

اَلحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَا تَنَا وَاِلَيْهِ النُّشُوْرُ ـ

"All Praise be to Allah who gave us life after that which had caused us to deaden and unto His is the Return."

It is better to adopt the following course on regular basis:-

1. After proper ablutions, clean clothes should be worn.
2. For women proper care about being properly clad is necessary, as stipulated by 'Shari'at'. (The Islamic code of conduct and jurisprudence).
3. The dress worn should be simple (Not showy, tempting or displaying arrogance of richness).
4. Right through these preliminaries including going to the toilet (left-foot first), brushing the teeth ('Miswak'), the ('Wuzoo') abolutions or taking a bath ('The Ghus'l') and dressing up, the overriding intention of starting the prayers immediately on their completion, is necessary.
5. The 'Sunnat' prayers should be said at home. The Holy Prophet (peace and blessings of Allah be upon him) used to do so.
6. After that the man should go to the mosque (Enter right foot first).

   A. On entering the mosque he should say the relevant prayer to this effect, as

aforementioned.

B. Thereafter he should try to find place for himself in the first row.

C. If there is time for it, he should say the prayers of ('Tahiyatul Masjid') thankfulness to Allah for having entered the mosque, the Allah's sacred place of worship. In case he has not said his ('Fajr') morning prayers' ('Sunnats') he should perform them.

D. After that while waiting for the ('Namaze Farz Ba Jam'at') stipulated compulsory prayers in congregation, he should be saying rosaries extolling Allah ('Hamd') and seeking forgiveness of his sins ('Istaghfar').

7. The Holy Prophet (peace and blessings of Allah be upon him) has said "that there is high recognition of the merit of a ('Namazi') worshipper remaining in the mosque till day break, praying and saying rosary all the while. It is dearer to 'Me' than setting four slaves free."

E. Four things are very rewarding during this period between the completion of ('Namaze Fajr') morning prayers and the dawn viz general worship and prayers, saying a rosary, reciting the Holy Qur'an and meditation on the 'Ma'rfat' of Allah.

The following prayer should be offered first after the 'Farz' prayers:-

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ مُحَمَّدٍ وَسَلِّمْ اَللّٰهُمَّ

اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ اِلَيْكَ يَرْجِعُ السَّلَامُ حَيِّنَا رَبَّنَا بِا
السَّلَامِ وَ اَدْخِلْنَادَارَ السَّلَامِ تَبَارَكْتَ يَاذَوْالْجَلَالِ وَ الْاِكْرَامِ ۔

"O Allah! Send Thy blessings on Muhammad and on the Family of Muhammad. O Allah! Thou art peace and from Thee is all peace and toward Thee returneth all peace. O our Lord! Keep as alive in peace and enter us in the House of Peace. Thou art full of all blessings. O Mighty and Majestic."

8. After that it is better to recite those prayers and rosaries which have already been specified with reference to the Holy Prophet (peace and blessings of Allah be upon him). If necessary he can use a booklet of these prayers and rosaries ('Dua-e-Masoora': Effective Prayers).

This blessed hour should be utilised to the maximum in ('Tasbeeh-o-Talbeeh') in saying rasories and praising Allah. Hence, according to the availability of time; if not 100 times or seventy times each, the following ten 'Ayats' and 'Hamd' should be repeated at least 10 times each to make up a rosary of a hundered. They are very effective.

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِىْ وَيُمِيْتُ وَهُوَ حَیٌّ لَّا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى
كُلِّ شَیْءٍ قَدِيْرٌ ۔

"There is no god save Allah, the Only, the One. There is no partner to Him. For Him is all Sovereignty and for Him is all Praise.

He gives life and He gives death. He is Ever-Living and He never dies. He is powerful over all things."

لَا إِلٰهَ إِلَّا اللّٰهُ الْمُلْكُ الْحَقُّ الْمُبِيْنُ -

"There is no god save Allah, the Sovereign, the True, the Manifest."

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ -

"Glory be to Allah; and all praise is for Allah; and There is no god save Allah; and Allah is Great; and There is no might and no power except in Allah."

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ -

"Glory to Allah and I begin with His Praise; Glory to the Almighty Allah and I begin with His Praise."

سُبُّوْحٌ قُدُّوْسٌ رَبُّنَا وَرَبُّ الْمَلٰئِكَةِ وَالرُّوْحِ -

"Glorified and Sacred is Our Lord, and the Lord of the Angels and the Spirit."

أَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَسْئَلُهُ التَّوْبَةَ -

"I seek forgiveness of Allah who is—there is no god save Him, the Ever Living, the Ever-Subsisting and I ask Him to accept my repentance."

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ لَا تَكِلْنِيْ إِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِيْ شَانِيْ كُلَّهٗ -

"O Ever-Living, Ever Subsisting! I seek help with Thy Mercy [i.e., In the court of thy Mercy I make my most humble petition of my grievance for redressal]. Do not leave me to myself for even the twinkling of an eye and Thou make my affairs good for me."

اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَاالْجَدِّ مِنْكَ الْجَدُّ ۔

"O Allah! There is no one able to ithhold that which Thou grantest and There is no one able to grant that Thou withholdest and the greatness of none else can be of any benefit as against Thee."

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ ۔

"O Allah! Send Thy blessings on Muhammad and on the Family of Muhammad."

بِسْمِ اللّٰهِ الَّذِىْ لَا يَضُرُّ مَعَ اِسْمِهٖ شَىْءٌ فِى الْاَرْضِ وَلَا فِى السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۔

"In the name of Allah—who is the One that with the invocation of His Name nothing can cause any harm in the earth and in the heavens, and He is Heaven knower."

You will notice that each one of these ('Kalimats': Statements) verses has its own individual taste and tempo in a blissful morning.

9. Then the man should recite the Holy Qur'an. But if he can't do so due to shortage of time he should at least recite from the ('Qava'riul Qur'an') i.e. selected verses and chapters from the Holy Book viz.

   A. The 'Ayatul Kursi'.
   B. "Aamanar-Rasool" i.e. the last two ('Ayat') verses of 'Soora-e-Baqara'
   C. 'Shahidallah': The Ayat from 'Soora-e-Ale Imran'.
   D. 'Qulillah Humma Malikul Mulk', the holy verse from 'Soora-e-Ale Imran'.
   E. The man should try and learn the opening verses of 'Soora-e-Hadid' and the last verses of the 'Soora-e-Hashr' by heart and recite them.

Alternatively, he can adopt reciting the following rosaries called the 'Musbaate Ashr' (The ten to be repeated seven times each). It is a singular compilation of rosaries in prayer as reportedly conveyed by Hazrat Khizar Alaihas Salam (Allah be pleased with him) to Hazrat Ibrahim Taini (Rahmatullah Alaih) for recitation at this hour. Each one of them has to be repeated seven times each. It is a praiseworthy ('Wazeefa') combination of prayers.

(i) 'Soora-e-Fatiha'
(ii) 'Soora-e-Kafiroon'
(iii) 'Soora-e-Ikhlas'

(iv) 'Soora-e-Falq'
(v) 'Soora-e-Nas'
(vi) 'Ayatul Kursi'

(These six are from the Holy Qur'an. The remaining four are 'zikr')

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ -

"Glory is to Allah; and all Praise is for Allah; and There is no god save Allah; and Allah is Great."

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ وَّسَلِّمْ -

"O Allah! Send blessing on Muhammad and on the Family of Muhammad."

اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ -

"O Allah! Forgive all the believing men and all the believing women."

اَللّٰهُمَّ اغْفِرْلِيْ وَ لِوَالِدَيَّ وَ افْعَلْ بِيْ وَ بِهِمْ عَاجِلًا وَ اٰجِلًا فِي الدُّنْيَا وَ الْاٰخِرَةِ مَا اَنْتَ لَهٗ اَهْلٌ وَ لَا تَفْعَلْ بِنَا يَا مَوْلَانَا مَا نَحْنُ لَهٗ اَهْلٌ اِنَّكَ غَفُوْرٌ رَّحِيْمٌ -

"O Allah! Forgive me and my parents and deal with me and with then promptly and deferedly in the world and in the Hereafter in the manner befitting Thee and do not deal with us O our Master, to which we deserve. Verily, Thou art Oft-Forgiving, Most Merciful."

10. An ('Hikayat') anecdote of extraordinary nature is related about these 'Musbaatul Ashr' in the sister volume of this work, the 'Ahyaul Uloom'. After finishing these rosaries one should meditate on the proximity of death i.e. ponder over it to the extent of its nearness to the day, leave aside considering it in terms of years, months or weeks. In such dedication of heart the good of ten years can be achieved in ten ('Saats') seconds of solemnity of thought. Almighty Allah has proclaimed.

اَوَلَمْ يَنْظُرُوْا فِىْ مَلَكُوْتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا خَلَقَ اللّٰهُ
مِنْ شَىْءٍ لا وَّاَنْ عَسٰۤى اَنْ يَّكُوْنَ قَدِ اقْتَرَبَ اَجَلُهُمْ ج

(الاعراف : ١٨٥)

Have they not looked at the dominion of the heavens and the earth and what things Allah has created, and that it may be that their term has drawn near?.... (7 : 185)

Such introspection is invaluable. It inculcates the spirit of assessment of one's performance vis a vis the balance of good deeds done by him and errors and evil acts committed by him during the day. It gives him food for thought, how to overcome his follies and indiscretions on the one hand and also to devise ways and means to improve his conduct to perform better in future. In doing so one also oversees ones general, overall status and his present position. It exhorts him to excel, make amends for timely and rise up to higher values of following viz the dictates of Allah.

A. As a result, he begs pardon of his sins from Allah more sincerely and remorsefully.

B. At the same time he gets spurred to not only make up the loss and chart out a pattern of noble deeds whose virtuosity may cleanse his soul and bring him nearer to Allah, but also to make him a more staunch and steadfast worshipper.

C. Then comes the stage when he starts counting his blessings, becomes a 'Shakir' (A thanks given to Allah).

D. In this exercise his adoration of Allah increases day by day with the resultant rise in status progressively.

11. Of course, besides the stipulated prayers of 'Fajr', 'Namaz' of any kind can not be said from early morning to the dawn of the day.

The second 'Daur', is between the dawn and the time of ('chasht') 'Early-day' prayers. If possible he should stay a while in the mosque.

(A). He can then say the 'Chasht' prayers which have been acknowledged as highly commendable. According to age old custom these prayers comprise four, six or eight 'Rakaats' of 'Chasht' prayers.

(B). After that, if he has time, the man can say an other two Rakaats of prayers called the 'Dagana' (Prayer having two 'Rakaats' or prescribed salutations in 'Namaz').

12. Then depending on the availability of time he should occupy himself in doing individual good deeds like:-

    (i) Enquiring after the health and happiness of the sick and needy.
    (ii) If so, attending ('Namaze Janaza') the pre-burial prayers of a deceased.
    (iii) Perform various jobs for the welfare of the community or faith.
    (iv) Call on the 'Ulema' or other elite of the ('Deen') Faith etc.

Then comes the duration between ('Chasht') early morning after dawn and the ('Zuhr') the noon, including part of the afternoon. It can be divided into four parts.

I. A person who has the desire and means to acquire ('Ilm') knowledge or is a student should spend this time in acquiring education not this learning should be in quest of the betterment of his ('Akhirat') hereafter or at least it should not conflict with it. As a matter of fact such a person should straightaway absorb himself in such scholarship after the ('Fajr') morning prayers. It is also tantamount to ('Ibadat') worship.

If you persue the accompanying volumes of this book called 'Ahyaul Uloom' and the 'Jawaharul Qur'an' you will be amply enlightened that such pursuits set a man on to the right path by giving him adequate insight into what is sacred and to

be adopted and what is cursed and as such to be condemned.

II. The second condition is that in which, somehow one is not capable of becoming a scholar of some ('Ilm') learning. Hence the more he dedicates himself to ('Zikr') the remembrance of Allah, in saying rosaries in His praise and in other forms of worship within this period, the better it is for him. This is the veritable status of a ('Abid') virtuous worshippper of Allah. The heart and soul of a person of this kind becomes perpetually absorbed in the 'Mar'fat' of Allah, which is a singlular blessing indeed.

III. In the third state the man undertakes to dedicate himself to the cause of the service of humanity, specially by providing selfless aid and succour to the faithful and amongst them respectfully attending to the elite the 'Soofia', 'Fuqara' and 'Darveshes' of merit. It is no mean accomplishment. At times, it surpasses the 'Sawab' (The merit bestowed) of saying 'Nawafil' (The additional prayers - 'Namaz') by thus behaving like an 'angel in mercy' for them and other Muslims. In it lies his happiness. The virtue is its own reward.

IV. The fourth state is that of a person who does not fall into the above mentioned categories but of necessity has to tend to his family instead, by earning a livelihood by adopting a trade or vocation.

It is incumbent upon him to take care that:-

A. The people of the world that they have to come in contact with their daily trade wares are not hurt by his word or deed.

B. He should not become money grabbing, miserly and avaricious. Rather, contentment should be his principal trait in toil or trading. The love of Allah should always be above the love of the world for him.

Nitty gritty, any person who may tend to deviate from these four courses of conduct will be responsible for his own ruin at his own hands.

The time period between ('Zawal') noon and the ('Asr') evening should be spent as under (if not pre-occupied with earning livelihood for self and family):-

(i) Having a little nap ('Qailoola') just preceding the ('Zawal') noon is beneficial like partaking ('Sehri') of some food before ('Roza') fasting. Naturally doing so is inadvisable for a person who has no night vigils in prayers and worship as Allah does not like the indolent, negligent and the lethargic. Such lotus eaters have no business to be doing nothing and wasting their precious time, like the idle rich of no useful pursuit or purpose.

After this siesta he should hurriedly look after his 'Taharat' bodily cleanliness and presentability and

should rush to the mosque and hear the ('Azan') call for the after noon prayers.

(i) Thereafter he should perform ('Namaze Tahayatul Masjid'); two ('Rakaats') salutations of prayers in token of his having been blessed to be in the mosque.

(ii) The man should then say four prolonged 'Rakaats' of 'Namaz' as the Holy Prophet (peace and blessings of Allah be upon him) used to do.

It is stated in the 'Hadith' that a person who does so specifically in respectful succession to the Holy Prophet (peace and blessings of Allah be upon him) is so rewarded in following in His footsteps that seventy thousand angels join him in saying these prayers and pray for him till late at night.

After that he should perform his ('Farz') prescribed prayers in congregation with other faithfuls under the leadership of the ('Imam') the prayer-leader, subsequently, after saying two 'Rakaats' of the 'Sunnat' he should either get busy with 'Zikr' or recitation from the Holy Qur'an or in other useful deeds for the Faith and the Faithful or alternatively again start prosecution of the job of earning his livelihood.

V. Now, for the period between 'Asr' and the sunset.

The man should try and reach the mosque before ('Maghrib') evening prayers, after a short respite. He should right away get busy in 'Tasbeeho Istaghfar' and in saying rosaries of reverence and

redemption, since the importance of this hour too is like the morning as described, earlier. Allah Almighty has proclaimed.

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا ج

(طٰهٰ : ١٣٠)

And 'celebrate the praise of thy Lord before rising of the sun and before its setting.... (**20** : 130)

It is advisable to do the following:-

A. Recite 'Soorah-e-Shams'
B. 'Soorahe Lail'
C. 'Soorahe Falaq'
D. And 'Soorahe Nas'
E. At sunset, ('Istaghfar') prayers in penance should be said.

In short rather than waste time in erratic approach to things, it is better for the man to avail of time by seizing best of opportunity by planning and pursuing the purpose of life, as far as possible, unless the person is already fully devoted to Allah and there is no danger of his wasting the little life span that he has at his disposal.

THE PRAYERS AND WORSHIP AT NIGHT

It's first portion consists of the time between the ('Maghrib') evening prayers and the ('Isha') the night prayers. It is fruitful to remain awake during this period. It is written in the 'Hadith Sharif' (The

compilation of the sayings of the Holy Prophet (peace and blessings of Allah be upon him) that to do so (after a days fatigue) is commendable. It is also in the Holy Book that:-

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ.... (السّجدة : ١٦)

Their sides forsake the beds. (**32** : 16)

Rather, the ideal is that the man should remain engrossed in the remembrance of Allah throughout i.e. after the ('Maghrib') prayers until the ('Isha') night prayers. The elevated saints do so. They consider it at par with fasting the whole day. They don't touch their meals during this time.

To do all this and then while away the time aimlessly in idle talk with others after the 'Vitar' (3 Rakaats stipulated in 'Isha' prayers) prayers is tantamount to demotivation to an anticlimax, after such dedicated service.

Then comes the vital element of rest and repose, of sleep. It is true that technically when a person is sleeping he is not in a state of worship but it too has a decorum and everything without decorum is indecent. According to Hadith the propriety of being asleep is that:-

(i) A person should sleep 'Qibla roo' facing the 'Qibla'
(ii) In doing so the person sleeping should, by habit, tend towards his right at the time of going

to sleep, like one is laid to rest finally in his grave facing the 'Qibla'. So why not be in a state of preparation for it. Who knows that the deep slumbers of sleep which are metaphorically akin to the 'grand sleep' may not after all be the man's final state of sleepig for good, in this condition? That is why the man of Allah purify themselves before going to sleep and leave their last will under their pillows before reclining on the bed. Indeed they are worthy and venerated people. They do strange things.

A. For instance they lie on hard beds disdaining comfortable underlays and cushions.
B. They sleep very little, just enough to meet an exigency of nature. They say 'that those who remain sleeping remain weeping the rest of their lives'. For them to sleep for eight hours out of twenty four hours of the day and night is to squander away one third of one's life. They ask the question 'Have you even seen a love lorn person asleep at night?'

Before going to sleep, the man should make sure that the following things are handy in the morning. He should go to sleep with the resolve to get up early in the morning for prayers and worship.

(i) Water and other cleansing agents for bath or 'Wuzoo'.
(ii) ('Miswak') the green stick or brush for brushing the teeth.

Before lying down in the bed, the man should say the following words.

باسْمِكَ رَبِّيْ وَضَعْتُ جَنْبِيْ وَبِاسْمِكَ اَرْفَعُهٗ ۔

"In Thy Name O my Lord I put my side and in Thy Name I raise it up."

At the same time he should recite the following:

A 'Ayatul Kursi
B 'Aamanur Rasool'. The last verse of 'Soorae Baqara.'
C 'Soorae Falaq'
D 'Soorae Nas'
E 'Soorae Mulk'

This is inter alia other blessings, to go to sleep in a condition of satisfactory piety of body and soul. A person who goes to sleep in such status, though actually not in a state of visible worship of Allah is so blessed that his soul is uplifted to the 'Arsh' (The celestial heaven) and he is treated equivalent to a man in prayer.

Now comes a veritable worship, the 'Tahajjud.' This is the 'Namaz' of the night. It starts after mid night. It is of a lofty stature. It's ('Fazeelat') grand status and significance has been fully outlined in the sister-volume of this book the 'Ahyaul Uloom.' Hence, suffice it to say that a man who says this prayer or undertakes worship of Allah at this hour of the night when all others be asleep, does so like a dovoted lover

for his much cherished beloved. Such singular deification of Allah is akin to his blessed people, His 'Valis' and prophets.

In short, it is in man's interest to keep in mind that:-

(i) Life is short. It is inestimable. It is not known as to when the hour of man's departure from this world would come. It can be very soon. It may be the very night he may be thinking of going to sleep. So, why remain sleeping while still awake or sleeping negligently most of the time.

(ii) As oft-repeated the man's permanence abode is the place from where he has come. He is only in transit in this life. Despite the stress and strain of this journey, it is in his interest not to languish enroute but to hurry his step forword purposefully gaining momentary with good merchandise to fetch a good price for it, in the Akhirah when he returns to his home country where he has to remain perpetually, the rest of the time as compared to the temporary stay in this world.

(iii) As such, the man should remain alert, plan his duties of worship and faithful service to Allah during all hours of the day and night lest God forbid he should be taken aback unaware, suddenly and unprepared. After all, which is better, a perpetual life of eternal bless or a merry-go-round of momentary happiness?

PART --2

OTHER AFFAIRS OF LIFE: PRINCIPALS AND THEIR DECORUM

Now we come to other important affairs of life such as:-

1. Taking food: Eating and drinking.
2. The 'Nikah' (marriage).
3. Trade: Earning livelihood.
4. 'Talabe Halal' : Fair and honest livelihood.
5. Proper behaviour
6. Seclusion in prayers.
7. Travelling
8. 'Sama and wajd'
9. The dictum of 'Amre bil Ma'roofwa Nahi Anil Muinkar': Asserting the good and abhoring the evil.
10. The government.

The life of a good Muslim revolves on the axis of 'Ilmo Amal' i.e. on the knowledge of truth about things and in dealing with them adequately. The savoir-faire viz the faculty of knowing just what to do and how to do it, enables a man to do so. After our recent discourse on the Ma'raft of Allah and His 'Ibadat', His worship, which is the ultimate aim of life, it is also essential to know the basic principles of various important aspects of day to day life to be able

to lead the life of a good Muslim according to 'Shariat', the 'Sunnat' and the dictates of Allah, on each subject. Such conduct of affairs has accordingly its own ethical value in Faith for every Muslim. For example the very act of eating and drinking as a faithful servant of Allah has been identified by Allah, as under in the Holy Book.

كُلُوْا مِنَ الطَّيِّبٰتِ وَاعْمَلُوْا صَالِحًا ۭ (المؤمنون : ٥١)

Eat of the good things and do right.

(**23** : 51)

In this Holy verse Allah has combined the act of eating with doing good deeds to show us the path of virtue viz and also to tell us that nothing is without purpose in life.

A. A person who takes food to attain the boon of 'Ilm o Amal' for his welfare in this world and in the hereafter, automatically gets the reward of his noble intentions. Thereby this act of eating becomes a preceding part of worship. For the some reason the Holy Prophet (peace and blessings of Allah be upon him) has also said that a Messalman gets 'Swab' for everything he does. He is even rewarded for every morsel of food that he puts in his mouth or in that of any member of his family."

B. That is how every good deed, each virtuous action is recompensed by Allah. Such rewards supplement the Mussalmans 'Akhirat' a lot. Vice vesa, it implies that

(i) The food taken should not be from ('Rizqe Haram') illegitimate sources.
(ii) There should be no greed or gluttony in it.
(iii) That there should be no wastage of food.

THE DECORUM AND MANNERS OF TAKING FOOD

There are many 'Sunnats' in eating. Some the period pertain to 'before eating', some to during eating and some to 'after having eaten.'

A. The following things are 'Masnoon' (According to 'Sunnat').

(i) To wash hands and face before taking a meal. This is like performing 'Wuzzoo' abolutions before prayers. Thus the man becomes clean and also gets its 'Sawab'. It is in the 'Hadith Sharif' that a person who has the habit of cleaning his hands before partaking of food will not face poverty.

(ii) That before eating the food item should be placed on a 'Dastarkhawn' (A piece of cloth or cover placed on the ground for taking meals). Doing so, as if on stop-gap basis. It is like a passenger takes his meals in travel. It symbolically represents the man being in transit in this world. It is also a replica of being simple and humble. This is in antithesis to the present day custom of taking meals on chairs and tables, at times with a lot of pageantry. The Holy Prophet (peace and blessings of Allah be upon him)

used to do so.

(iii) Thirdly, food should not be taken with pomp and show by leasurely reclining against back-cushions. It should be had sitting, preferably in the sedate composure of the right leg upstanding, its calf bending side ways i.e. in an easy but unpretentious manner.

(iv) Before starting the meal the man should resolve 'that I intend to eat to fortify myself with strength to perform prayers.' It means that in point of proof he should just take enough food to be able to do so. Insatible in take of food, rich diet and gluttony create a bad impression. They are not only injurious to health but are also definite deterrents to prayers and worship. The Holy Prophet (peace and blessings of Allah be upon him) has said that "small morsels of food, just sufficient to ward off the pangs of hunger and keep the back of the person erect are enough. If it may not give the man contentment then he may do full justice to his belly of'one third with food, one third with water and the remaining one third of space should lie vacant for him to breathe therein."

(v) The fifth important thing is that the man should not go near food unless he is really hungry. This is one of the principal pre-eating 'Sunnats', for the best 'Sunnat' is hunger itself. Hence, to eat without appetite is not only ('Makrooh') ethically (and medically) undesirable but also avaricious.

On the contrary, a person who withdraws his hand a few morsels ahead of a full stomach is sensible. He does not need to go to a 'Tabib' (A doctor).

(vi) The betterment, i.e. the 'Falah' of man therefore lies in taking simple food and contentment with whatever is ready (Hazir) and not in grande defare. There are those who eat to live and others who live to eat. Luxurious assortment of delicacies, sumptuous dishes, much fanfare and display of riches do not behave a Muslim. It induces to harsh words and is contrary to having food to regain vitality for prayers and worship as resolved before eating. Therefore eating with higher aims is a 'Sunnat'. It is a virtuous necessity not a luxury. It's seemliness and propriety is self explanatory. So, if a man is hungry before prayers, he may as well take bread and not wait for the dish to be ready. He can then say his prayers comfortably.

(vii) It is better not to take meals individually as far as possible. It is always better to eat together,

(a) With the family or
(b) With the faithful.

It increases mutual love, bonhomie and fraternity. The Holy Prophet (peace and blessings of Allah be upon him) used to do so.

HOW TO TAKE FOOD

(1) Start with right hand. Say 'Bismillah' (i.e. I start

with the Blessed Name of Allah) with the first morsel loudly so that others may also hear you and follow you suit. By the third morsel complete the 'Bismillah Ar Rahman Ar Rahim.' Begin with a dish of salt or saltish and end with it, as it is in the 'Hadith Sharif' to nip the evil of greed in the bud.

(2) Take small morsels of food, chew them well. Unless in a hurry, do not take the second morsel until you have swallowed the first one. It is not proper to pick at the food.

(3) Also, do not pick holes with the food, raising objections to the serving food. The Holy Prophet (peace and blessings of Allah be upon him) has warned against raising petty squabbles on the meals served. He (peace and blessings of Allah be upon him) used to partake of whatever was offered, contentedly.

(4) It is a 'Sunnat' to first partake of whatever is lying before you first, before extending your hand to other dishes like ('Maiwa') fruit etc. lying at other places on the 'Dastarkhawn'.

(5) Pick the bread or 'Threed' (Bread broken and moistened in curry: A savoury and yet easily disgestable concoction of Arabic origin) from the side rather broke it from the middle. There is an obvious virtue in the family or the faithful eating together.

(6) Don't use a knife for bread or meat. Eat by hand.

(7) Don't place the food utensils on the bread itself.

(8) Don't wipe the hands off the bread.

(9) Pick up the fallen pieces and particles of food

from below from the 'Dastarkhawn' and eat them, un-hesitatingly. There is pride in not eating them and 'Ta'zeem' (respect) for food in partaking it without any adamance. According to the 'Hadith' the Satan likes wastage of 'Rizq', the food, to his own extreme satisfaction.

(10) Don't puff at it. Wait for the food to get cold.

(11) It is better that eatables like fruit that can be counted, are taken in odd numbers, like seven, eleven etc. Since Allah is one, as such there is consequent virtue in the 'Vitr' (odd: Not even in number: Three Rak'ats of Prayers) i.e. things in odd numbers. The date seeds and fruit corns should not be kept in the same utensil from which they are taken out for eating.

(12) Little water should be taken with meals. Lastly the fingers should be sucked clean and then the hands washed.

DRINKING WATER

1. Keep the glass or pitcher of water in the right hand
2. 'Bismillah Sharif' at the time of taking water. See that it is not leaking.
3. Drink water slowly, preferably in three gulps. Drinking water standing or reclininingly is not good.
4. Make sure that water is clean, without any pieces of straws or dust particles in it.
5. As aforementioned, start with 'Bismillah Sharif' (*Bismillahir Rahmanir Rahim.* In the Name of Allah, the Most Merciful, the Most

Beneficient) and end with 'Alhamdu Lillah' i.e. All praise be to Allah - a statement of thanks giving. After that the following should be recited.

اَلحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَهُ عَذْبًا فُرَاتًا بِرَحْمَتِهٖ وَ لَمْ یَجْعَلْهُ مِلْحًا اُجَاجًا بِذُنُوْبِنَا ۔

"All praise is for Allah who made it sweet and pleasant by His Mercy and did not make it bitter and unpleasant on account of our sins."

THE 'ADAB' - MANNERS - 'AFTER FINISHING EATING

1. Withdraw your hand before you are full up.
2. Wipe the eating finger clean with the tongue and mouth after eating.
3. Pick up the fallen particles of food and eat them.

   It is in the Hadith that the person who does so:-

(A) His 'Rizq' (livelihood) is blessed - increased.
(B) His children will be upright.
(C) The 'Rizq', the food particles from below will be tantamount to the 'Mehr' (Dowery: Gift given to the bride at the time of Wedlock) of a 'Hoore Ain' (A beautiful maiden of Paradise).

4. Remove the food particles from the crevises of the teeth with a wooden tooth pick. Swallow the food particles that remain in the mouth but

throw away the rest of them that remain stuck to the tooth pick.

5. Clean the plate with the finger. Then wash it. It is in the 'Hadith' that a person who cleans the plate after having eaten out of it is repaid for it. The plate, the utensil prays for him. And the man who drinks water out of it after having washed it, is remunerated for it equivalent to having set a slave free, as 'Sawab'. Recite the following after having taken the meal.

اَلحَمْدُ لِلّٰهِ الَّذِیْ اَطعَمنَا وَ سَقَانَا وَ کَفَانَا وَ آوَانَا وَ هُوَ سَیِّدُنَا وَ مَوْلَانَا قُلْ هُوَ اللّٰهُ ۔

"All Praise is for Allah, who feuded us, gave us drink, sufficed us, gave us refuge. He is our Leader and Our Master. Say: He is Allah."

6. Subsequently recite 'Soorae Ealafe Quraish'.
7. Thank Allah for haivng provided you 'Rizqe Halal' an honest living i.e. nourishment obtained through honest and legitimate means.
8. Rue and resolve to relent if the earning be 'suspect' in any way.
9. Rinse your hands thoroughly with 'Ashnass' - a tree leaf which serves as a soap. Or use soap. Likewise the mouth, teeth and the throat should be thoroughly cleaned.

TO EAT IN COMPANY

The above mentioned principles apply to eating and drinking for a Muslim, as a general rule but in case

of taking meal in a company the following additional seven points should be kept in mind.

1) In the presence of a person who is head and shoulders above others due to his age, piety or 'Ilm', no one should precede him. He should be requested to honour them, by starting the meal. In his own case, if the host requests him to do so, he should not delay the proceedings, as the guest of honour.

2) This foregathering of the faithful should be considered a happy augry of their assembly at one place. Rather than kept quiet, it is better to have this get-together made lively by diverting the discourse to the subjects of Deen, parables and anecdotes of wisdom of the elite of the olden days and take this opportunity to avail of the 'Ilm' and expertise of the redeeming of those present specially on matters of mutual interest. Aimless random talk and frivolous dialogue should be avoided.

3) The man should be good mannerly towards the man or men he may be eating without of the same plate or utensils.

A. He should not hurriedly precede them like a glutton.

B. Nor pick the cream of the dish for himself.

C. Nor for that matter eat fast and more than them.

D. On the contrary, he should courteously offer the various dishes to others inviting them to partake of them first matter of courtesy. However to do so more than

thrice is to be overformal.

4) Habitual hunger in not good. Food should be taken normally i.e. neither the meal should be consumed by pouncing upon it mercilessly, conspicuously nor should the meal be taken far too sparingly i.e. eat much less than the normal appetite to show off. ('Ria') Hypocrisy is of no use. Politeness and piety are of virtue.

   Hazrat Abdullah Bin Mubarak (Rahmatullah Alaih) was a highly respected saint. Whereas he used to eat rather restrainedly himself he was so hospitable and charitable by nature that whenever he used to have the 'Fuqara o Masakin', the poor and needy at his place he used to entertain them lavishly by offering a 'Dinar' for every date-seed, to the man who ate the most.

5) The fifth civility consists of keeping ones eyes down while eating 'so that he may not appear to be counting the morsels of others'. He should also take care that:-

   A. If others are paying respect to him by following him, he should partake of the face in such of manner that none of them go hungry in following him suit.
   B. He should not prolong the proceedings so much that they may get bored.

6) The sixth etiquette is that the man should have decent eating mannerisms. For example it is apt to be rather repulsive to do the following.

A. To wring the hands, specially in the platter.

B. To allow the grease to ooze out of his finger tips.

C. To allow saliva or pieces of food to drip down etc.

7) If the host provides a 'Hammam' a water tank for the purposes of 'after meal abolutions' i.e. cleaning of hands and face, it is improper to noisily spit in the utensil of drained water. He should gargle quietly and decently. Washing ones hand once, properly is enough - Lingering over it while others be waiting to take their turn, is not good.

THE IMPORTANCE OF HAVING A MEAL WITH THE FRIENDS AND THE FAITHFUL

It is in the 'Hadith' that there will be no reckoning for these things on the Day of Judgement.

A. Of food-meal taken at the time of Sehri (At the time of fasting).

B. The 'Iftari', the meal taken to consummate the fast.

C. Of the meal, food taken with pious friends and the faithful., A much respected elder used to lay down various dishes on the 'Dastarkhawn' for his friends and guests for the same purpose. Hazrat Ali Karamullah Wajhahu (Allah be pleased with him) is stated to have said 'that to present one 'Saa" (Small portion) of such a meal in the hospitality of a guest is more to me than setting a slave free."

It is in the 'Hadith Sharif' that on the Day of Judgement the Allah will address the man and say that I was hungry once and you did not give me food? The man will not be able to help but ask in extreme bewilderment as to how could it be that Allah the Beneficient, the 'Raziq' of the entire universe should go without a meal. He will get the answer oh 'Bani Adam' - oh descendent of Adam (peace of Allah be upon him) your brother was hungry, he asked you beseechingly for something to eat but you forsake him. Had something to eat but you forsake him. Had you rallied round him at that time, it would have been tantamount to serving the food. The Holy Prophet (peace and blessings of Allah be upon him) has said that a person who entertains his brother Muslim with food and water graciously will be kept seven trenches away from the fire of Hell. Each trench is five hundred mile hours away from the other. He (peace and blessings of Allah be upon him) has said:-

خَيْرُكُمْ مَنْ اَطْعَمَ الطَّعَامَ -

> "The best of them is he who offers the most food and subsidy to the poor and needy."

THE ETIQUETTE OF ENTERTAINING A FRIEND

1. The first basic principal is that one should avoid going to meet a friend at the hour of a meal, as far as possible. To do so purposely is greediness and sinful. The food stuff taken by him would be Haram i.e. not legitimate. However, by chance if is a person happens to reach a friends house at such an hour, he should

not partake of the meal with him unless he is genuinely insistent. A formal and not well meant request should be politely declined.

Of course there is an exception to every rule. In antithesis, if a friend be very loving, devoted, sincere and intimate, in that case going to his house at the breakfast, lunch or dinner hour, even with the intention of joining him in it with full confidence is a 'Sunnat'. It is said that the Holy Prophet (peace and blessings of Allah be upon him) used to do so, without hesitation of any kind, even when he was hungry by visiting the houses of either Hazrat Abu Bakar Siddiq (Allah be pleased with him), Hazrat Umre Farooq (Allah be pleased with him), Hazrat Ayub Ansari (Allah be pleased with him) or Hazrat Abdul Hasheem Bin Altaihan (Allah be pleased with him).

Like, a venerated saint had three hundred and sixty friends. All, true embodiment of love and devotion for him. He used to spend a day with each one of them without any reluctance or misgiving about any of them. His host used to get overjoyed at seeing him. There is nothing more dependable than true love and sincerity. Likewise one of such elite had thirty friends. He used to live with them once a month, have intimate discourse on matters of faith with them and in this courteous intermingling be a source of great blessing for each other. Similarly a holyman had seven bosom friends. He used to visit them once every week with extreme mutual happiness.

It is related that once the Holy Prophet (peace and blessings of Allah be upon him) visited the house

of Hazrat Bareeda but he was not at home. He knew that Hazrat Bareeda would be pleased with it. On the humble insistence of the inmates of his household he stayed to a meal there and became the most reverent recepient of the gratitude of Hazrat Bareeda, when he came to know of it. Similarly, Hazrat Muhammad Bin Wasif (Rahmatullah Alaih) was a much esteemed holyman of the days of Khawja Hassan Basari (Rahmatullah Alaih). He used to go to Hazrat Hassan Basari frequently and share his meal with him without any reservation, enjoying whatever used to be available at that time.

It is said that once Hazrat Hasan Basari (Rahmatullah Alaih) was not at home, when a group of estimable people of honour come to pay their respects to him. Nevertheless they were detained and hospitably treated. When he came home he was touched and delighted at their presence in his humble abode and was also glad that they had condescended to stay back at his place and take some rest and repast there. He said so to them, adding that the 'Buzurg', the reverend of the olden days used to do so. They were informal and invaluable in their own right.

II. The second behaviour of grace is that if an intimate or respectable person calls on him, he should not hesitate the least in serving him with whatever meagre on material food is available at home. Standing to formality of a fictitious nature would do him no good. He can make up for all deficiencies by his genuine reception, sincere love and respect for his guest and with the saving grace of presenting himself in his true status quo, without having obtaining a loan for

eating to his guests comforts. He has to look after his guest as well as his family. To all intents and purposes, the responsibility to feed his family and children may be more over-weighing. A friend of Hazrat Ali Karamullah Wajhahu (Allah be pleased with him) invited him to a meal at his place. He laid down the folowing conditions before accepting his hospitality.

A. That he will not bring any thing from the bazar.
B. That he would be contented with whatever is available normally at home
C. That the members of his household will have a preference over him.

Hazrat Fazeel (Rahmatullah Alaih) an esteemed person of those days used to say that the sympathy, good natured friendship and its warmth of feeling decreases due to Takullufat' - uncalled for formality. No such thing exists amongst friends. Even otherwise, a warm welcome, loving treatment of the guest and the genuine happiness felt by the household for him is far more than lavish dishes of assorted nature prepared for him under compulsion of any kind. Once a friend stood to formality for a 'Buzurg' - a respected elder. He spoke to the host politely and said "My Son, neither you take such food normally. Nor do I. So why the observance of this formality amongst friends. So you had better stop it or I will have to stop coming here."

Hazrat Salman Farsi (Allah be pleased with him) has also said that the Holy Prophet (peace and blessings of Allah be upon him) used to repeatedly advise people

to present 'Ma Hazar' i.e. whatever is readily available at home, at that time to the unannounced guest and not to be formal. As a matter of fact He (peace and blessings of Allah be upon him) used to do so and entertain His Sahaba (Allah be pleased with them) with pieces of bread and dry dates unhesitatingly and used to say that anyone who feels shy to do so, should correct himself."

This puts the stamp on it. Similarly it does not behave a guest to look askance at it, specially if the meal on the spur of the moment may be meagre. It is sinful to do so.

In the same way, Hazrat Younus Alaih-as-Salam (peace of Allah be upon him) also used to entertain his guests, some of them used to be very eminent, with pieces of bread and vegetables grown in his own little orchard. He used to say "That if Allah had not condemned the people who stand to formalities with their guests, I would parhaps also have done so."

In any case, it is the civility behind the service and not the ceremony, it is the attitude of genuine welcome and not the extravagance that counts. In final analysis, those hosts are really deplorable who are carefree having the form but not the spirit.

There are lasting lessons in these practical demonstrations of what was preached. We should learn a lot from them. It is also related that a group of people went to the house of Prophet Zakaria Alaihas Salam (peace of Allah be upon him) as they had a

feud to settle and wanted Hazrat Zakarya (the Prophet) to intervene. However he was not at home but a beautiful lady present there informed them that Hazrat Zakarya had gone out to work. He was a labourer. The woman was very charming. The doubts and misgivings thus created in their hearts were further aggravated when they saw him taking meal. He talked to them but did not ask them to join him. Finally what surprised them the most was that when he got up from there they saw that he was without shoes. Hence, they could not restrain themselves from requesting him to satisfy their curiosity on all the three counts. He sedately replied.

(1) The attractive lady that you saw alone in my house, is my wife. She saves me from committing a sin.

(2) I did not ask you to join me, as I am a labourer. If I had eaten less, I would not have been able to perform my duty (earn 'Rizqe Halal) for which I am paid.

(3) As for my being bare-footed, I am not wearing my shoes as I do not want them to carry the dust of this place else where as there is a dispute of some kind between the owners of this land.

There was a befitting lesson for the disputants in the prophets answer to them. It also teaches us to be fair and square in ones dealings with others; false vanity, standing to ceremony, overdoing things beyond one's means and treacherous pomp and show never pay.

III. The third becoming behaviour is in avoiding to put the host to inconvenience as for as possible if his means be straitened. Rather than embarass him in any way it is better not to visit him, if it can be helped. The Holy Prophet (peace and blessings of Allah be upon him) was very considerate in such matters.

Once a person paid a visit to Hazrat Salman's place (peace of Allah be upon him) when he was in a much impoverished stab. All that he could do to serve the guest was to lay down barley bread and some salt before him. However in his naivety., the guest insensibly remarked that if this salt had a little 'Sa'ala' (A kind of flovoured leaf) with it, it would have been more delicious. Consequently Hazrat Salman (Rahmatullah Alaih) had to mortgage his 'Aftaba' (A metal service utensil) for a paltry sum to please his guest.

However, after having partaken of the meal the guest raised his hands aloft and ironically prayed as under:

اَلحَمدُ لِلّٰہِ الَّذِیْ قَنَّعَنَا بِمَا رَزَقْنَا ۔

"All Praise is for Allah who granted us contentment on the 'Rizq' provided to us."

Hazrat Salman (Rahmatullah Alaih) was taken aback at this strange thanks giving by his worthy guest and remarked. "Had you been a contented person my 'Aftaba' would not have been mortgaged."

If a pious, well to do host having genuine love of his fellow brothers of faith extends an invitation to them with warm personal regards to come and have a meal with him to please him, the thing becomes different altogether, there is no inconvenience involved.

It is related that once Hazrat Imam Shafai (Rahamatullah Alaih) was staying with his friend Zafarani. The host held Imam Shafai (Rahamatullah Alaih) in such light esteem that during his stay with him he was overjoyed at his good fortune and honour that Imam Shafai (Rahmatullah Alaih) had condescended to stay at his place in Baghdad. Every morning he used to give a list of items of food that he wanted prepared for his honourable guest, to the cook. One day Imam Shafai made a change in the list and added an item to it. When Zafrani saw this piece of paper with the inscription of Imam Shafai (Rahmatullah Alaih) on it, he was so overwhelmed with delight that in his ecstasy he set the slave girl free, instantaneously.

IV. The Holy Prophet (peace and blessings of Allah be upon him) has also praised that a high person is he whose principal motto in life should be to give happiness to others, by being active in/whole heartedly-fulfilling the cherished desires of his friends and the faithful and has foretold that:-

A. He will be awarded blessings equivalent to thousands of 'Naikis', good deeds, commensurate with his conduct.

B. An equal number of sins committed by him would be forgiven.

C. If he continues doing so unremittingly, he would ultimately be sent to 'Jannatul Firdous', 'Jannatul Adam' or to 'Khuld' (Three Status of Paradise), as the case may be.

If a person of such temperament is well to do, has no 'Ria' in him and invites his friends and brothers in Faith to dine with him, even going to the extent of asking each one of them of his favourite dish, there is no harm in responding to him with reciprocal love, so that his feelings are not hurt.

Nevertheless, come what may, it is the moral duty of the guest to keep the regard and respect for his host the foremost in his heart by partaking of the ('Ma hazar') i.e. what ever is ready in the house, as if it is a 'Khawn-e-Ne'mat' (The most cherished food), even if it be a humble meal.

'FAZEELATE MEZBANI' (BLESSEDNESS OF BEING THE HOST)

There is much wisdom in the age old saying of the sages that "do'nt be formal if a guest comes to your place willy nilly but spare nothing when you invite somebody for 'Da'wat' (a repast) yourself."

As already discussed, in the first case the host is not prepared and as such he is likely to be inconvenienced or liable to be embarassed if he is in straitened circumstances. But in the second case, the status is clearly different. He has the 'Fazeelat' i.e. the

blessedness of being the host, the 'Mezban' and it is a matter of pleasure for him to honour others and call them to a repast at his place. He happily makes preparations for it which pleases Allah and is also a source of strengthening the ties of fraternity between the friends and the faithful. So much so that the Holy Prophet (peace and blessings of Allah be upon him) has said that an unhospitable person is unfortunate as he remains away from many rewards due to his bad disposition.

His uncharitable act of being unhospitable to a guest is like being harmful to him and a person who is hostile to his guest is tantamount to being aggressive to Allah. Consequently he invites Allah's wrath due to his bad temperament.

According to a school of thought, it is in order to entertain a poor guest with formal decorum even if the host has to take a loan himself, for this purpose, so that the sensitive piety of the poverty stricken guest is not impaired.

In this context it is stated by Hazrat Abu Rafih (Allah be pleased with him) the servant of the Holy Prophet (peace and blessings of Allah be upon him) "that one day the Holy Prophet (peace and blessings of Allah be upon him) asked me to go to a certain person (A 'Yahoodi': A Jew) and bring some flour from him to be repaid in the month of 'Rajab' as wanted to entertain a guest." According to Hazrat Rafih (Allah be pleased with him) the Yahoodi declined to give the flour without a covering security. Thereupon the Holy Prophet (peace and blessings of

Allah be upon him) is said to have given him a piece of his armour in lieu and uttered, "Allah is a witness to it that I am the 'Ameen' (The most worthy of trust and custody) in the Heavens and the Earth. Had he given the flour it would have been adequately recompensed."

Hazrat Ibrahim AlaihisSalam (peace of Allah be upon him) used to go looking for a guest, for a couple of miles sometimes, so that he could have the privilege of taking his meal with him. It is stated that at times he used to go without it himself, if he could not find someone to dine with him.

The customary legend of hospitality is still alive in the Holy city of 'Makkha Mukarama'. There are wellknown villages in its precincts which are famous for it and some times hundreds of such guests of honour are seen partaking of their nightly dinner there.

INVITATION TO A REPAST AND PRINCIPLES OF ACCEPTING IT.

In general principles only the virtuous and pious person should be invited to such a repast. The food strengthens its consumer. Hence, asking an evil doer to it is equivalent to invigorating an ignoble person in his irreverent vulgarity.

Secondly, the host should make sure that the 'Fuqara' the poor people are invited to it. The Holy Prophet (peace and blessings of Allah be upon him) once conveyed His disapproval of a 'Valima' (Post-marriage feast) where only the rich persons were

invited. He (peace and blessings of Allah be upon him) further remarked "that you tend to commit a folly even in a gathering of good men. Ironically, you extend the invitation to such people who are more likely not to attend it and ignore those who are really deserving and would have happily responded to your call."

Thirdly, the following important considerations should be kept in mind at the time of inviting people.

A. The near and dear ones and relatives must be invited. Although inadvertent, their omission is likely to hurt their feelings.

B. The intention of having such a gathering to a meal should be the fulfilment of a 'Sunnat' not showing off or pretentious display of wealth and luxury.

C. As aforementioned, it is the 'Maskeen and Fuqara' i.e. the poor and down trodden whose happiness should be the first consideration. Vice versa, such a person should not called who may be ill disposed to respond to this gesture of goodwill due to continual selfishness. Such people are better avoided.

The following broad principles should govern the acceptance of such an invitation.

I. There should be no disparity between the rich and the poor as the Holy Prophet (peace and blessings of Allah be upon him) used to accept the invitation of the poor, most happily. It is related that once Hazrat Hassan Basari (Allah be pleased with him) happened to pass by a group

of destitute people who were eating small pieces of bread. They beckoned to him respectfully and said "Oh, exalted descendant of Holy ancestry do us the favour to join us in our humble meal." He was touched, dismounted from his horse and joined them pleasantly. Later he remarked that Allah does not like haughty persons. Before departing from them, he requested them most amiably to have lunch with him, which they accepted heartily.

The next day he made sure to supervise things personally and have several delicious dishes prepared in their honour. He joined them in the meal which they liked and felt very happy at their joy.

II. If the recepient of an invitation has the least doubt that the host will later ascribe it as a favour done to him, he should decline the offer discreetly. For, actually it is the host who should feel grateful, not the guest.

He should also not accept the invitation of the host prudently if he has any misgivings on the following grounds:-

(i) That the meal offered by the host is 'suspect' in any way.

(ii) That the atmosphere in the gathering for the repast will not be befitting, or according to the Faith; for example the floor would be carpetted with richly inlaid carpets, or the stove is used would be of silver casing, or the pictures of animals and other menagerie would be painted

on the walls or there would also be a gorgeous music and pantomime show or for that matter there would be a lax atmosphere of frolicsome nature with other ostentations of the wealth and boastfulness of the host. The guest would be justified in returning home if he finds such goings on in the process, when he reaches there. In case, however, if the guest goes to the place and finds such things in the offing these, he would be perfectly justified to leave the premises, immediately.

(iii) Thirdly, as far as possible, the guest should not decline to accept the hosts request because the place is far away. He should walk or travel as far as he can, for it is written in the 'Torah' (The 'Torait'): The Holy Book ordained on Prophet Moses (peace of Allah be upon him) that one should not hesitate to walk a mile to enquire after the welfare of a sick person, two miles with a funeral, three miles for the sake of a guest and four miles to meet a brother in Faith.

(iv) Also, such an invitation should not be rejected due to ('Roza') fasting. On the contrary the person invited should make it a point to go and join them. He can do so and be contented with putting a perfume on and participate in good dialogue with a flourish. But if the host is dejected and insists it would be noble gesture on his part if he breaks his fast and partakes of the meal to please his host.

Surely, to be a source of happiness to the heart of a Muslim is superior to optional fasting. It is stated that once a similar situation arose and the

Holy Prophet (peace and blessings of Allah be upon him) said "Your brother Muslim, your worthy host is so aggrieved for you. See how much he loves you. Why do'nt you break your fast and make him happy?"

(v) The fifth disciple is that an invitation to such a repast should not be accepted to cater for the habitual greed for excessive intake of food. Such voracity is the trait of animals. The best 'Sawab', the real achievement lies in the guest thinking that if he declines the offer of a brother Muslim for petty reasons, he will lie accountable to Allah and His Holy Prophet (peace and blessings of Allah be upon him), in default.

A certain school of thought is of the opinion that the more consideration and respect the guest has for the fine sentiments and good wishes of the host for him, the more he will benefit from such an acceptance of the invitation to the reception made to him. It is in the 'Hadith' that the more the respect in the heart of a Muslim for a brother Muslim, the more the Almighty Allah will be pleased with him. Hence in accepting the invitatiion of his brother in Faith, the 'Niyyat' i.e. the good intention is of the essence, like resolving to avail of this opportunity to pay his regards and respects to his host and also benefit from the pleasure of meeting other faithfuls in fraternity. It is a worthy thought worth the salt of a true Muslim.

His acceptance of the offer on such noble motives would also forestall the possibility of a brother Muslim inadvertently resorting to his 'Gheebat' (Back Biting) by wrongly thinking that 'he has not come to

this gathering because he is too proud to join us'.

Thus, there is a distinct merit ('Sawab') in each one of these guiding principles, based on the ('Niyyat bilkhair') good intention contained in them. That is why the praise worthy conduct of the 'Buzurgane Deen' i.e. the elite of the Faith is always based on such elevated thoughts in conformity with the faith so that they do not waste a single breath of their life, as far as they can keep it.

THE ATTENDANCE

1. Do not keep the host waiting.
2. Do not idle about to find a good place to sit. Or, be seated where the host makes you sit.
3. Be polite and courteous if others want you to sit at a position of honour.
4. Remain away, eyes deterred from the ladies enclosure.
5. Enquire after the health and welfare of the person sitting next to you, on being seated.
6. Refrain from doing or participating in anything which is not according to 'Sharah' (The Islamic discipline). If the thing gets beyond you, leave the place but do not indulge in anything objectionable.
7. If the guest has to stay the night, the host should inform him of the correct direction of the 'Qibla' (The House of Allah in 'Makkah-e-Mukarrama') for prayers, and the toilet.
8. Do'nt linger over the food. Give preference to

the ('Fuqara-o-Masakeen') poor. Consider the host's pleasure to be the most redeeming factor.

9. Don't eat like a glutton.

The considerations of hurrying things up are cogent to the convenience of the host from the guests point of view, not othewise. The Holy Prophet (peace and blessings of Allah be upon him) has said that huff and hurry are the traits of the Satan but there are five things in which one should make haste.

A. In offering food to the guest.
B. The burial rites of the dead.
C. 'Nikah' (The marriage).
D. Repaying the debt.
E. Asking forgiveness of sins.

It is also a 'Sunnat' to not to delay the 'Davate Valima' (The Post-marital party).

It is better to serve the fruit first. At the same time the salad, green vegetables and curry should be adequately served on the 'Dastarkhawn'. It is in the 'Hadith' that the angels descend delightfully when green things are assorted on a 'Dastarkhawn' (A piece of cloth spread on the ground to take food).

Good food, tasty dishes should be decently arranged, as soon as possible but rich, heavy, hot items should be avoided despite the preference of some gluttons for them.

The food items should be sufficient but the 'Dastarkhawn' should neither be overloaded by them to

forestall showiness, nor be so sparse that it may look miserly. The idea should be to provide ample food amiably to the guests without wastage. In any case if still some food is left over, there is no harm in it as there will be no final accountability for it. Allah the Merciful is All seeing, All knowing!

According to a parable Hazrat Ibrahim Adhan (Rahmatullah Alaih) invited some friends to his place and placed many dishes before them. Hazrat Sufyan Sauri (A venerated saint) saw this and said "Ae'rnt you afraid of wastage?" Hazrat Ibrahim Adham (Rahmatullah Alaih) replied, "I might have overdone a bit in my anxiety to entertain my guests but I am sure that there is no ('Hisab') accountability for it. In any case I have already taken care to make sure that my children do not see the food served before the guests in order that they may not keep eyeing the 'Dasterkhawn' or think ill of the guests if no food is left for them." However, it is not proper for the guests to carry food with them after having eaten it, as some 'Asfia' (Plural of Soofi: The staunch faithful) tend to do on terms of intimacy, seeing that a lot of food is available. Nevertheless care should be taken to not to do so unless the host insists on it.

SEEING OFF THE GUESTS

After the meal the host should see off his guests.

(i) The guest should seek the host's permission to depart.

(ii) The host should pleasantly go up to the exit

door to see his guests off. The Holy Prophet (peace and blessings of Allah be upon him) used to do so.

(iii) The host should be hospitality personified right to the end and should beg pardon of the guest if there is anything wanting. Likewise the guest should be gracious ingnoring it altogether, concealing it and conveying his profound thanks to his host for his hospitality. This is what Allah likes and rewards his faithful servants for.

According to an anecdote, a person invited his friends to dinner.It so happened that his son invited Hazrat Junaid (Rahmatullah Alaih) on his own without his father knowledge and permission. When Hazrat Junaid reached his door steps the host showed hesitation in letting him in. So Hazrat Junaid (Rahmatullah Alaih) returned home but when the son came to know of it, he again rushed to Hazrat Junaid (Rahmatullah Alaih). He again came to their house. This time also the father was adamant to invite him in. It is related that this happened four times. Hazrat Junaid was an eminent saint. When the father came to know that despite his age, the stature and the inconvenience involved Hazrat Junaid did so only to please his son, he was overwhelmed with admiration for him, begged his humblest pardon and treated him as the guest of honour. Hazrat Junaid did not consider it infra dig or inconvenient in the least as the happiness of the ardent child was his principal motto. The rest he has attributed to the Will of Allah.

THE 'NIKAH': THE HOLY MARRIAGE

Like having one's food 'Nikah' is also one of the

matters of ('Deen') Faith. Just as food is an essential requirement of man to exist in life, in the same manner the fulfilment of the urges of one sex for the opposite sex are necessary according to natural forces, specified by 'Nikah' also for posterity. In other words whereas 'Nikah' is the cause of creationary elements of man, the food is the source of existence of man. Hence such marital union has been permitted by Allah. Its purpose is to protect the person against licentious behaviour. It is inevitable for procreation and longevity of human race in the path of Allah to revere Him. Allah has according proclaimed.

وَ مَا خَلَقْتُ الجِنَّ وَ الإِنسَ إِلَّا لِيَعْبُدُوْنِ O (الذّٰريٰت : ٥٦)

I have not created jinn and men but to serve Me. **(51 : 56)**

The more the men, the more the human descendents, the more will be the people to worship Allah, the Supreme Creator and the Greater the 'Ummah' (Followers) of the Holy Prophet (peace and blessings of Allah be upon him). He (peace and blessings of Allah be upon him) has also advised people to perform 'Nikah' so that on the Day of Judgement he may be proud of his 'Ummah' as compared to other prophets.

Naturally, a person who wants to have more children so that there may be more people in his family to worship Allah, will be rewarded by Him accordingly. This is all the moreso as, one's parents and teachers have great right on one. The man comes into being on account of his parents. Then they take

loving care of him while the 'Ustad', the teacher shows him the path of the Faith. For this reason people of a school of thought are of the view that Nikah is a 'Nafli Ibadat' i.e. it is better than 'voluntary worship'. Hence now that it has been established that 'Nikah' is a part of the affairs of ('Deen') the Faith, it is essential to scrutinise the matter in depth, as follows.

VIRTUES OF 'NIKAH' (THE MARRIAGE)

The benefits of performing 'Nikah' are contained in its five principal merits.

I. The first benefit is children. One gets four kinds of 'Swab' for it.

(i) The first 'Sawab' (the reward: the gift of a good deed) is the children, the continuance and growth of human race. Allah likes it. We can understand it by the thesis of land.

A. Allah has made land productive

B. Taught man to till land with its bullocks and other implements to produce the harvest. The man can achieve from it, without the Almighty Allah having said so, in so many words that He wants man to remain preoccupied in it, work hard and be blessed with plentiful produce.

Likewise the Supreme Creator has endowed the human person with the following.

A. The womb in woman

B. The seed of fertility in the rear of man and the breasts of women with cogenerating implements in both sexes

C. Awarded mutual urge in them for each other

Allah is not without meaning. Allah has not produced anything without purpose i.e. its motive is obvious that both sexes should intermingle legitimately and be conducive in advancing human race and not act against natural affinity specifically vested in them to this effect. Hence it is tantamount to cancelling the Allah's will to refrain from 'Nikah'. So much so that 'Sahabae Kiram' used to consider it 'Makrooh' (Undesirable) for a person to die unmarried. It is related that two wives of Hazrat Ma'az (Allah be pleased with him) died of plague. When he was dying of this sickness himself he said that I would not like to die like this. I wish I could get married before breathing my last, lest people should say that he has died without 'Nikah'.

The Second 'Sawab' lies in the feeling of pride to belong to the 'Ummah' of the Holy Prophet (peace and blessings of Allah be upon him) and desire its increase. For this reason the Holy Prophet (peace and blessings of Allah be upon him) has disapproved of marrying a woman who is 'Banjh' i.e. incapable of giving birth to a child. The Holy Prophet (peace and blessings of Allah be upon him) has said that "a date-mat in the house is better than such a nulliparous wife. An unattractive woman capable of giving birth to a child is superior to an attractive woman who is unable to do so." So, obviously the purpose of matrimony is not to satisfy the carnal desires.

The third 'Sawab' of 'Nikah' lies in the perpetual 'Dua' i.e. prayers and good wishes to Allah that the parents get from their children, even after their demise. It is in 'Hadith Sharif' that such 'Duas' are translucently decorated in beautiful chests and shown to the dead. It gives them great solace when they see them.

The fourth 'Sawab' is that Allah forbid if the son dies before his parents, whereas it is a serious tragedy in their life, he intercedes on behalf of his parents on the Day of Judgement. It is in the 'Hadith Sharif' that "when the son is asked to enter the Paradise, he starts clamouring before Allah, seeking His Mercy and insisting that I will not go to Paradise unless my parents also go there." The Holy Prophet (peace and blessings of Allah be upon him) demonstrated this by pulling the side skirt of a man and said that "just as I am pulling you towards me, the son will pull his parents to ('Jannat') Paradise like this, on the Day of Judgement in the same manner." It is also in the 'Hadith Sharif' that the children will be around the gates of Paradise crying and clamouringly looking for their parents till they find them and take them to Paradise with them.

There is a Hikayat to this effect that a 'Buzurg', a sacred person who was rather adamant to marry, once dreamt that the Day of Judgement is manifest. He saw that some children carried gold and silver casks with them full of glittering water. He saw them giving water to the thirsty. He also asked them to give him some water but they declined to do so. Each one of them said you are not my father. As soon as he woke up from sleep, the first thing he did was to perform 'Nikah'.

The second advantage of matrimony, the 'Nikah' is that it serves as a protective castle-wall of sanguine security for man against licentuousness, which is the armour in chief of the Satan to devastate him. Hence, such a married man remains in the Sanctuary of marital happiness after 'Nikah' and his 'Deen', his Faith is saved from all disasters.

This is despite the fact that some people may be able to overcome sex urges but the natural urge, the libido and its manifestations are there and they can be very menacing. Hence the very essence of the sex urge intrinsically created by Allah in the man and the woman is for them to respond to them in civilised bonds of 'Sharah' (The Islamic discipline) i.e. matrimony, be satisfied and fulfilled beings and attain many benefits.

(i) Of having children

(ii) Be saved from lascivious conduct

(iii) Please Allah in bowing down in obedience to Him

(iv) Besides many other advantages as aforementioned

The Holy Prophet (peace and blessings of Allah be upon him) has also said that "there is a 'Shaitan' i.e. a Satan with every woman for a man. Hence when a man is strongly tempted he should go home and conjugate with his wife, for, in this factum all women are equal."

The third benefit is that after 'Nikah' the man finds a singular solace and pleasure in the company of

his wife. It's soothig effect renew the desire to worship Allah since such dedicated service is apt to make one rather sad and gloomy. Hazrat Ali Kiramul Wajaha (Allah be pleased with him) has aptly remarked "Don't snatch away all comfort and cheerfulness from the heart suddenly lest without it's brightnes it should go blind." At times when the Holy Prophet (peace and blessings of Allah be upon him) used to be put to the stress and strain of the 'Mukashafa' (Divine Revelation) he used to say to his worthy wife Hazrat Aisha (Allah be pleased with her).

كلمينى يا عائشة -

"Aisha! Speak to me."

It used to be a source of invigoration for him (peace and blessings of Allah be upon him) to bear the burden 'Wahi' (The Divine Revelation: Instruction).

Likewise, he (peace and blessings of Allah be upon him) used to say to Hazrat Bilal (Allah be pleased with him)

أرحنا يا بلال -

"Please Me Bilal!"

Thereafter he (peace and blessings of Allah be upon him) used to again get engrossed in prayer and worship with renewed vigour and devotion. At times he (peace and blessings of Allah be upon him) used to wear a perfume to divert the strain. The Holy Prophet (peace and blessings of Allah be upon him) used to

say:

حُبِّبَ إِلَيَّ مِنْ دُنْيَا كُمْ ثَلَاثٌ اَلطِّيْبُ وَ النِّسَاءُ وَ قُرَّةُ عَيْنِيْ فِي الصَّلَاةِ ۔

"I like three things of your world; the perfume, my wife and 'Namaz' the soothing solace of my eyes."

The singling out of the 'Namaz' here signifies the redeeming soothing virtue of the sweet smelling scent and the woman to fortify man to be able to say his 'Namaz' and worship Allah and thereby get the illumination of the eyes which depend upon prayers. Once Hazrat Umar (Allah be pleased with him) asked the Holy Prophet (peace and blessings of Allah be upon him) as to what one should adopt after the world? He replied:

لِيَتَّخِذَ اَحَدُكُمْ لِسَانًا ذَاكِرًا وَّقَلْبًا شَاكِرًا وَّ زَوْجَةً مُّؤْمِنَةً ۔

"A tongue that applauds Allah, a thanks giving heart and a 'Momen' woman."

The fourth advantage is that a woman is a faithful, friendly and sacrificing person. She also attends to a hundred things independently in the home, including many household chores like cooking meals, washing clothes, dusting and cleaning of the premises etc. If the man does these things, he will remain devoid of 'Ilm-o-Amal' and 'Ibadat' i.e. he would neither be able to acquire knowledge, earn his living and nor be able to worship Allah the way he

wants to do them. As such, a woman rises to the status of an ally of the first order in the way of Allah.

Hazrat Abu Sulaiman Dorani (Rahmatullah Alaih) has very astutely observed that a good woman, a pious wife is a blessing in disguise by keeping her hubby away from so many worldly chores and cares that actually she is more related to the affairs of the hereafter than this world. Similarly Hazrat Umar (Allah be pleased with him) has also observed that "after the boon of 'even' (Unflinching Faith) there is no better souvenir for a man than a good woman."

The fifth advantage lies in the achievement of man to be able to cope up with the following. It is a very difficult thing and a challenging job. Hence a man who comes out of them with flying colours has a feather in his cap. To be able to do so is also ('Ibadat') faithful service of great merit.

1) Patience with women
2) To cater for their requirements
3) To keep them harnessed in the affairs of the ('Deen') Faith.

For, it is in the 'Hadith' that to provide 'Nafqa' (Requirements of life and livelihood) to a woman has at times greater worth than giving charity. According to 'Ahlullah' (The men of Allah: Reverend saints) to be able to earn the 'Nano Nafqa' (Livelihood) for ones wife and children is worthy of an ('Abdal') esteemed saint. It is also related that once Hazrat Ibnul Mubarak (Rahmatullah Alaih), venerated 'Wali' was occupied in

'Jehad' in the battlefield. People were impressed by his spirit and performance and asked, "Is anything better than Jehad?" He replied, "I think that if a person has a family and children and he brings them up properly with tender care; keeps a night vigil that in cold winter nights that his children are warm and cosy, forbears his own comfort and keeps on covering his children by stretching the blanket over tham from time to time, is superior to a 'Mujahid'.

Once Hazrat Bashar Hafi (Rahmatullah Alaih) is reported to have said that Imam Hunbal (Rahmatullah Alaih) has three remarkable qualities which I do not possess. The principal one of these is that he earns a hard living for himself and his family, while I do it only for myself.

There is a 'Hikayat'. According to this parable after the wife of a 'Buzurg', a saint died he was reluctant to remarry, despite the repeated exhortations of his friends. One night he saw in the dream that the doors of the sky are open and out of them impressive people are pouring forth. He went and stood near them. One of them saw him and remarked that he is the same miserly person ('Bakheel'). The second person agreed with it. So did the third and fourth. He got alarmed. Then a child passed by. He enquired of the child. The child replied that they had called you 'Bakheel'. Because, since a week your ('Aamale Fakhira') notable good deeds are not being brought up to the heavens with those of the eminent 'Mujahideen'. He immediately understood its import. Got alarmed and remarried to be able to in the group of 'Mujahideen' (The fighters for the Faith: Warriors of

Allah). Such are the advantages of matrimony ('Nikah').

THE "AAFAAT" HAZARDS OF 'NIKAH' (MATRIMONY)

There are three principal risks of marriage.

I. The first danger is that of the married man becoming so hard pressed at times due to the encumbrances of a large family that in not being able to make both ends meet his earnings or income for livelihood may become 'suspect' or even 'Haram' (Illegitimate). It virtually tantamounts to the virtual devise of his own self and his family.

It is in the 'Hadith' that on the Day of Judgement even if the pile of good deeds of a person be as high as a mountain, he will feel highly humiliated beside the Balance of Justice ('Meezane Adl') when the questioner asks him "how did you cater for the livelihood and requirements of your family" and he is not able to give a satisfactory reply. He would stand there like the condemned, virtues forfeited while a resounding clarion call would be announcing that 'this is that person whose entire good deeds have been usurped by his family.'

It is also in 'Hadith' that on the other hand his family members would be complaining and asking for justice 'that we were made to eat ('Male Haram') food obtained through

illegitimate earnings.' It is therefore argued that it is better for a person who fears that he would be liable to be put to such an unfortunate position, should not go in for 'Nikah' if he can remain chaste. Otherwise he has not other alternative left but to get married.

II. The second danger lies in a married person not being able to meet the following difficult consequences of matrimony.

(i) That he may not be able to lookafter his family properly i.e. not be able to discharge their responsibilities fully.

(ii) That he may not be able to bear the trials and tribulations of family life with fortitude.

(iii) That he may not be able to keep up his composure. He may lose his temper on them or his family may suffer on account of him.

It is in the 'Hadith' that such a person is like a slave who absconds from his duties. So, unless a married person does not live upto the tenets of matrimony, is a sinner whose prayers and worship would also be wasted away. If one can not look after his own 'Nafs', his own self what is the use of putting the 'Nafs' the existence of an other person in distress? For the some reason, Hazrat Bashar Hafi (Rahmatullah Alaih) replied as under, on an enquiry to this effect and said I fear this 'Ayate Qur'an hence why should I enter into 'Nikah' when I don't need

to. I do not have to meet the responsibility of a woman.

وَ لَهُنَّ مِثْلُ الَّذِىْ عَلَيْهِنَّ بِالْمَعْرُوْفِ ص (البقرة : ٢٢٨)

Women have (rights) similar to what (obligations) are upon them, in the desired way.... (**2** : 228)

Hazrat Ibrahim Adham (Rahmatullah Alaih) also almost said the same thing but in different words i.e. "why should I enter into matrimony when I don't need to. Hence why should I take it upon myself to cater for the responsibility of a woman.

III. The third danger is that after marriage their responsibility becomes vital but at times it becomes superimposing to the extent that in catering for their requirements, one's preoccupations do not leave enough time and the right turn of mind to say his prayers. It results in the man becoming negligent of the very purpose of his life in this world, of the 'Akhirat'. This is the highest damage. It is tantamount to devastation. Allah has proclaimed.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَ لَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ج (المنفقون : ٩)

O Believers, let not your wealth or your children distract you from Allah's remembrance.... (**63** : 9)

If a person thinks that he would not be able to honourably discharge his duties and responsibilities of this world and of the hereafter satisfactorily, as the Holy Prophet (peace and blessings of Allah be upon him) showed us by a practical example, it is better for him not to perform 'Nikah' under these extenuating circumstances. At the same time, if he is afraid of committing ('Zina') crimes of sex and libido he had better enter into holy wedlock, the sooner the better.

THE WEDDING CEREMONY AND ITS ALLIED MATTERS

There are five conditions for 'Nikah'

I. The first pre-requisite for a woman is a 'Vakil' i.e. a sponsor. The king is the sponsor of that lady who has no sponsor.

II. The second most important thing is the willing consent, specially of the bride. However if she be very young (and thus not be able to sensibly decide for herself) then her father or parents decision in the matter would be valid. She should better be informed of it. In these circumstances her queititude should be treated as her assent.

III. Two pious, reliable persons are 'a must' as eye-witness to the holy rites. Also, it is better that amongst the participants in the ceremony some group or people of recognised piety should also be present.

IV. The fourth condition is that the concurrence to marriage should be pronounced by the bridegroom and the 'Wali' (The sponsor) of the bride before others as under, as per 'Sunnat'.

A. After the wedding address and prayers ('Khutba-e-Nikah') the Wali should say, "Bismillah wa Alhumdu Lillah" "In the name of Allah and with His Blessings 'such and such' lady has been wedded to you in lieu of 'Haqqe Mehar' (The marriage gift sun lieu, payable by the hubby) 'of such and such' amount."

B. In turn, simultaneously after the bride's consent has already been obtained, the bridegroom should say "Bismillah wa Alhamdu Lillah, In the name of Allah and with His Blessings I accept it on this 'Haqqe Mehar'."

The purpose of 'Nikah' should be to have the aforementioned presaged goals including the desire to lead a pious life with his partner in life, have children and to forestall the menace of lust and licentuousness.

V. The fifth condition is that the woman should be worthy of it. There are about twenty reasons for which such a 'Nikah' can become 'Haram' e.g.*

(i) A woman whose ('Iddat') period of abstention has not expired after the death of her former husband or divorce from him.

(ii) An idolator; apostate, atheist, non-conformist to faith i.e. non-believer in Allah, His Holy Prophet (peace and blessings of Allah be upon him), the Day of Judgement and Akhirat.

(iii) A wayward woman who moves about freely with men of other sex.

(iv) A woman who may have partaken of the milk of the same mother of which her proposed husband may also have done so.

(v) That if married, she would be the fifth incumbent wife of a man.

(vi) That her sister or aunt may already be married to such a man.

(vii) That she should go into the 'Nikah' of the same husband after divorce without 'Halala' ;(Marriage to another person).

(viii) In the event of being in 'Ahram' (Applies to both the man and the woman).

(ix) That she may not be of marriageable age and consonance etc.

THE QUALITIES TO LOOK FOR IN A WOMAN BEFORE MARRIAGE

The eight principal traits are as follows:-

1. The future wife, the woman should be pious and Allah fearing otherwise the following calamaties can occur.

A. If she is dishonest, she can play ducks and

drakes with the 'Mal' funds and assets of the house. The husband will always remain worried and on tenter hooks.

B. If she is dishonest in chastity i.e. is an adulterous:-

(i) If the husband remains quiet, his home life, marital love and 'Akhirat' will be wrecked. He will get a bad name to boot.

(ii) If the husband can not remain quiet, it will be worse. The peace and tranquility of the home will go into melting pot, further.

(iii) If he divorces her, the home and hearth will be ruined in any case, but he may also suffer the pangs of her separation, specially if she is beautiful. But the fact remains that it is always better to divorce her.

It is related that a person complained of the infidelity and impiety of his wife to the Holy Prophet (peace and blessings of Allah be upon him). He (peace and blessings of Allah be upon him) said, "Divorce her." He replied, "I love her too much." The Holy Prophet (peace and blessings of Allah be upon him) replied, "In that case don't do so as you will be in worse trouble." It is in the 'Hadith' that a greedy person who marries a woman for her beauty or for her wealth loses both and never gets real satisfaction and happiness of married life. However if he marries for the ('Deen') Faith he will be amply rewarded on all accounts.

II. The second quality to look for in a woman is her temperament. In ill-mannered, garrulous woman is always ungrateful and disqueitning, not the sort of person to have about the home. A sensible man avoids marrying such a woman, if he does not want his life to be embittered and his 'Deen' Faith put in danger.

III. The third redeeming feature, is her beauty. It is a sunnat to cast a glance on one's future wife before marrying her. The Holy Prophet (peace and blessings of Allah be upon him) once said that "there is apt to be a latent defect in the eyes of the Ansari girls which causes certain disgusting later on, hence it is better to see the girl before 'Nikah'." It is the considered view of the wise that those who marry without seeing the woman generally repent later. The saying of the Holy Prophet (peace and blessings of Allah be upon him) that the woman should be for the 'Deen' and not for her beauty means that the man should not get so enamoured of her charms that he should forget the Faith, which is the real thing. Its profound implication is that if a person performs Nikah in the 'Sunnat' of the Holy Prophet (peace and blessings of Allah be upon him) to follow in his footsetps and to have children and a happy home, it is 'Taqwa'. (Piety: Bowing to will and command of Allah). Hazrat Imam Hunbal (Rahmatullah Alaih) married a one-eyed lady in preference to her sister who was very beautiful, as he knew that she was much wiser than her.

IV. The fourth characteristic should be that the

woman's 'Mehr' (The marriage gift settlement) should be less. The Holy Prophet (peace and blessings of Allah be upon him) once remarked that "amongst women that woman is better whose 'Mehr' is less and the beauty and grace more. Large 'Mehr' is undesirable ('Makrooh'). He (peace and blessings of Allah be upon him) fixed the 'Mehr' of some women at ten 'Dirhams' himself. He (peace and blessings of Allah be upon him) did not allow the 'Mehr' of his own daughters to be more than four hundred dirhams (old Arabian coin).

V. The fifth important point is that the woman should be able to bear children. A nulliparious woman (A 'Banjh' woman not capable of giving birth to a child) is of no use. According to Holy Prophet (peace and blessings of Allah be upon him) a date-mat is better than her.

VI. Sixthly, it is ideal to marry a virgin. You will get more love from her, unlike a woman who has had a husband before. She will not be able to remove him from her mind altogether. When Hazrat Jabar (Allah be pleased with him) married such a lady the Holy Prophet (peace and blessings of Allah be upon him) remarked, "why did you not marry a virgin? You would have been amused by her more pleasantly. You could have had more sport with her."

VII. Also, the woman should be well bred, sedate and pious. If to the contrary, the life of the husband and house hold will become miserable.

VIII. Lastly, the woman should preferably not be from the near relatives. Because according to

Hadith it results in rather weak male offsprings. Perhaps due to comparatively lesser sexual urge towards the spouse?

Vice versa, the parents of the girl should pay special attention to the upbringing of his daughter. She should be taught all relevant household functions and etiquette of proper behaviour and he brief her fully in affairs of the Faith.

The person looking for a suitable husband for his daughter should likewise see:-

1. That the man is sedate, will bred and pious.
2. That he is not an ill-tempered person.
3. He should be fair looking with manly grace.
4. He should be capable of shouldering the responsibilities of matrimony.
5. He should not be a man of bad character.
6. The Holy Prophet (peace and blessings of Allah be upon him) has said that "it would tantamount to tyranny if a father marries his daughter to a person of contemptible character. It is like making a woman a slave."

RIGHTS AND DUTIES AFTER NIKAH

There are twelve vital things about 'Nikah' that are necessary to bear in mind to lead a happy married life according to Faith right from the day of wedlock. As a matter of fact 'Nikah' is an essential aspect of 'Deen'. Hence it is very important to understand its significance.

I. The first thing is 'Valeema' (The wedding

reception). It is a 'Sunnate Muwakkada' (A primary 'Sunnat': Essential 'Sunnat'). When Hazrat Abdur Rehman Bin Auf (peace and blessings of Allah be upon him) performed 'Nikah', the Holy Prophet (peace and blessings of Allah be upon him) said:

اَوْلِمْ وَلَوْ بِشَاتٍ ۔

"Perform 'Valima'. Even if it be of a goat"

And if he can't afford it, let him serve whatever he can to his guests. It will be treated as his 'Valima' but he has to perform this 'Sunnat'. When the Holy Prophet (peace and blessings of Allah be upon him) entered (peace and blessings of Allah be upon him) entered into holy wedlock with Hazrat Safia (Allah be pleased with her) He offered dates and 'Satoo' (Grain cereal) to the guests in 'Valima'.

It should be performed the soonest after the wedding, latest within a week. It is a declaration to the effect that a certain gentleman has wedded a certain lady. In Arabia it is still customary to play on a "Duff" (An Arabian musical instrument: Stringed and leather jacketed) happily, on this occasion. The merriment is in keeping with the spirit invoked. The joy de vivre is justified not only in itself but also due to its vital role in the advancement of human race, the man being the most eminent of all creations on the God's earth. 'Duff' and 'Sama' (Chorus singing) are it also 'Sunnat' at this juncture. According to Hazrat Rabi Bint Muawwiz (Allah be pleased with her) when the Holy Prophet (peace and blessings of Allah be upon him) arrived the

next day after the night she had become the bride, the girls were playing the 'Duff', singing traditional wedding songs rejoicingly. The moment they saw the Holy Prophet (peace and blessings of Allah be upon him) they started carolling. He (peace and blessings of Allah be upon him) was amused and remarked "Continue with what you were doing before." Obviously, as to applaud the Holy Prophet (peace and blessings of Allah be upon him) is highly sedate and sober whereas the festivities in progress were rather light hearted. Intermingling the two was out of place.

II. Secondly the man should treat his wife decently. She should be put to no anxiety or trouble. On the contrary the husband should share her woes. At times the woman is apt to be demanding, with pecularities akin to her sex. Therefore the husband should be understanding and accommodating. He should appreciate that the woman is born with a certain recondite weakness. The husband's greatness lies in being considerate. The Holy Prophet (peace and blessings of Allah be upon him) has said that "a husband who is patient with his wife in her ill temperate moments will be accorded ('ajr') a reward equal to that of the legendary fortitude ('Sabr') of the Prophet Ayub (peace of Allah be upon him). Also, at the time of his demise the Holy Prophet (peace and blessings of Allah be upon him) said three things under his breath. "Say your prayers regularly, be kind to the slaves (both male and female) and have the fear of Allah in your hearts for your wives. They are dependent on you. Be graceful with them."

The Holy Prophet (peace and blessings of Allah be upon him) set the finest example of the behaviour with the inmates of his household (The 'Ahle Bait'). He has said that:-

خَيْرُكُمْ خَيْرُكُمْ لِاَهْلِهٖ -

"The best of ye is he who behaves in the best manner with his family members."

III. The third propriety of marital bliss lies in the man's happy demeanour with his wife and family members. The more pleasant, good natured, polite and jovial the husband remains with his spouse, the more congenial will be the atmosphere of the house. It will become a happy home. To have an austere and 'reserved' attitude towards one's wife is not good.

The Holy Prophet (peace and blessings of Allah be upon him) jocundly had a race with Hazrat Aisha Siddiqa (Allah be pleased with her). The Holy Prophet (peace and blessings of Allah be upon him) won the first time and she the next time. The Holy Prophet (peace and blessings of Allah be upon him) smilingly remarked. "This is a good response. We are quits now."

Once, mirthful sounds were heard coming from the neighbouring house of a negroid family. It was a pleasant sight. The Holy Prophet (peace and blessings of Allah be upon him) appeared visibly cheered and asked Hazrat Aisha Siddiqa (Allah be pleased with her) if she would like to

witness their merriment. She nodded in assent, leaned over the extended arm of the Holy Prophet (peace and blessings of Allah be upon him) and remained engrossed in the innocent frolicsome festivity of the children for quite sometime. The Holy Prophet (peace and blessings of Allah be upon him) had to ask her thrice if she had pleased herself.

Likewise 'Amirul Momineen' (The chief of the 'Momens', the Faithful) Hazrat Umare Farooq (Allah be pleased with him) who was in the prime of his youth at that time and had a commanding temperament used to say "One should behave with one's wife like one does with ones intimate mates. But when it comes to the leadership in the affairs of the home and hearth the man should live up to it." The sages of the time have also all along maintained that "the man should enter his house smilingly and go out of it soberly. "It behoves the man to be contented with whatever be present for him to eat in the home, the major responsibility being of looking after his wife and children. He should not crib.

IV The fourth important factor to bear in mind is to keep a proper balance in things. The happiness of the home is one thing but to allow its atmosphere to become lax and permissive is another. It is essential for his wife to remain within bounds, for the woman is inherently weak, same as the man is apt to be diversive at times and has to be kept in check with tact and discretion.

The man should not allow undue latitude to his wife. In short he has to act like a ('Hakime Haziq') competent physician with her so that her weaknesses are checked timely and the disease if any not be allowed to get out of control. He has to make sure that the preventive measures prescribed by him are followed by his wife. The Almighty Allah has ordained.

اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ..... (النسآء : ٣٤)

"Men are the protectors and maintainers of women (inherently blessed with the capability of enforcing discipline over the women)." (**4** : 34)

And the Holy Prophet (peace and blessings of Allah be upon him) has said.

تَعِسَ عَبْدُالزَّوْجَةِ -

"The man who acts as the slave of his wife is deplorable." [1]

It follows that the wife should be happy in behaving like a dedicated servant and ministrant to the husband. On his part, the husband should be polite but capable of enforcing the discipline. Yet, he should be sedately patient as the woman is apt to go haywire at times. The age old saying that the woman is like the rib bone. It can be bent only so much, othewise it will break, can not be gainsaid or ignored.

1. Ithaf al-Sàdah al-Muttaqin, al-Zubaydi, Printed by Taswir Beirut, 5 : 356, 8 : 153; Al-Mughni 'au Haml al-Asfar, al-'Iraqi, Printed by 'Isa al-Halabi, 2 : 46; Tazkirah al-Mudu'at al-Fitani, Taswir Beirut, 128.

V. When it comes to matter of the honour and dignity of the home, the husband should sensibly control things and see that:

A. The wife should remain at home

B. She should not hobnob with strangers. ('Na Mahram').

C. She should not be in the habit of peeping out of her house through the door or the window. It is the evil beholding eye that is the most mistaken.

Hence the patience of the unfortunate husband whose wife may have a lax code of morals in likely to be put to test severely. He has to make sure right from the beginning that his wife does not adopt wayward ways or else the stigma of the man and his family is likely to be badly besmirched. Nevertheless to be unduly suspicious and doubt the innocence of the wife is bad. To be unnecessarily inquisitive or to question the integrity of the wife over mere trifles is worse.

Once the Holy Prophet (peace and blessings of Allah be upon him) returned from a journey in the evening and instructed all those present not to go home and stay the night there. Two of them disobeyed him, with the result that when they reached home they had to encounter incongenial things.

Hazrat Ali Kiramul Wajhahu (peace and blessings of Allah be upon him) has said, "Don't overtax your wives with the weight of honour. Otherwise people will start misconstruing things and you will get a bad name for nothing." The

main thing is that as far as possible she should not see the face of a ('Na Mahram') stranger.

Once the Holy Prophet (peace and blessings of Allah be upon him) asked his beloved daughter Hazrat Fatima (Allah be pleased with her), "what is the best thing for a woman to do?" She promptly replied, "That a 'Na Mahram' should not see a stranger. ('Na Mahram'). The Holy Prophet (peace and blessings of Allah be upon him) was pleased and said, "You are the apple of my eye."

Hazrat Ma'az (Rahmatullah Alaih) is said to have taken his wife severely to task for her habit of peeping out through the window. He also scolded her for having taken half an apple herself and for having given the other half to the house slave ('Ghulam').

Hazrat Umar (Allah be pleased with him) once said, "Don't allow your women to wear attractive clothes most of the time, so that they may stay at home. As soon as a woman wears good clothes she instinctively wants to go out and display them to others."

In the early period, during the time of the Holy Prophet (peace and blessings of Allah be upon him) women were allowed to come and say their prayers in last rows in the mosque but later the 'Sahaba-e-Kiram' (The worthy companions of the Holy Prophet (peace and blessings of Allah be upon him) had to stop this practice for these reasons. In the beginning the fully covered

elderly ladies were permitted but later they were also forbidden to enter the mosque.

Summum bonum, the status of this discourse is outlined by the 'Hadith-e-Mubarak' that once a blind man came to pay his respects to the Holy Prophet (peace and blessings of Allah be upon him). Thereupon he (peace and blessings of Allah be upon him) asked Hazrat 'A'isha Siddiqa (Allah be pleased with her) and other ladies present to withdraw. The blind man humbly remarked. "But I am blind." The Holy Prophet (peace and blessings of Allah be upon him) replied, "Yes, indeed you are but they are not blind."

VI. The sixth essentiality is that it is the husband's responsibility to do his very best to provide satisfactory 'Nan-o-Nafqa' (livelihood: Requirements of life) to his wife and family. He should strike a respectable mean between the two extremities viz he should neither be miserly nor extravagant, He should remember that in his discharging this vital responsibility he is entitled to greater ('Sawab') return and reward from Allah than in charity. And as for the reward of charity, the Holy Prophet (peace and blessings of Allah be upon him) has said that a person who gives one dinar (Arabian gold coin) for 'Jehad' or sets a slave free is amply rewarded by Allah.

It behoves a husband not to take a good meal without his wife. If he happens to do so he

should conceal it from his wife. Likewise it is not sensible to speak flavouringly about sumptuous meals before his wife and family when he can not afford to have them prepared at home.

Hazrat Imam Ibne Seereen (Rahmatullah Alaih) used to say that the husband should try and partake of a good meal with his wife and family at least once in a week. He should not forget to take 'Halwa' (A Sweet dish) or sweets with it. It is miserly not to do so, whether a guest be present in such a repast or not. To altogether give-up the dessert in such family get togethers is tantamount to take away the sweetness from the family life.

The vital thing is that the 'Nano Nafqa' i.e. the eatables and other items of the livelihood should be of 'Male Halal' i.e. well earned, legitimately obtained means. It is in the 'Hadith Sharif' that a family which eats together in friendly pleasant atmosphere is blessed by Allah. Angels pray for their welfare. Vice versa, the food eaten out of ill obtained, illegitimate sources is immoral, hence un-harmonious to the sanctity of good family life. A husband who resorts to ignoble means to bring up his wife and family, invokes Allah's wrath on all.

VII. It is also necessary for the husband to make sure that his wife has the necessary ('Ilm') knowledge of the following, as the barest miximum, to begin with.

1) Cleanliness and hygiene

2) 'Namaz'

3) The essentialities during her monthly periods.

The Almighty Allah has ordained:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْا اَنْفُسَكُمْ وَ اَهْلِيْكُمْ نَارًا......
(التّحريم : ٦)

O Believers, guard yourselves and your families against a Fire...... (66 : 6)

Many women do not know it. They should be told that if the menses of a woman stops before sunset, she has to say her 'Asr' prayers ('Qaza') belated after purification.

VIII. The eighth propriety is that if a person has two wives he should be just and fair to them both: It is in the 'Hadith' that, husband will be half paralysed on the Day of Judgement who will be unfair to one of his two wives. The husband should be fair and equitable to both his wives in giving them presents and spending the nights with them. It is however not possible for a husband to love both wives equally. For instance the Holy Prophet (peace and blessings of Allah be upon him) used to spend his nights separately with his wives. However, he (peace and blessings of Allah be upon him) used to like Hazrat 'A'isha Siddiqa (Allah be pleased with her) the most. He used to pray to Allah and say, "I can't help it. My heart is more disposed towards her."

If a husband gets fed up with his wife and has

no inclination left in his heart for her, he may as well leave her but not keep her as his prisoner. On the same principle the Holy Prophet (peace and blessings of Allah be upon him) was on the verge of divorcing Hazrat Sooda (Allah be pleased with her) when she begged of Him not to do so, surrendered her turn to Hazrat 'A'isha Siddiqa (Allah be pleased with her) and said, "Kindly bestow upon me the honour to be called your wife on the Day of Judgement." He (peace and blessings of Allah be upon him) accepted her plea. Thereafter he used to spend two nights with Hazrat 'A'isha Siddiqa (Allah be pleased with her) and one night with his other wives.

IX. The nineth thing is that in the following eventuality the husband should act as under:-

A. In case the wife is disobedient and not in his control, he should try and appease her with patience and kindness.

B. If she is still stubborn, he should show his displeasure with her and should go to sleep with his back towards her.

C. Is she does not desist still, he should sleep, away from her for three nights.

D. If she still persists in her attitude, he should give her a beating but with care that it is not cruel. He should insure that her face is not hurt and she is not wounded.

E. He can show his resentment towards her until a month if she declines to perform any essential ('Rukn') element of Islam.

It is stated that the Holy Prophet (peace and blessings of Allah be upon him) had to similarly show his unhappiness to each one of his wives and remained away from them for a period of one month.

X. The tenth advice is that the man should not treat his wife as if she is an animal and pounce on her for marital conjugation like a vulture on its prey. Before such affinity the husband should make love to her embracing, kissing and fondling her amorously for the while. It is stated that the Holy Prophet (peace and blessings of Allah be upon him) has advised that the man should not fall upon his spouse like an animal but should send the 'Qasid' (A messenger) first. The reference was obviously to the man kissing his wife first. Before the act he should say.

بِسْمِ اللّٰهِ الْعَلِيِّ الْعَظِيْمِ اللّٰهُ اَكْبَرُ اللّٰهُ اَكْبَرُ ۔

"In the name of Allah, the Most High, the Great I begin. Allah is Great, Allah is Great."

It is much better if he recites the 'Soorae Ikhlas' also at the same time. Then he shoud say the following:

اَللّٰهُمَّ جَنِّبْنَا الشَّيْطٰنَ وَجَنِّبِ الشَّيْطٰنَ مِمَّا رَزَقْتَنَا ۔

"O Allah! Keep the Satan aside from us and Keep the Satan away from that which Thou hast provided us."

It is in the 'Hadith' that the child born to a person who does so will be protected against the Satan. At the time

of discharge he should keep the following 'Ayat' (The holy verse) in mind but he should not utter it.

وَهُوَ الَّذِىْ خَلَقَ مِنَ الْمَآءِ بَشَرًا فَجَعَلَهٗ نَسَبًا وَّ صِهْرًا ط
(الفرقان : ٥٤)

> And it is He who has created a mortal from water, and made for him kindred of blood and marriage.... (**25** : 54)

The man should hold for a while and cohere so that she also discharges herself.

The Holy Prophet (peace and blessings of Allah be upon him) has said that the following things indicate the weak position of a man.

(i) That a person should be friendly with a man and he should not enquire his name.

(ii) That one should pay his regards to someone and he may decline to accept them by his attitude.

(iii) That a man should start intercourse with his wife, without its preamble of kissing her and not have the patience to hold for a while until his wife too has had a discharge.

According to a 'Rivayat' (Anecdote: Narration) ex Hazrat Ali, Hazrat Abu Huraira and Hazrat Muawya (Allah be pleased with them) that to go to bed with one's spouse is 'Makrooh' (Undesirable) on the following nights as the Satan's are abroad on such ocassions.

1. The 14th night
2. The 15th night
3. The last night of the lunar month.

Of course, the question of having marital conjugation with one's wife when she is in her periods is out of question. Nevertheless the man can sleep without his clothes on when she is in such a state. Similarly one should also not go near his wife for intimacy untill she has had a proper bath after the menses. Likewise the man and woman should wash their bodies before having an intercourse again after having had an intercourse already.

XI. As soon as a child is born, 'Azan' should be recited in his right ear and 'Takbir' in his left ear. It is a customary blessing to do so. According to 'Hadith' it lends safety to the child, specially against all juvenile ailments. Thereafter it is essential that:-

A. The child should be given a good name. Names like Abdullah and Abdur Rahman are blessed.

B. 'Aqeeqa' should be performed (Aqeeqa: offering in qratitude on child birth as per 'Sunnat').

(i) For a boy two rams or goats are generally proffered. Even one would do.

(ii) For a girl one ram or goat should be given in 'Aqiqah'.

C. It is 'Sunnat' and an age old custom to make the infant savour something sweet as a happy augury.

D. So should the hair of the infant be had removed after ten days. It is a 'Sunnat' to do so. Also gold or silver equivalent to the child's hair weight should be given in 'Sadaqa'.

E. Also to make merry on the birth of a son and to look down upon the birth of a daughter is showing ignorance and ingratitude of the first water. Allah knows what is best and does what is best.

The Holy Prophet (peace and blessings of Allah be upon him) has said that if a person has three daughters or three sisters and the man exerts for them in life, Allah will bless him for it. The principle is the same, whether the girls be more or less in number.

The Holy Prophet (peace and blessings of Allah be upon him) has also observed that "a father who has one daughter is bowed down by the weight of woe on account of her. The father who has the responsibility of marrying two daughters is more heavily burdened but the man who has three daughters or more is crucially placed and deserves full sympathy and cooperation from all faithful. He will go to ('Jannat') Paradise with me if he is able to discharge his duty with honour." He (peace and blessings of Allah be upon him) has further said that a daughter always has the first preference over the son and every one of the family likes it. Hence, a father who brings fruit from the bazaar should give it to the daughter first, than to the son.

This act is as good as giving 'Sadaqa' with a tearful heart in the love of Allah. And only one who has love and fear of Allah in his heart will neve. be sent to Hell (the 'Dozakh').

XII. The most uncherished word in the marital union is ('Talaq') i.e. divorce. It has such an uncharitable thing that no one likes to hear it. It hurts the wife the most. Hence it behoves the husband to try and never use it; as, to hurt the feelings of any one is not good. Allah likes compassionate people. Nevertheless, in case of dire emergency the husband should curb his anger resolutely and give only one 'Talaq' ('Talaq': Divorce: Pronouncement of divorce). It is ('Makrooh') undesirable to give three 'Talaqs' at one and the same time. He should also know that ('Talaq') divorce is ('Haram') disallowed in the following states.

(i) During the menses of his wife.

(ii) During state of her purity if the husband had cohabited with her. Kindness and compassion should be the principal traits of the man who is contemplating to divorce his wife. He must have the fear of Allah in his heart. He should all the time be telling himself, "No. I am angry and decisions taken in anger are always prone to be hurried, one-sided, maligned and prejudiced. So let me cool down and be sober and considerate."

God forbid, if the 'Talaq' is effected the husband must behave gentlemanly with his

wife and give her a parting present with kind words, in an adequate manner.

(iii) In such an unfortunate eventuality he should never tell the reason of divorcing his wife to others, to protect her from embarrassment. Somebody asked a person in such a situation as to why he had divorced his wife. He sedately replied, "Now, she is an alien lady. I have no right to disavow the sanctity of her secret."

It may therefore not be misconstrued from the foregoing that all the responsibilities and liabilities are levied on the woman, the wife and the man, the husband is absolved of them. It is stated in the 'Hadith' that " 'Sajda' is allowed only before Allah but if it was ever permitted to anyone else, the wife would have been ordained to perform 'Sajda' (To lie humbly prostrate: Prone on the ground head bowed down in reverence and worship) before her husband to pay homage to him. Hence, his wife being his honour; his direct, paramount charge, it is his singular responsibility to look after her commensurate with this duty.

The husband has the right over his wife that:-

A. She should not leave the house without his permission.

B. She should not have the tendency to expose herself before the others.

C. She should not have the tendency to peep out of the door of the house or its windows.

D. She should not disclose intimate details of her

marital life to anyone.

E. She should be honest in the expenditure of household funds. She should not play ducks and drakes with the family assets on her own ornamentation and beautification.

F. She should give preference to the relatives of her husbands over her own. In short, the happiness of her husband in all matters should be her prime objective.

G. She should abstain from pecking at her husband. Nor should she keep on making demands of unnecessary nature on her husband which they may not be able to afford.

H. She should not be proud of her beauty and treat her husband disrespectfully. She must never ask for 'Talaq' from her husband in a casual way. Nor should she be taunting her husband that she has not come across any happiness with him, specially if they be poor.

The Holy Prophet (peace and blessings of Allah be upon him) once said that "I have seen many women in Hell who looked alike. On enquiry, I was informed that they were too self-centered. They lacked qualities of patience and contentment. They were ungrateful for what they had and used to curse and condemn their husbands for some reason or the other."

TRADE AND VOCATION FOR LIVELIHOOD

The man has to know the principles of earning his livelihood in a befitting manner, in his journey

towards 'Akhirat', in this life. It is inevitable. Yet he has to strike a sensible mean between this world and the Hereafter. Hence it is imperative that:-

(i) The livelihood earned is legitimate ('Halal').

(ii) The gaiety and greed of this world does not overtake man at the expense of the 'Akhrat', for, the good 'Akhirat' is the ultimate goal of man. Hence the betterment of this world also lies in having 'Tawakkal' (Absolute Faith and contentment) in Allah.

VIRTUES OF TRADE AND VOCATION

Its five distinct features are as under:- The Holy Prophet (peace and blessings of Allah be upon him) was seated with his sahabah (Allah be pleased with them) one fine morning. They saw a healthy strong young man walk hurriedly into a shop. One of the Sahabah remarked. "Only if he could rise up as early as this and be up and doing in the cause of Allah in 'Jehad'." The Holy Prophet (peace and blessings of Allah be upon him) responded. "Don't say so. For a person who is actively occupied in earning a legitimate livelihood for his parents and the members of his family is also in a way striving for Allah and has its reward. Hence it is not less than of 'Jehad' (To fight for Allah in His cause) to do so." But, if the purpose be to relish the riches of this world and become negligent of the Hereafter is worldly lust, then it is a satanic deed which has its retribution.

The Holy Prophet (peace and blessings of Allah

be upon him) has further said:- "That a responsible, hard working person in pursuit of ('Rizqe Halal') legitimate livelihood earned with the sweat of his brow for himself and his family, will rise up like an ascending full moon, his face glowing on the Day of Judgement, if he has no greed and lust for the lures of life."

"That a true and honest trader in this world will be recounted amongst the elite [i.e., the 'Shuhada' (Martyrs) and 'Siddiqeen' (A good status of an elite Faithful)] in the next world."

"That Allah likes the man who works manually and earns a hard-earned living. His assets may be meagre but they are pious."

"That nine out of ten parts of earning a good livelihood by man are inherent in trade and commerce."

"That a person who resorts to begging, to earn his livelihood increases the state of his degraded poverty seventy times by doig so."

Once Hazrat Isa (The Holy Christ) (peace of Allah be upon him) asked a person as to what he did to earn a living. He replied, "I remain engrossed in the worship of Allah." He again enquired about the source of his living. He answered, "My brother provides me with food and other basic requirements." Hazrat Isa (peace of Allah be upon him) remarked, "Then he is a greater (worshipper) saint than you are."

Hazrat Umar (Allah be pleased with him) once

remarked "Don't be casual in earning an honest living. It is essential to do your best. Do not attribute your failures to Him by saying that Allah provides 'Rizq' and He has provided me only this much. He has the Supreme Power to bestow gold and silver from the heaven above, but in point of fact there has got to be a 'Vaseela' (A source) for it."

Luqman Hakim (Rahmatullah Alaih), the great sage once gave advice to his son and said, "Never give up trade or a good vocation to earn an honest living, as, a person who is destitute and dependent on others, his ('Deen') Faith becomes constricted, wisdom weakened and courtesy constrained to the extent that people start abhoring him.

Somebody asked a discerning person as to who is better, a saintly person or an honest tradesman, "The trader" he replied without hesitation, instantaneously. A trader, because he is the more severely tested of the two, since the Satan keeps on sparring with him temptingly. Thus he is like a 'Mujahid' who battles with the devil relentlessly with each movement of the scale when he is weighing the goods for sale. On the other hand an 'Abid' (The worshipper), a pious person remains on guard against him all the time. The former chases him in combat. The later avoids him.

Once, Hazrat Omar (Allah be pleased with him) remarked that he does not fear death but he would rather that he died during his ('Kasbe Halal') labour to earn an honest living for his family than in any other state.

Somebody asked Imam Ahmad bin Hunbal (Rahmatullah Alaih) about the status of that man who was busy in saying prayers in the mosque all the time and said that "Allah will provide me 'Rizq' i.e. the livelihood to exist on." Hazrat Hunbal (Rahmatullah Alaih) vehemently replied, "He is ('Jahil') ignorant. He is unaware of 'Shariate Islamia' viz the Islamic code of conduct, for the Holy Prophet (peace and blessings of Allah be upon him) has clearly stated that 'the 'Rizq' of each person is contained in his effort and struggle to earn the livelihood for himself and his family.

Once Imam Auzai (Rahmatullah Alaih) saw Hazrat Ibrahim Addham (Rahmatullah Alaih) carrying faggots on his shoulders and asked him, "How long are you going to carry on in this state. Your brothers in faith who are well to do and admire you, are ready to serve you." He replied, "We had better keep quiet, for it is in the 'Hadith' that, that person becomes entitled to go to Paradise who is seen at a place not worthy of his status in his efforts to earn an honest living for himself."

Question? The Holy Prophet (peace and blessings of Allah be upon him) has said:-

مَا أُوْحِيَ إِلَيَّ أَنْ اجْمَعِ الْمَالَ وَكُنْ مِّنَ التَّاجِرِيْنَ وَلٰكِنْ أُوْحِيَ إِلَيَّ أَنْ سَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السَّاجِدِيْنَ وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ -

"I have not been divinely commanded to collect property and to become of the traders but I have been commanded by Allah Almighty: "So glorify the Praise of Thy Lord and be of those who postrate

and worship Thy Lord until there comes unto you the Hour that is Certain (i.e., death)." (**15 : 98,99**)

Answer. If a person is financially so sound that he can look after himself and his family with it, it is better for him to devote himself to the worship of Allah with dedication instead. If he is not contented and has greed to acquire more and more, he is obviously pursuing this world's happiness in preference to that of the 'Akhirat' hence he is liable to be taken to task by Allah, severely. So, if a person is blessed with pious means of livelihood, although meagre and just enough to sustain him and his dependents, it is best for him to be content with it, count his blessings and remain engrossed in the thanks giving to Allah and in His worship. To look for more is erroneous.

In final analysis, however there is no harm for the people of the following categories to be considered exempt from earning their own living for reasons which are self-explanatory. There is no harm if their livelihood consisting of the barest minimum to subsist on, should reach them at the loving hands of those who may serve them without putting them under any debt of obligation out of their honest earnings, to please Allah.

(i) A person learning an 'Ilm' or knowledge which may be beneficial for the betterment of people in ('Deen-o-Dunya') this life and in the hereafter i.e. pursuits like that of the 'Shariat' or 'Tib' (The Faith or Medicine) etc.

(ii) A person who is the trustee of such affairs of grave magnitude that to disturb him may cause

hinderance in his singular concentration. The muse such a person is always of unique advantage to one and all.

(iii) A venerated saint who may have completely disengaged himself from all cares of this world due to his total occupation in the love of the 'Marifat' of Allah and veneration of His Holy Prophet (peace and blessings of Allah be upon him). The principal forte of such a man is 'Tassawuf' (Engrossment in adoration, worship and faithful service to Allah).

(iv) It applies also to the person who may be similarly confined in some 'Khanqah' i.e. a monastry.

In the olden times there was a 'Vali-e-Kamil' i.e. a saint of exalted status. He had three hundred and sixty friends. He used to be a guest of each one of them once a year to their extreme happiness and gratitude. Likewise an other 'Vali' had thirty friends. He used to be the welcome guest of each one of them, once, every month. These extenuating circumstances speak for themselves.

THE PRINCIPLES GOVERNING THE EARNING OF ONE'S LIVELIHOOD ACCORDING TO 'SHARIAT'

The vital aspects of 'Bai', 'Riba', 'Qarz' and 'Partnership' - 'Shirakat' have been elucidated in this part of our discourse on this subject including other factors governing the legitimate earning of one's livelihood according to the dictates of 'Fiqh' (Islamic law).

There are three important things in 'Bai' i.e the sale and purchase of things.

(I) The purchaser of goods.
(II) The seller of goods called the 'Aaqid'.
(III) The goods called the 'Maqood Elaih'.

I. The first element is the 'Aqid', the seller. The 'Aqid' i.e. the seller should not deal with the following five categories of people.

A. A minor.
B. A mad or insane person. A person not in his senses.
C. A (Slave person, male or female).

D. A blind person.
E. A person who earns illegally and eats unlawful food.

To not to have a recourse to such persons in buying and selling is based on rugged common sense lest otherwise there should be serious repercussions later. For the some reason Hazrat Umar (Allah be pleased with him) used to go to the market place with a hunter in hand and flog the defaulters for deviating from instructions given. It follows from the above that:-

According to Imam Shafi'i (Allah's Mercy be on him) if a person buys a thing from a minor boy, it will not be valid even though it may be on the

instructions of his 'Vakil', the principal owner. Same applies to an insane person. In case of a mishap the buyer will be responsible for it and liable to ('Tawan') a fine.

Similarly, to buy a thing from a slave without the knowledge and approval of the principal owner is not permissible. The defaulter will be liable to a fine in lieu. This is all the more applicable to a blind person. Likewise, to have such commercial dealings with unreliable people of ignoble conduct of the following kinds is also not valid for obvious reasons.

1. A tyrant - a ruthless person.
2. A usurer.
3. A drunkard.
4. A person known for swearing wrongly. A person who gives false statements as a witness.
5. A dacoit or a thief.
6. A person who indulges in bribery and corruption.
7. A person of doubtful character.

However, dealings with them on cast iron safe grounds can be considered, when no loss or danger is anticipated and the transaction is clear.

To have such dealings with 'Yahood o Nasara'

is permissible but no presents can be exchanged according to the Holy Book. Nor can a Muslim Slave male or female be sold to them. Intermarriage with them is also disallowed.

In case of war, no weapons can be sold to the enemy of Faith. Nor are dealings of any kind allowed with them, under the circumstances. It tantamounts to treachery.

II. The second element is the 'Mal' (The goods). Six things are necessary for it.

1. The 'Mal' should not be dirty or impious ('Najs'). Hence, whereas the musk and silk worms are permitted, trading in dogs, swines, elephant's tusks, liqour, dead animals and their fat is disallowed.
2. Trade is allowed on reasonable profit but not at any cost.
3. Accordingly marketting of undesirable objects like the mice, snakes, scorpions and other repelling menageric is not permitted. There is however no harm in trading in lion or leopard skin.
4. Likewise, buying and selling of beautiful birds like parrots and peacocks is permitted.
5. But sale and purchase of musical instruments like 'Chang' rubab and Barbat' (Traditional Arabian musical instruments) is forbidden for obvious ethical reasons.

6. Children's toys in the shape of animals, generally made of clay are not allowed. However, if such toys be in the form of trees, flowers etc., they are permitted.

III. The third plausible condition is that a person can only sell that thing which may belong to him or he may be authorised to sell it by its legitimate owner. On the same principal the husband can not sell any article belonging to his wife without her permission and vice versa.

IV. The fourth condition is that only those things can be sold whose physical possession may be handed over to the buyer. Under the circumstances the goods that are loaded on the camel back, the milk that has not been yielded can not be sold. Nor for that matter can that 'Laundi' i.e. the slave girl be sold who has a suckling child, as the child is not included in the bargain nor can it be separated from the mother.

V. The fifth condition is that the quantity of goods and the standard of their quality should be specified. Hence to say that 'one bundle of these bundles' or 'one goat from this herd' is not correct, barring of course saying 'that wheat out of this bag or nuts from this mound' where the quality is uniform and quantity is specified - weighed and given, is in order.

VI. The sixth condition is that the articles bought should be taken into physical possession and then resold. Forward sale of imaginary goods on conjecture is not allowed.

The third elements is the 'Aqd' i.e. the agreement. It should be pronounced clearly by the buyer and the seller both. In bargains across the counter or face to face the buyer should say, indicate by word and gesture that he is buying some merchandise on a specified price. The seller should also confirm its sale in so many words.

Also the pre-requisite of a clear sale is that it should not be conditional. For instance:-

A. If a man says that I am buying these logs of wood on the condition that they may be delivered at my house.

B. Or 'I am buying this wheat but I shall accept it only after it is ground' or 'also in case there is some demand of loan also assigned to it.'

In short, in order to forestall controversies later, everything has got to be well-defined. This applies specially to mortgage or sale of things of value before witnesses or a guarantor.

The second 'Aqd' is 'Riba' which pertains to cash ('Naqd') and the commodity of wheat etc. Here too the transaction of cash sale and purchase is 'Haram' (Unpermissible) if goods are given on credit. For example, in the sale of gold and silver the sale can not be considered valid unless both the buyer and seller are present and the possession of the commodity sold has been duly handed over to the buyer against the agreed price.

To give goods on credit and charge more for them is 'Haram'. Same applies to payment of goods in gold. Vice-versa to repay for a transient made by 'Haveeva' gold ('A town') in which gold and silver are intermixed is not fair, for the some quantity of gold transacted.

Likewise to evaluate a rope of pearls on a gold string against gold is obviously not valid as the pearls and the gold are different commodities, nor can one accept such a thing on part paid for basis and part unpaid for, in bargain. It also applies to a similar transaction of two different commodities of grains, unequal in kind and quality.

For the some reason, as the transaction of the rope of pearls on a gold lace is invalid, the philosophy of selling the gold embroidered cloth for gold is not correct. Furthermore, in case of more than one commodity, the intermixing of their value to a single unit of exchange value is not in order. Nor should the weight of the commodity be on a different scale at the time of their wieghtment.

Likewise, to give the butcher a goat vice meat, to give flour in place of bread and to give the oil seeds to the oil seller for oil is not proper. These principles are specially appliable for transactious of commodities made for their resale after purchase. The concept that the source of a thing is equivalent to its and product is not correct. Surely, the oil seeds can not be equivalent to oil product or price-wise. Such unequitable transactions become a source of many a feud hence they have been banned. The common errors of

practice and payment or arbitrary basis are.

A. To buy products of food grains for food grains treating them equivalent in status. Like flour, bread etc. of equal weight can not be measured as of equivalent value to grain itself.

B. Similarly grapes are not equivalent to vinegar or honey obtained from a honey suckle on a grape-vine.

C. Likewise, milk can also not be treated at par with butter and yeast.

The third 'Aqd' is that of 'Sulm' i.e. barter or exchange. Ten things are of the essence in it.

(i) In this agreement to buy and sell, the buyer and seller should clearly indicate and pronounce the details of the transaction. For instance the seller should state that "I am giving silver, gold or cloth - whatever the commodity may be, in exchange for one donkey worth load of, say- grain of specified quality together with relevant details so that the other party may fully know of the transaction and confirm its receipt as such, on mutual agreement.

(ii) It's second important aspect is that there should be no random transaction. The weight, quality and its measurement, as the case may be must be clearly known.

(iii) The thrid condition is that the inventory of goods 'Ra'sul Mal' should be handed over, exchanged.

(iv) The fourth condition is that only those things should be given, sold, whose status may be clear, specially in terms of assesment of their value. Hence there can not be any possibility of a dispute if things like bread, animals, wool, silk, meat etc. are offered as against complex things having some singular craftmanship or ingenuity like a Turkish bow, a silk threaded shoe, socks made of multiple fibres etc. However, in view of its insignificant ingredients of water and salt, the 'Sulm' in bread is in order.

(v) In time-stipulated bargain the date of maturity of transaction should be absolutely clear. For instance to say that 'I am bargaining for or buying this producer when it is harvested, is wrong. But, if instead on 'Nauroze' (The Iranian New Year) is said the date will be vividly without any doubt. Similarly to say only 'Jamadi' would mean 'Jamadiul Awwal' (Islamic month).

(vi) The sixth condition is that 'Sulm' should be made realistically according to the promised time of its delivery. For instance 'Sulm' on fruit is valid if the fruit ripens in time for delivery to the buyer but in case there is a delay then the transaction has to be cancelled if the buyer can not give any more time for the fulfilment of agreement.

(vii) Likewise the place of delivery must be specified, to forestall controversy later.

(viii) It is also wrong to point out towards a field and

speak of its grain or to raise a finger towards an orchard and say that it's grapes will be given on 'Sulm'.

(ix) The nineth condition is that unique things of valuable nature should not be given on 'Sulm', like rare large pearls, a beautiful maiden (A slave girl) or a handsome slave.

(x) Likewise 'Sulm' should also not be offered in food grains, at random, when the commodity in question be a kind of grain in itself like wheat, barley etc.

The fourth 'Aqd', element is the gain whether it may be in the form of remuneration or profit its general principles are more or less the same as those relating to trading i.e. buying or selling of goods.

The remuneration to be paid must be clearly specified, otherwise the 'Ijara' (The remuneration) or profit. will be invalid.

A. For instance, to give the task of constructing a house to some one without indicating the details of its structure is irregular.

B. Similarly, to not to pre-indicate the remuneration to a labourer and to give a butcher the hide of an animal or to give the grinder of unspecified quantity of grain its husk or some flour, is wrong.

C. Likewise, to say that 'I am giving you this shop on a monthly rental of one dinar per month is wrong unless the period for which it is given is also specified.

As for the profit, the following five considerations are of the essence.

(i) The first condition is that the thing on which a beneficial remuneration is accepted or a gain obtained should not be a sinecure. Commensurate value, work or labour should be involved in it. It should not be for such trivial things as to spread a wet cloth for drying or to smell a flower. It is like selling a grain of wheat. It is also same as taking brokerage for selling the goods of a merchant of high sounding name with inferior goods, which may yet be selling like hot cakes. To take brokerage or commission on the sale of things of undetermined value on percentage basis or on per piece, per lot or per item basis is also illogical and unacceptable due to absolute approximation and obscurity in such transactions. In such cases not only the amount of effort or labour involved is not known but it may also at times tantamount to extortionism in terms of profit.

(ii) The second condition is that the 'Ajara' or profit sharing should be from the profit itself and not on the capital value of goods. Hence to consider one's self the owner of the garden which may have been taken to eat its fruit or take a cow for its milk against its fodder is highly irregular. In both cases the fruit and fodder have a secondary importance. Vice versa, it becomes relevant when a woman is approached and adequately compensated to feed a suckling infant. Here the consideration is humane to feed the body, the milk having the

secondary importance as compared to the child. It is like the thread and the tailor or the ink and the writer vis a vis the instrument and its agent.

(iii) The third condition is that the assignment to perform a job should be allocated to a suitable person fit to discharge its obligations. As such, it is not proper to depute a weak aged person to carry heavy wieghts or for that matter to ask a woman in her periods to perform the job of cleaning a mosque. Such 'Ijara' will be invalid ('Haram').

Since the principle is of the duty assigned being suitable, it is not proper to

A. Give 'Ijara' for pricking the ears of a person.

B. To have a person paid 'Ijara' for massaging some body.

C. To ask a tailor to stitch gorgeous caps of fancy work of 'Atlas' (Expensive, rare silk) or prepare silk clothes for men. Doing so is undesirable from the point of view of 'Shariat'.

D. To have someone perform or teach rope tricks or frivolous jugglery is also forbidden such 'Ijara' would be 'Haram'.

E. Similarly it is ('Haram') undesirable and forbidden to pay Ijara to mimics. Singers, professional mourners and paid poets etc.

F. A 'Qazi' (Judge) is paid 'Ijara' for his whole time prescribed duties to do so but he can not be paid extra 'Ijara' of any kind for

writing lengthy judgements involving in what may be termed as extra work, as it is part of his professional duties.

G. A 'Qazi' who does not dispense impartial justice should not be appointed. His 'Ijara' will be 'Haram' while the 'Ijara' of a ('Vakil') pleader would be ('Halal') valid.

H. Similarly a ('Salice') mediator of merit who has to spend a lot of time to bring things to normalcy between two parties has the right to be paid 'Ijara' compatable with his efforts and the time consumed in doing so and not more. It is not fair on his part to exploit the situation and as sometimes happens, take 'Ijara' from both parties. It is better that instead he acts as a conciliator between them without an axe to grind. The mediator has to be impartial and above board. Harassment of no one should be involved.

The mediation should be on the basis of charity for all and malice towards none. 'Ijara' accepted without a clean hand in such matters in 'Haram'. Unfair manipulation, trickery, blackmailing, prejudicial play acting is as bad as an anathema for a ('Salice') mediator. As a matter of fact such a person should be a solace giver, a pain reliever like a 'Ministering angel' for both the parties. Their happiness should be a matter of primary happiness to him.

The ('Ijara') remuneration for the following is 'Haram' according to 'Shariat'.

A. To side with, aid and abet a tyrant.

B. To suppress evidence willfully.

C. To give a wrong statement as a witness or as a paid agent.

(iv) According 'Shariat' to accept 'Ijara' for the following is not allowed.

A. To pay a 'Mujahid'

B. To pay a 'Qazi' for giving a just decision or to 'pay' a witness to tell the truth.

C. To pay somebody to say prayers on his behalf or to pay somebody on normal conditions to keep a ('Roza') fast for him.

There is no ('Niyabat') permission in lieu, to perform such acts. However, it is permissible to perform Haj for somebody under prescribed extenuating circumstances. Though 'Farze Kifaya' (Duties assigned) there is no harm in paying 'Ijara' to the following, for their labours.

A. A person who bathes a dead body.

B. Carriers of a dead body to the burial place

C. The grave digger (The undertaker)

(v) The fifth condition is that if an animal is hired to carry weight, there should be no cruelty to the animal. It is therefore essential that before doig so, the owner of the animal should know the working conditions, the weight for the distance

the animal will be required to carry, within the working hours. If a piece of land is given on contract for tilling, both parties should know what is going to be grown therein, to forestall coming days misunderstandings and feuds.

(vi) The sixth condition is that if a third party is involved in a transaction his 'Ijara' should be stipulated and clearly foreseen. Vague, arbitrary terms should be avoided.

(I) For instance, to inform the hired workers on a farm that if the harvest is good you will get this much etc. The workers on the field should either be informed of their 'Ijara' on fair and acceptable basis or be intimated that they will get-say half or one third of the share of the produce.

(II) Not only the Ijara should be fair and well-defined but there should not be any stringent conditions attatched to it. For instance to stipulate that 'if you want to cultivate this land you can not buy the seeds from such and such person or shopkeepter etc. is wrong. In case of undertaking a project, the investment being equal, the terms of agreement should also be equitable and applicable to each participant on uniform basis. Just because a person or party is strong and more influential than the others it has no right to sway the others to their point of view contrary to the basic terms of the agreement.

(vii) The seventh element is that whereas the profit sharing between the parties in partnership should be at the ratio of their investment, incase one of the partners is a managing partner and others are not, the additional remuneration eligible to him should be decided right at the beginning. However care should be taken that:-

(i) The owner of the land does not say to the workers that 'treat yourselves as partners in the produce' and later if the harvest is not good they may be left hand to mouth, for no wanton fault of theirs.

(ii) Or to begin an undertaking on vague understanding that 'I have only this much, you two invest whatever you have. We will look into things and settle accounts later etc'.

(iii) The third undesirable partnership is the one between an investor and a powerful person or party. In such association the later is always liable to upset the balance resulting in untoward situations. Hence joint ventures should be avoided.

Most of the important foregoing points have been discussed so far. In any case in other contigencies, it should be kept in mind that the trade and commerce should not be against the dictates of 'Shariat', or to extort money at any cost. Business should be conducted on fair basis and 'Haram' should be forestalled at all costs.

JUSTICE AND FAIRPLAY IN ONE'S DEALINGS

We have hitherto discussed the status of things being according to the 'Shariat'. It is possible that in certain matters the decision may be given in favour of a person based on circumstantial evidence but in actual fact he may be a defaulter before Allah, which hurts the faithful grievouly some times. Hence justice and fairplay in his dealings with others is of paramount importance to a Muslim. Broadly speaking such matters may be of two kinds viz common and special. Hence to be guarding of them is essential.

For instance, hoarding of goods for profiteering is a sickness of thought ('Fikr') and very treacherous. So much so that the Holy Prophet (peace and blessings of Allah be upon him) has said that "a person who hoards food grains for more than forty days will not be able to pay its Kaffara (Penance) even if he gives all of it in charity after he repents and relents. He would remain disgusted with himself and Allah will be unhappy with him. In comparison a person who takes his food grains to an other city and sells it at the rates prevalent there will have acted as if he has given a 'Sadqa'." According to a 'Rivayat' it is tantamount to his having done good equivalent to have set a slave, free. According to Hazrat Ali Karamal Wajah (Allah be pleased with him) the heart of such a person will become black on account of his perfidy and that such 'Mal' should be set afire.

The people of the olden times were so pious and afraid of Allah's Wrath on such evil deeds that once a merchant sent a consignment toll of food grains

for sale in Basra. When his agent ('Valil') reached there he found that if he sold the goods there, they would get very little profit for them. Therefore he waited for a week and sold the grain at double the price and informed the owner of the extraordinary profit made by him. The owner read his letter with deep anguish. He wrote back to him immediately and said "I would have been much contented with whatever meagre profit we may have made. In that case at least our ('Deen') Faith would have been saved. By your greed and intention of profiteering, a curse may fall on us. Hence hurry up and give all the 'Mal' earned by you in charity. We may yet not be able to earn a saving grace."

The fear of punishment in such profiteering was due to the hardship that the people would have been put to, due to the exhorbitant price of wheat which is an essential commodity. It would have been sheer exploitation of the people for momentary personal gains. The very poor may have had to go without food or to take less of it on account of the greed of the trader. It is like putting a price on water without which noone can exist. It is a grave sin to do so.

There is however no ban or bar on a cultivator to sell his food grains when ever he may want to do so but if he delays the sale of his produce to get an exhorbitant price for it then his earning will be based on avarice, hence 'Haram'. To hoard food grains and things of daily use, create their artificial scarcity and then exploit the inevitable need for them, thereby increase the price of goods and tax the faithful for selfish lust for money is equivalent to make the trading

in 'Anaj' (Food grains) and other essential articles of life the some as trading in the 'Kafan' (The burrial cloth for the dead) of the people. It tantamounts to make the painful life of the survivors equivalent to the agony of death. No wonder two vocations i.e. the of the butcher and goldsmith are looked askance at by the poor. The butcher gets hard hearted and the goldsmith is concerned with the ornamentation and the luxury of life. The poor and needy can ill afford them both.

The second vicious thing is passing a bad coin. It is like an epidemic germ. When the man realises that unknowingly he has received a bad coin, he feels hurt and in turn is tempted to pass it on to some other person surreptitiously. Thus the menace spreads, tarring the conscience of many. Treachery and deception gets abroad. Good men start behaving in an ungainly manner. A vicious circle is formed. The man who spreads the evil has therefore to bear the onus of the menace that he has spread. The age old saying that on honestly earned dirham in the nest egg, is better than a hundred stolen dirhams, for the dirham earned with the sweat of ones brow serves as his life blood but the stolen dirhams live to cast a standing curse on him even after his death. He has not only to pay for this dastardly act dearly in the hereafter but also people abominate him as a low thief, when they think and talk of him after his demise what a disgraceful legacy to leave behind, what a calumny to carry in the hereafter.

When a person sees a bad coin he had better cast it into a well so that the scourge is not spread. He should also not give it to somebody saying that it is a

bad coin, lest Allah forbid the man may be tempted. One should also try to learn to decipher between a good and a bad coin so that he may not suffer a loss. Last of all, if a person knowingly accepts a bad coin quietly in order to check its going into circulation, earns ('Sawab') a reward inconceivably far far more than the value of the coin. The Holy Prophet (peace and blessings of Allah be upon him) has siad:

رَحِمَ اللّٰهُ اِمْرَأً سَهَّلَ الْقَضَاءَ وَسَهَّلَ الاِقْتِضَاءَ ۔

"May Allah bless him, who acts well to give ease to a transaction."

(iv) The fourth thing to bear in mind is that a gold or silver coin can not be considered counterfeit because of its contents of gold or silver. Thus, if such a coin be damaged, badly tarnished or awry in any way, it should not be cast into a well. It should be given to such a person who may not misuse it. He should be informed of its defect. To quietly pass it on to someone amongst many coins or when the taker is in a hurry, is deceiving him. All the same, to wilfully give it to a dishonest person is tantamount to selling grapes to a person who will make liqour out of it or it is like selling weapons to a known robber, which is ('Haram') forbidden in Islam. It is the belief of all faithfuls that to be a trustworthy ('Amanatdar') trader is as good as being a devoted worshipper of Allah in his cause.

Furthermore in the man's dealings with others there should be nothing miserly spiteful or based on egotism. It is equivalent to ('Zulm') cruelty to others. Indeed, the faith of that person is lacking or shattered who likes for others when he does not like for himself.

Also, there should be no deceit in selling. The merchandise being sold should not be overpraised. Such qualities should not be attributed to a thing which may not be present in it. If the thing being sold is really praiseworthy, the buyer has not to be told. He divines it automatically.

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ٥ (قٓ : ١٨)

Not a word he utters but by him is a ready observer. **(50** : 18)

On the Day of Judgement the seller will have to account for the lies he has told to the buyer to induce him to purchase his merchandise. It is a great sin to do so. Even if a person swears rightly by Allah for trivial things, he is liable for it, as to do so is to treat the Great Name of Allah lightly. That is why it is clearly stated in the 'Hadith' that the traders who resort to swearing by Allah by saying 'Wallah' repeatedly and the technicians who cover up their delays by such conduct in routine, will not find themselves near the proximity of Allah's Mercy on the Day of Judgement.

Hazrat Younus Bin Ubaidullah (Rahmatullah Alaih) was a silk merchant. One day when he took out a bundle of silken cloth out to display it. His servant exclaimed "how gorgeous. I wish I am given such

clothes to wear on the Day of the Judgement." Since it was self-praise before others Hazrat Younus (Rahmatullah Alaih) stopped trading in silk from the day.

The next important point is that in case there is any defect in the thing being sold, it should be intimated to the buyer straight away. As such, not to do so and want only cheat the buyer by showing him articles being sold in the dark, or by showing the good pieces of a bad lot to the customer is 'Haram'.

One day the Holy Prophet (peace and blessings of Allah be upon him) happened to pass by a grain merchant. He put his hand into a mound of grain and found that the particles of it underneath were wet: On enquiry from him the grain merchant humbly replied that it had got drenched in rain. Thereupon the Holy Prophet (peace and blessings of Allah be upon him) told him Then, why was it not sorted out and added.

مَنْ غَشَّنَا فَلَيْسَ مِنَّا ۔

"A deceiver is not one amongst us."

It is related that once a person sold a camel to somebody for three hundred dirhams. Hazrat Vaila Bin Alasqa (Rahmatullah Alaih) was standing there. After a while Hazrat Vaila ran after the buyer and informed him that there was some defect in one of the legs of the camel. Thereupon the seller had to cancel the sale and return him the three hundred dirhams. He was annoyed with Hazrat Vaila and told him "Why did you

spoil my bargain?" Hazrat Vaila replied, "It was more for your good than his that I did so, as, the Holy Prophet (peace and blessings of Allah be upon him) has taught us to not to do so. If I had not intervened you would have lost the grace of Allah for petty pennies. You had better repent now and relent from doig so in future, even now."

Hence it is better for the buyer to take care at the time of buying an article that it is not defective. Yet, if he is duped he should bring it to the notice of the seller as soon as possible. But if the shopkeeper or the seller is adamant to make amends, he should bear the loss with fortitude, as Allah Himself takes cognizance of such things. What is more, if he has made a purchase to sell it in turn as a retailer, he should make sure that his buyers do not suffer likewise in turn.

A merchant worth his salt should know the value of ('Iman') Faith in Allah. The ('Rizq') livelihood is in the hands of Allah. He increases it or decreases it as He wills. All that man can do is to be hard working and honest. Deception and dishonesty never pay. On the contrary it takes away all the 'Barkat' i.e. the virtue and bountifulness out of the transaction and from his livelihood too. It is not uncommon that such illegitimate earnings, no matter how collosal they may be, are suddenly taken away from such defaulters by sudden, unforeseen calamaties. Evil begets evil. One should learn a lesson from the anecdote about a person who used to mix water in the milk and thought he was prospering till one night when all his cattle was

carried away and lost for good in an unexpected deluge of heavy rain and flood.

The Holy Prophet (peace and blessings of Allah be upon him) has said, "that no sooner dishonesty creeps into a thing than its blessings start petering out." 'Barkat' is a blessing. It brings happy augury, a sense of blessed prosperity and well being. It is better to be modestly but honestly well off than fabulously rich by deceitful and devious means. To be honest and trust worthy is the main thing. No body wants to have anything to do with a person who is not reliable. Everybody shuns him for this trait.

Why should man then not ponder over the fact realistically that at the maximum his life span can be a hundred years and the 'Akhirat', the hereafter is interminable. Hence, why waste away the life's work for the momentary lust of gold and silver for it. The Holy Prophet (peace and blessings of Allah be upon him) has said that "the only protection for man in this world is the 'Kalima' (veritable statement) of 'La ilaha Ilullah' (There is no Allah but Allah)." Therefore, all things that are contrary to Allah's dictates are cursed. Thus, to invoke Allah's wrath by such treacherous means wantonly is neglect of the worst order.

Somebody asked the opinion of Hazrat Imam Ahmad bin Hunbal (Rahmatullah Alaih) about darning of clothes. He said that normally it is not a desirable act, as, a certain amount of deception is involved in it but if a person does it for himself then there is no harm in it. However if a patch is mended to deceive others or if the weightment or measurement is wrongly

made to the detriment of another person, it is very evil. The Almighty Allah has also ordained that:-

وَيْلٌ لِّلْمُطَفِّفِينَ O (المطفّفين : ١)

Woe to the stinters.... (**83** : 1)

Hence to weigh less or measure less is devastating. It is cursed to do so. In the olden days people used to give a little extra and try and take a little less in their dealings with others. They used to say that 'it is a fine veil of protection between us and the Hell, lest we should have inadvertently wieghed or measured less at the time of giving and taken more at the time of receipt.'

That person is indeed very foolish who casts away ('Jannat') the Paradise which is larger than the Heaven and Earth put together in vice an infitisimal gain in this world. That is why when ever the Holy Prophet (peace and blessings of Allah be upon him) used to buy anything he used to say, "Weigh according to its price. And when you weigh for others always tilt the scale a little in favour of the buyer. It is more graceful to do so."

Once Hazrat Fazal (Rahmatullah Alaih) saw his son weighing dinars to give them to somebody. He also saw that while doing so he was also continuously cleaning away the rust from the scale. He was very pleased at it and remarked, "this act of yours is better than performing two 'Hajs' and two 'Umras'. Your spirit is commendable."

The following acts were considered deplorable by the elite of the Faith, of the olden days.

(i) To receive goods on one scale and give them on other.

(ii) To measure the cloth loosely while taking it and stretch it tight while giving it.

(iii) To pile the meat with such bones which are uncommon and undesirable in normal course.

(iv) To give food grains with dust particles and other odds and ends in it.

(v) To sell spurious goods.

How would a person who does any of these things feel if others do the same to him? Surely, a faithful who loves his brethren and feels for them would never behave in such a way with them. Hence, the secret lies in treating others the way one would like to be treated by others. Allah has ordained:-

وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا ج كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا O

(مريم : ٧١)

And there is none among you, but he shall arrive there; it is a thing definite, and decreed by thy Lord. **(19 : 71)**

In short, there is no one who may not have to overpass the Hell. However, it is the pious and trustworthy who would be able to evade it.

The fourth essential thing is to charge fair and

correct rate of the commodity being sold. The question of greed comes again. The Holy Prophet (peace and blessings of Allah be upon him) has said, "No incoming merchant has the right to surreptitiously leave his caravan to reach the destination city sooner than others, conceal its prevalent rate from others and buy things at cheaper price. In such an eventuality the market traders have the right to cancel the deal. The Holy Prophet (peace and blessings of Allah be upon him) has also warned against malpractices of following nature by the greedy merchant.

(i) That a person should bring his goods into the market and try to sell them cheaper than the others but on the asking of an other trader hoard his stocks for sale at a higher rate later.

(ii) Or, if he deceives an innocent buyer who may have faith in him and sell his goods to him at a higher price than prevalent in the market. He should either make good his loss or the transaction should be repealed. Also it is not proper to raise the price of goods in the market in collusion with others to fleece the buyers. It is 'Haram' to do so.

Likewise, it is harrated that once the servant of a merchant informed him that the sugar cane crop had been severely affected by draught that year. He got tempted and stocked a large quantity of sugar. Consequently he made a huge profit of thirty thousand dinars. Later his conscience started pricking him that he had deceived a brother Muslim and exploited the situation. Therefore, he went to the trader and

succeeded in returning the entire amount to him, to protect his 'Akhirat', with great difficulty. Summon bonum; hoarding of goods for profiteering, exploitation of emergencies, increasing the price of commodities by collusion of merchants in the market, to build artificial shortages to amass money and selling commodities at higher rates arbitrarily, supplying spurious goods, under weighing, under cutting etc. thus burdening the faithful and making their lives miserable is treacherous and 'Haram' Greed and deceit are its main causes.

BEING KIND AND CONSIDERATE IN ONE'S DEALINGS WITH OTHERS

Allah has not only ordained that people should be just and fair to each other but has also proclaimed that they should also be kind and considerate in their dealings.

إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ.... (النّحل : ٩٠)

Allah enjoins justice, good-doing....

(**16** : 90)

We have so far discussed the necessity of being just and fair in our dealings with each other. We are now broaching the other important aspect of being kind and considerate also, as ordained by Allah.

إِنَّ رَحْمَتَ اللّٰهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝ (الاعراف : ٥٦)

Surely Allah's Mercy is near the good-doers.

(**7** : 56)

By being just and fair, the man serves his Faith by obeying its stipulations and protects himself from punishment by Allah. He also saves himself from being called a black guard and a miscreant but the true rectitude lies in doing something more than that by earning on extra bonus by being kind and considerate to his brethern in Faith and fellow beings. Such behaviour lends a lustre to man's conduct. Surely, an upright person who is more human and compassionate towards those that he comes in contact with, is head and shoulders above those who are merely rigidly righteous. Allah likes the 'Muhsineen' i.e. such kindred souls. Such behaviour also wins the hearts of the people.

There are six principal features of doing so.

I. Firstly, it is more becoming to try and not charge a profit to a person who may not be able to afford a thing but may be going in for it perforce majeur in a state of distress

Hazrat Sirri Saqti (Rahmatullah Alaih) an esteemed saint of his time was a shopkeeper. He had decided not to take more than five percent profit on his sales. Once he bought almonds worth sixty dinars. As chance would have it, suddenly the price of these almonds increased to ninety dinars. A broker came to him. He was prepared to pay him on the current rate but he did not condescend to increase the price and also did not sell the almonds to him lest, he should in turn sell them at exhorbitant profit. This is what is meant by

'Ihsan' i.e. doing good to others out of noble motives. Such lofty conduct involves a certain element of sacrifice which was not lacking in Hazrat Sirri S'aqte (Rahmatullah Alaih).

Similarly, an other venerated saint of his day Hazrat Muhammad Bin Almunkadar (Rahmatullah Alaih) also earned his living as a cloth seller. He had many wraps ('Thans') of cloth in his shop, some costing five dinars and some costing ten dinars. One day when he was not in his shop, his servant inadvertently sold a 'Than' costing five dinars for ten to a ('Badwi') negroid gentleman. When Hazrat Almunkadar came to know of this mistake he was much worried and started searching for the 'Badawi to make amends as soon as possible. Ultimately he found him, explained the position to him and offered to pay remaining five dinars to him. The 'Badawi' declined to take the money and said, "You need not worry. I don't want this money. The cloth is good. I am happy with the transaction." But Hazrat Almunkadar (Rahmatullah Alaih) did not demur from his stand and insistingly replied, "Forgive me. No. I can not do so. It is 'Haram'. I do not consider that good for me which is not good for my brother." Thereupon the Badawi took the five dinars from him. Later, when he came to know who he was, he was so impressed by him that he said, "what an upright person he is. It is such people who should be asked to pray for rain, in the days of famine." Indeed, our ancestors of the olden days were such. They

were kind and considerate in their dealings. Money never mattered more than the man to them.

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Hazrat Ali (Allah be pleased with him) used to go round the bazaars of 'Koofa' and used to say, "Listen to me my friends! Don't discard taking small profits on your good, lest you shuld dispel chances of taking greater profits from Allah, in return."

One day somebody asked the reason of Hazrat Abdur Rehman Bin Auf's (Allah be pleased with him) prosperity in business. He replied, "I have never been greedy. Taking small profits has always attracted me. If ever someone asked me for one animal I gave it away as happily as I sold a thousand camels. There too I did not mind giving them at cost price. Yet I got one dirham for each one of their nooses and thereby made one thousand and dirhams which was not bad.

II. The second propriety lies in wantonly buying the goods from the not so well off, poor or destitute at the higher price than its value, like the cotton wool from a widow or an orphan. Doing good by stealth in this manner verges on the man following in the footsteps of the Holy Prophet (peace and blessings of Allah be upon him).

رَحِمَ اللّٰهُ اِمْرَءً اسَهَّلَ الْبَيْعَ وَسَهَّلَ الشِّرٰى -

"My Allah be Merciful to a person who

causes ease in transaction of sale and purchase."

As for charging more to a rich person, it has no 'Sawab', nor it is in any way commendable. It is however much better charge the poor less and to bargain assiduously with the rich while buying things from them. Hazrat Imam Hassan and Hussain Alaihis Salam (Allah be pleased with them) used to do so. People were surprised and asked them. "Both of you give thousands of dirhams in charity every day, how come yet we see you disputing with the rich shopkeepers for price decrease?" They replied, "These merchants are rich. They can afford to reduce the rate. As for the things we buy from them, they also go to the poor."

III. Much good accrues in such dealings by charging less on general principle, specially to the poor, by restraining a bad coin from going into circulation and finally by giving sometime to the poor and deserving to honour their obligations. These virtues are inkeeping with obedience to the saying of the Holy Prophet (peace and blessings of Allah be upon him) to this effect. The Holy Prophet (peace and blessings of Allah be upon him) has also said that, "Allah does not like those who are not merciful towards the destitutes and poor. It is cruel to oppress them. Therefore, the shopkeeper should not make their lives further miserable by plundering them for their debts. They deserve to be given more time to pay back their dues and live with

honour. Allah is kindly disposed to those who are kind and charitable to them.

It is in the 'Hadith' that the merchants who used to harass the people in distress to pay back their dues would be taken to task for their ('Zulm') cruelty to them. They knew well that these people were in a state of destitution. Hence why did these traders pester them? These moneyed merchants will then shiver in fear and will advance the plea that they had directed their servants not to worry the poor. They were sorry. However Allah the Merciful will pardon there looking at their plight, not dissimilar to that of those who had bowed before them seeking mercy which they had not granted to them at that time.

It is in the 'Hadith' that if a person gives a loan to somebody for a stipulated period, every day that passes after that during this span of time is equivalent to 'Sadqa', for his charitable act. Thereafter every day that passes during which he sympathetically waits for him, is tantamount to his having given the entire amount loaned, as 'Sadaqa'. For the same reason the people of the olden days did not want their loan to be paid back to them.

The Holy Prophet (peace and blessings of Allah be upon him) has also said that, "I have seen an inscription on the door of 'Jannat' (Paradise) that each dirham given in 'Sadaqa' (charity) is equivalent to ten dirhams given, as its reward whereas every dirham given on loan to relieve

the suffering of a person is as good as eighteen dirhams given, in its 'Ajr' (Recompense and reward by Allah). Most likely it is so, as only a needy person takes a loan, whereas a 'Sadaqa' can go to the hands of man who may not be in distress.

(iv) The fourth thing is that if a man is in debt, he should make haste to return it, so that he is not reminded of it. He should go to the creditors place and return him the loan given in good coins personally, and not call him at his house to take back the amount.

It is in the 'Hadith' that a person who takes a loan with the intention of returning it as soon as possible is blessed. Allah the Merciful designates angels to take care of him. They pray for him. It should be understood that:-

A. The loan should be paid back as soon as possible with gratitude otherwise he will be seriously liable to Allah for wanton default.

B. If possible even if he has to sell some asset to honour his obligation, the debtor should not delay repayment. Any lapse in payment, if he can, any let up or wanton delay will mean that he is an ungrateful and untrustworthy person. The feelings of his benefactor will be hurt. He will become a malefactor before man and Allah.

(v) Fifthly, it is better to withdraw from the contract or a transaction, if the party of the second part

may not see eye to eye with him in a joint venture, as, usually such an association does not last long and ends up in unpleasantness between brethren in Faith. That is why the Holy Prophet (peace and blessings of Allah be upon him) has said that "if a person terminates such a partnership acting as if he had never entered into it, to forestall a bone of discord between the faithful, Allah will likewise condone his minor sins as if he had never committed them."

(vi) It is well-worth reiterating that it is of redeeming virtue to help a brother Muslim in straits by giving him timely financial assistance gracefully with the intention of not taking it back from him.

In the olden days people were generous and used to maintain two lists. One of these used to have scribbled, illegible names of the 'Fuqara' in it, so that they may not worry about the loan given to them if they die, but the better ones of these Allah fearing people never maintained any such record for the love and fear of Allah. If anyone of the creditors ever returned the loan with ease they use to keep it, otherwise they used to cast the thought of getting it back from them out of their mind right from the beginning. If one discards even one dinar for the sake of 'Deen' (Faith) he is a ('Deendar') Faithful person.

'SHAFQAT': BENEVOLENCE TOWARDS ('DEEN') FAITH IN MATTERS OF THIS WORLD

The world is very engaging and the man is weak. Therefore it is of the utmost importance that the

man does not forget that this world is merely a transitory phase in his existence. He should not forget his final destination viz his 'Akhirat', the Hereafter, for, man is in temporary sojourn in this life to collect the maximum merchandise of good quality to stand him in good stead when he reaches his goal. Hence to get absorbed in frivolous playful activities in transit is to mar the very purpose for which he had undertaken this arduous journey. What will help the man in the 'Akhirat' is the vases of gold accumulated enroute and not the vases of clay which have no value and tend to break easily. For this purpose seven things are of the essence.

I. The first thing is that th man should keep on assessing his progress. Every morning he should start with the resolve to do good deeds.

(i) That he will go out to the bazaar to earn an honest living for himself and his dependents so that he may have enough to go by without greed and that he may not have to extend his hands towards anyone to sustain his family.

(ii) That, in doing so he will behave sedately with his fellow beings giving them no cause for complaint.

(iii) That he will so manage his affairs that he will also be able to attend to his prayers and worship whole heartedly, as much more as possible.

II. The man should likewise not omit to remember

that in this complex life, he is like a small cog in an intricate mechanism to make human existence possible and easy. He should realise that there are many professionals like the farmer, the blacksmith, the baker, the weaver etc. who conjoin to perform different jobs for him to provide him many things of essential nature, conveniently. It should be his duty to serve humanity selflessly in the same way in his vocation. This fair give and take between Muslims is a 'Farze Kifaya (An essential, primary duty).

So, if service be his motto, he will never do anything that is against the 'Shariat' (Code of conduct for Muslims). He will not perform jobs that are not ('Mubah') permissible. He will assert the good and countermand the evil. He will not enter into 'Makrooh Tijarat' i.e. the forbidden vocations like weaving the 'Atlas silk' for men and casting gold jewellery of expensive design for them. He will also protect himself from entering into acts involving usury. It is strictly forbidden and is 'Haram'.

There are many trades for him. If he can help it, he may avoid the vocation of dealing in hides and skins or he may not undertake to become a sweeper, as, such jobs tend to be dirtying and uncongenial. The main thing is to gauge his capabilities and if possible, he can become a water-carrier which is a desirable assignment. He can even become a shopkeeper or a general merchant which is a highly cherished means of

earning the livelihood. He may even become a ('Musllim') teacher. Each has its merits and demerits but it is the spirit behind the undertaking that matters.

III. The third thing is that th man should not prefer the bazaar of ('Dunya') this world to the 'Bazaar' (The passage way: A market place) of the 'Akhirat'. Allah has ordained.

لَا تُلْهِيهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ ۔ (النور : ٣٧)

Neither commerce nor trafficking diverts from the remembrance of God.... (**24** : 37)

The 'Bazaar' of the 'Akhirat' is in 'Masajid' (Plural of Mosque). Hazrat Umar (Allah be pleased with him) used to exhort people, specially the merchants to segregate their time for trade and the worship of Allah. The basic idea' is pronounced. Our ancestors used to do so and they were worthy Muslims. The mosques used to be congregated most of the time, during their days.

It is in the 'Hadith' that when the angels carry the 'Aamal Naama' (The celestial record book of man's performance of good and bad deeds done) of a person to Allah, He asks them about the performance of each person during the day and night. The angels humbly narrate the good and bad deeds done by them. When they say that 'we left such and such person saying his prayers. Allah says to them, "Remain a witness

that I have pardoned him."

First things first, it is therefore essential for each person to stop doing whatever he is doing when he hears the 'Azaan' i.e. the call for prayers. This was the heart warning practice in the olden days. It was a rare sight. The iron smith used to put down the hammer, the leather jacketter his sewing needle, in humble obedience.

(IV) A moment lost can never be regained. Time and tide wait for none. As such even when a Muslim is in the bazaar his heart and tongue should not be unmindful of the rememberance of Allah. Indeed, a person abreast of the ('Zikr') remembrance of Allah amongst the negligent is like the live green tree amongst dry foliage, like the alive among the dead or like a 'Ghazi' (Brave fighter for the Faith) compared to the cowardly absconders. the Holy Prophet (peace and blessings of Allah be upon him) has said that " 'Ajr' equivalent to one thousand good deeds done will be awarded to him two times over if a man recites the following at the time of going to 'bazaar'."

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَ هُوَ حَيٌّ لَا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ -

There is no god save Allah. He is the One and the Only. There is no partner unto Him. To Him belongs dominion and to Him belongs all praise. He gives life and

He gives death. He is All-Alive and death can't approach Him. In His Hand is all good. And He is Able to do all things.

Hazrat Junaid Baghdadi (Rahmatullàh Alaih) an eminent saint of his time surprised the listners when he said that the saints and soofia (Pious persons of staunch faith. Pursuants of the cognizance of Allah) do so without fail. He said he knows a man who is in the bazaar and says over three hundred rosaries a day, while there. Obviously there is a marked difference between such a person and a person who is in the mosque but his heart is still in his shop and in its sales. The bliss reigns the soul of the former and the later has nothing but regret and remorse for him all the time.

(V) The fifth care to adopt is to overcome the world avarice i.e. to not to be the first to go to the bazaar and be the last to return from there. It is the oft-repeated saying of Hazrat Mu'az Bin Jabal (Rahmatullah Alaih) that 'Zalnaboor' the son of 'Iblees' (Satan: The fallen angel) roams around the streets of the 'bazaar' all the time stealthily misguiding people; tempting them with greed, exhorting them to swear constantly and wrongly, to tell lies and deceive people. He is the constant companion of such a spell bound person who comes to the market place the first of all and leaves the place the last of all.

It is in the 'Hadith' that as such the worst place where a man's 'Eeman' (Faith) is tested the most is the 'bazaar' and the worst man in it is he

who comes there the foremost and is the last to go.

Hence, the shopkeepers should not go to the 'bazaar' until they have said their prayers and participated in faithful discourse. And as soon as they have earned enough to lead a normal life they should close shop and go to the mosque. If a man remains engrossed in this life only, he will not be able to make any excuses of shortage of time to pray in the next.

Hazrat Bin Salma (Rahmatullah Alaih) the worthy teacher of Hazrat Imam Abu Hanifa (Rahmatullah Alaih) used to come back from the bazaar along with his ('Gathri') bag of goods as soon as he used to make two 'Habbas' (small coins) of profit.

One day Ibrahim Bin Bashshar (Rahmatullah Alaih) informed Hazrat Ibrahim Addham (Rahmatullah Alaih) that "Today, I am going to do the job of cleaning the dust." Hazrat Ibrahim Addham remarked, "you are likely to be occupied till late in the evening there. Are you aware that you are going in search of such a job whereas death is in search of you. You will not be able to get rid of it whereas death will not spare you. Perhaps you are not aware of a greedy person remaining unattained and a lethargic person being fruitful, at times. You have one 'Dang Baqqal' (Lowest coin prevalent) left with you. Why don't you remain contented with it?"

There were people in the olden days who never worked for more than two days in the 'bazaar'. Some of them used to come back by 'Zuhr' time and some by 'Asr'. Their only objective used to be to earn enough to go by and spend the remaining time in the 'Yad' (Remembrance) of Allah. Usually the 'Masjid' (The mosque) used to be their forte.

(VI) The sixth thing is that the man should protect himself from suspect 'Mal', (Money or goods) since, to take 'Haram' is to plunge into hell. On general principle it is better to avoid whatever may be suspected but not due to any sense of pride in one's piety. Rather than ask a 'Mufti' it is better to probe one's conscience if one has a cognizant soul. In any case whatever is repulsive should be overruled.

One should also make sure to never have anything to do with a 'Zalim' i.e. a cruel person or his associates. It is criminal to buy anything from them or to sell anything to them. Also, to directly or indirectly aid and help them is equally bad.

There was a time when people were ignorant. They used to deal with everyone. This brought the right and the wrong at par. But they used to repent after suffering at the hands of some of these evil people. Then the discernment prevailed and people started being cautious in their affaris and started forestalling the black, preferring the white and unhurtful. This is what

our memorable ancestors used to do. Again, things have started changing. The 'Neem Alims' (Pseudo scholars), 'Naqise Deen' (The incompetent of Faith) and so called sages have started saying that there is no harm in anything- all things are equal, whereas most of them are 'Haram'. Consequently, things have become difficult. Caution has been cast to the wind and people have become unrestrained and daring. It is very unfortunate. We will go into the matter of 'Halal-o-Haram' more deeply in the ensuing chapters.

(VII) Last but not the least, the man should not forget that on the Day of Judgement he will have to stand face to face with the people he has dealt with and in case he has not been a man of his word and square with them, he will cut a very sorry figure for his infidelity. As such, the sooner one takes stock of things and sets himself right, the better it is for him.

One 'Buzurg' (A senior person of standing) had a dream one night. He saw a merchant whom he knew when he was alive. He asked the merchant of his status. He replied. "About fifty thousand case files were placed before me. These documents pertained to my dealings and transactions with others. Not an iota was missing. Luckily, most of it was in order. Yet, I felt ashamed, for my minor mistakes. I am all right."

Nobody would be spared on the Day of

Judgement. There can be no relief for a person unless the aggrieved person or party forgives him. The man has to account for it, even if it be a grain misappropriated. Treachery will never be forgiven. It is a heinous crime.

That is why we repeatedly think of and talk about our ancestors. They were very particular about such things and rightly so. They were simple and pious people. They had the fear of Allah in them. Hence they were always very careful. Alas, things have changed drastically since then. 'No wonder, the Holy Prophet (peace and blessings of Allah be upon him) has said, "that there will come an era when a person who takes even one tenth of care that you take, will be singularly better placed than others." When the 'Sahabe Kiram' asked its reason. He (peace and blessings of Allah be upon him) answered, "It is because in these days the goodness has an upper hand on the evil. This tends piety to your thinking and deeds but they will be deprived of it." This should be a source of inspiration to all, lest they should consider it impossible to take so much care in so many things.

The message is nevertheless clear that piety and fear of Allah, His blessings and His worship alone can come to one's rescue. Surely, what is bad is not only for the bad doer but also for others also. Without doubt, evil begets evil. Hence, why not adopt the good. The efforts made in this direction are never wasted. As

such it is worth while striving for the kingship of the next world but it takes grit and patience to do so.

TO DIFFERENTIATE BETWEEN THE 'HALAL' AND 'HARAM'

The Holy Prophet (peace and blessings of Allah be upon him) has said,

طَلَبُ الحَلَالِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ ۔

"It is the bounden duty of every Muslim to seek 'Halal'.

It is therefore essential to know what is 'Halal' and what is 'Haram'. Of course, the simple definition of 'Halal' is that it is permissible by faith and in its antithesis 'Haram' is that which is forbidden by 'Fiqa' (Islamic Jurisprudence) and the 'Shariat' (The Islamic code of conduct). naturally, the degree of what constitutes the good and the bad in them varies. Hence in the 'Halal', the good, better and the best would apply as would the terms bad, worse and the worst apply to 'Haram'.

THE PROPRIETY AND BLESSINGS OF SEEKING 'HALAL'

Allah has proclaimed.

يَا أَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوْا صَالِحًا ۔

(المؤمنون : ٥١)

O Messengers, eat of the good things and

do right.... (23 : 51)

It is therefore, the weak minded who has doubty and misgivings about 'Halal' and 'Haram' who has to be most careful. The Holy Prophet (peace and blessings of Allah be upon him) has said that a person who earns a livelihood of ('Rizqe Halal') legitimate earning for forty days without any 'Haram' in it, would be blessed by Allah. His heart would be enlightened by His 'Noor' (Light of piety and blessings of Allah) and Allah will grant him sagacity and wisdom. "One day Hazrat Sa'ad (Allah be pleased with him) humbly requested the Holy Prophet (peace and blessings of Allah be upon him) to pray for him so that whenever he makes a prayer, his wish may be granted by Allah. The Holy Prophet (peace and blessings of Allah be upon him) smiled and said, "Keep on earning 'Rizqe Halal'. Your prayers will be heard." The Holy Prophet (peace and blessings of Allah be upon him) has also said, "How can the prayers of such persons be granted who fail to earn 'Rizqe Halal' and then worry about their unfulfilled wishes." The Holy Prophet (peace and blessings of Allah be upon him) has also stated:-

A. "That an angel abade in 'Baitul Mugaddas' (The Holy Mosque in occupied Israel) has been assigned the duty to herald. the proclamation of Allah to the world continuously that the prayers of such a person will never be granted who does not earn 'Halal' living for himself and his family."

"That the 'Namaz' (The prayers stipulated) of that person will not be accepted who may be wearing the clothes bought for ten dirhams and even one dirham out of them may be not 'Halal'."

"That the relevant flesh of man's body acquired by him by 'Haram' means will burn like a flint in Hell fire."

"That a person who is unmindful of whether he is earning 'Halal Rizq' or 'Haram' will be sent to Hell irrespective of the consideration as to determine which door of Hell he is being thrown there."

"That nine parts of ten of a person in worship of Allah depend on the pre requisite of the man having earned 'Rizqe Halal' before his prayers."

"That a person who goes home utterly fatigued and tired in his efforts to earn an honest living in a hard life and goes to sleep with every limb paining, earns Allah's Special Blessings and Happiness."

"That even one 'Haram' dirham is worse than thirty thousand cases of adultery committed by a Muslim."

"That the charity given out of ill-earned money is 'Haram' and unacceptible."

It is related that once the slave of Hazrat Abu Bakr Siddiq (Allah be pleased with him) gave a glass of milk syrup to him which was 'Haram'. He had a strange feeling of repulsion while taking it. When he came to know of it, he nearly expired with the fear of poisoning of his pure blood. He had to wiggle his fingers in his throat till he had vomited the stuff out. Yet he was seen tearfully praying "Oh Allah, forgive me if any of it is still left in my stomach. Also have mercy on my slave that he does not do it again."

Hazrat Abdullah Bin Umar (Allah be pleased with him) once said that "if you say your prayers so profusely that your waist may become bent like a bow

or if you keep on fasting until you become weak and lean like a dry stick, neither your 'Namaz' nor your 'Roza' will be of any use to you if you do not live on ('Male Halal') legitimate and pious earnings."

Hazrat Abdullah Bin Mu'az (Rahmatullah Alaih) has said that the worship of Allah is a treasure par excellence. The prayer is the key of its chest and the 'Rizqe Halal' represents the fine teeth of this key.

Hazrat Shal Tastri (Rahmatullah Alaih) has said that it is not easy to fathom the span and the significance of 'Eiman' (unflinching adherence to and the faith in Allah) nevertheless four of its four aspects are of vital importance viz:-

A. To perform faithful service to Allah as best as one can.

B. To always eat 'Halal' morsels of food for the sake of piety and in fear of Allah.

C. To do good deeds and shun the bad ones.

D. To live patiently against heavy odds in doing so till one's death.

It was the standing belief of our honourable ancestors that the heart of a person who lives on ('Male Haram') illegitimate earnings for forty days becomes black.

It is stated that Hazrat Ibnul Mubarak (Rahmatullah Alaih), a venerated saint of his time used to say that to return a 'suspect' dirham to its source is better than giving a thousand dirhams in charity.

Hazrat Shal Tastri (Rahmatullah Alaih) used to say that the body of a person who takes bribe or

resorts to taking 'Male Haram' gets polluted and soul also gets tarnished. However, no matter how poor a person may be, if he lives on 'Male Halal' contentedly, bows in worship before Allah in a state of piety of his body and soul."

Hazrat Wahab Bin al-Ward (Rahmatullah Alaih) was a highly esteemed saint. He was very particular in such matters. One day he was punished by his mother that he had become finicky when he started questioning his mother when she gave him a glass of milk. He asked her "from where it has come? Who sold it to you? From where did you pay for it etc.?" When she had answered his queries, he again enquired 'where did the goat used to graze'. When his mother could not give a satisfactory reply to it, he did not drink the milk. His mother was pleased at his care and piety and said "Allah bless you for it." He thanked her for her good wishes but added "Mother, I will not take this milk. It is suspect. I do not wish to falter in trying to attain such blessings." "Somebody asked Hazrat Bashar Hafi (Rahmatullah Alaih) where do you take your meals." He answered, "From the place where others do so but there is a marked different between a person who eats and cries and the person who eats and laughs. He added, obviously referring to his poverty that "if the hands of a person be constrained and his morsels of food be small, his 'Taqwa' (Faith in Allah) is not affected. He still manages to exist."

THE STATUS OF ABSTINENCE AND PIETY IN 'HALAL-O-HARAM'

I. As aforementioned the magnitude of what is good or bad affects the status of the thing be virtuous or vice to the relevant degree. A thing may be just permissible, or much admirable or

extremely pious, accordingly. Vice versa a thing may be undesirable, or very bad or extremely treacherous. The reward and retribution of it also varies correspondingly.

It is vast subject. Not every one is expected to know the 'Fiqah' (Islamic jurisprudence). It is however necessary that each person should have a general knowledge of it, particularly as far as his vocation or trade in hand is concerned. For example, with the 'Shariat' to help him discern the merchant should know the pros and cons of trade and the labourer of his occupation. To trangress is to be a sinner.

The following things are 'Haram' in a transaction.

A. To buy or sell a thing which is declared 'Haram'.

B. To buy or sell with a bad intention.

C. To make a wrong statement in a bargain.

D. 'Ghasab' or usurping the 'Mal' of another person is worse.

E. Cheating and exploiting the poor is worse.

F. The worst of them is usury. It is an odious sin.

So, in the first 'Daraja' or state, to forestall doing what is generally forbidden is of the essence.

II. In the second stage, it is better not to go near a thing which may be 'Mushtahab (Doubtful). The 'Suleha' i.e. the virtuous and pious do so. For

instance if a 'Mufti' (A person of learning empowered to give a 'Fatwa' or verdict) gives the verdict that a certain thing is not 'Haram' as such but it is 'suspect'. It is better to avoid such a thing. Such things may constitute of:-

A. What is suspect?

B. What is unknown?

C. That in which there may be some 'Waswasa' or doubt.

That is why, at times certain hunted animals are not eaten. Property whose particulars of ownership are not clear is not bought. Certain things are not accepted whose valid source of orgin is not known.

III. The third 'Daraja' (Status: Degree) is of the elite (chosen) in faith who used to sometimes avoid a thing which was neither 'Haram' nor 'Mushtabah' on fear or conjecture lest they should become sinners by doing a thing which may harm somebody at a later stage.

A. For instance Hazrat Umar Farooq (Allah be pleased with him) gave a loan of one hundred dinars to some body. But he forgot the actual amount given and was not sure whether the amount loaned was ninety nine dinars or a hundred dinars.

B. Hazrat Ali bin al-Ma'bad (Rahamatullah Alaih) took a house from somebody, on rent. One day he wrote a letter and posted its envelope with the fine clay of the house. The same night he had a dream. In if a white bearded saint told him, "You had no right to use the clay

of an other person." For the same reason the Holy Prophet (peace and blessings of Allah be upon him) used to forewarn the 'Sulaha' (The pious) against such things. The thing became manifest when one day Hazrat Hassan Alai uas Salam (Allah be pleased with him) by mistake took a date of 'Ṡadqa'. The Holy Prophet (peace and blessings of Allah be upon him) immediately said:

كنح كنح القها۔

"Spit it out"

Likewise Hazrat Umar Bin Abdul Aziz (Rahmatullah Alaih) closed his nostrils with his hands when someone offered him mask of 'Male Ghaneemat' (The spoils of war) and cried out. "Take it away. It is the right of the 'Mujahideen' and the Muslims."

Similarly a 'Buzurg' (A senior person of status) was sitting with an ill person in his house. The moment he breathed his last, he extinguished the candle and said, "It is now the 'Mal' of the deceased's dependents."

Likewise Hazrat Umre Farooq (Allah be pleased with him) started washing the 'Dopatta', the headwear of his wife till it had lost all its fragrant odour, as he was not aware of its source. It was lying in the house since long.

Somebody asked Hazrat Imam Hanbal (Rahmatullah Alaih) that if the king sends some musk or sandle wood to the mosque, is it permissible to smell it?" He replied unhesitatingly. "No. You should

run away from it as you are not aware if you should benefit from it, as you are not aware of its status of being 'Halal'."

The inherent spirit in such lofty conduct also used to be not to be enamoured of the world and its attractions vis a vis the 'Akhirat'. The Holy Prophet (peace and blessings of Allah be upon him) used to preach it to His 'Sahaba' all the time. Hazrat Sufian Soori (Rahmatullah Alaih) once punished one of his companions not to do so when he saw his comrade eyeing the palacious house of a rich person, enviously.

IV. The fourth 'Daraja' is of the 'Siddiqeen' (one of the most elite in Faith) who used to be extremely cautious of not accepting or doing a thing which was neither 'Haram' nor doubtful in any way. Following examples are self-explanatory.

(i) Hazrat Bashar Hafi (Rahmatullah Alaih) was known not to take any fruit from the welfare gardens of the king. He never took a drop of water from water fountains provided by him for public use, lest his 'Taqwa' should be sullied in any way.

(ii) Hazrat Imam Ahmad Bin Hanbal (Rahmatullah Alaih) did not like anyone doing even minor stitching in the mosque, as it was the house of Allah. He also considered doing any 'Kasab' (work for remuneration) in the graveyard as it is for the 'Akhirat'.

Likewise, a woman who was weaving cotton near the kings palace stopped it, as soon as the lights

were put on. She preferred to work in her own meagre light. She was a pious lady.

Hazrat Zunnoon Misri (Rahmatullah Alaih) remained in the confinement of some cruel person for several days. A lady of virtue who admired his piety sent him some food when she came to know of his plight. Yet Hazrat Zunnoon (Rahmatullah Alaih) did not partake of it. The lady complained and said, "It was of 'Rizqe Halal', from the proceeds of the cotton that I wove." He replied, "Yes, but I did not take it as it was brought to one in the 'Tabaq' (the platter) of the king."

There is a telling narrative that once Hazrat Sirri Saqti (Rahmatullah Alaih) was going in a forest. He was very hungry. He saw some fallen tree leaves which appeared to be edible. Taking them to be 'Halal', he was about to eat them when an unknown voice addressed him and said, "The power that made you travel this dangerous jungle up to here is also competent to give you food. Hence, why have you weakened to this extent?" He withdrew his hand remorsefully. The status of such 'Siddiqeen' is very great. They lived up to it.

V. Finally, come those beloved friends of Allah who become akin to the 'Marafat' of Allah to the extent that nothing else matters to them the least. They do not budge the least to think of saying or doing anything that may not be absolutely for Him or from Him. Their status is the highest.

HOW TO DIFFERENTIATE BETWEEN 'HALAL-O-HARAM'

There is so much to know on this subject.

I. Those who think that most of whatever is there, is 'Haram', are wrong.

II. The second category is of those who have become opportunists. For them everything is valid. They say that it is very cumbersome to go into such details of what is right and what is wrong. Hence nothing matters in the least.

III. Then there are those who try to find the mean and partake of whatever they can with ease and comfort, with some care.

All these three concepts are wrong for, the good and bad, the 'Halal' and the 'Haram' have been clearly segregated for the betterment of the man, till the Day of Judgement.

To take the excuse and saying that "I do not know what is actually 'Halal' or 'Haram' according to the knowledge of Allah. Hence, what am I to do' is trying to evade the issue and deceiving one's ownself and others also."

Hence, barring the aforementioned instances of a unique nature pertaining to the most distinguished persons, the 'Sulaha', 'Siddiqeen' and Prophets, it is not difficult to be aware of what is 'Halal' and what is 'Haram'. To eat or act according to what is not forbidden is 'Halal'. So much so that the Holy Prophet (peace and blessings of Allah be upon him) once performed 'Wuzoo' (Ablutions) from utensil of a 'Mushriq' (An in-fidel: A believer in more than one Allah). So did Hazrat Umar (Allah be pleased with him) at times and even drank water out of it, if it was neat and clean. The 'Sahabae Karam' also followed their suit and bargained with them.

(i) There is no harm in it specially when one is in ('Musafirat') i.e. on a journey.

(ii) Nevertheless it is a folly to contract business relations with dishonest and cruel persons, specially if they deal in 'Male Haram'.

(iii) Also, it does not behove a Muslim to go to an undesirable place to make purchases.

(iv) Dealings with such people should also be avoided, part of whose 'Mal' may be known to be 'Haram'.

(v) Similarly, to enter into a bargain with a person who may not be known to be a bad person but may look like one due to his dealings, demeanour or general attire and disposition is not desirable for obvious reasons.

(vi) Last of all, to refrain from buying a thing from a person who may be wearing showy silken clothes or may be so affluent as to use gold or silver utensils for his personal use is not disallowed. His riches have nothing to do to nullify his transaction, if it is fair. In this regard it should also be borne in mind that if a person happens to buy something unknowingly which is not desirable due to some lacuna found later, he will not be liable for it. It is just like a person coming to know after 'Namaz' that he was unknowingly wearing a shirt which had a slight stain on it which was not 'Pak' (clean).

In the same way it is not proper to purchase a thing from a good man, be over inquisitive and question him about its source of supply. By doing so the man is likely to hurt the feelings of his brother Muslim, unnecessarily. The living example is that the

Holy Prophet (peace and blessings of Allah be upon him). He used to accept the 'Hadya' (The present: Hamble offering) submitted to Him unhesitatingly, unless he had specific doubt on the issue. Of course at times He (peace and blessings of Allah be upon him) used to ask whether a thing offered was a 'Hadya' or 'Sadaqa', if it was not specified. It is one thing to clear a doubt and another to embarass a fine person by uncalled for query about its authenticity.

TO PAY SERVILE RESPECTS TO A KING AND TAKE DAILY ALLOWANCE AND 'HALAL MAL' FROM HIM

It is not feasible to accept anything from a king, as, usually his 'Mal' consists of bribery, illegal taxes and unfair fines imposed on people.

For the reason, the remunerations of a 'Mutawalli' i.e. his authorised administrative assistant, the 'Tabibs' viz the doctors in the government dispensaries and the 'Qazi', the judge should be from the ligitimate resources of the king, otherwise he will be responsible for it in default.

The relationship of 'Ahle Ilm' (The learned) and 'Ghair Ahle Ilm' (Not learned) with the king is of three kinds.

(i) The betterment of Faith lies in the faithful not going to the king, as far as possible.

(ii) Likewise, it is not good to call on a king and pay one's Salam (Regards and respects) to him humbly in servile attitude.

Once, the Holy Prophet (peace and blessings of Allah be upon him) was describing the ways of

the cruel kings and their 'Umara' (Paid vassals of status) and said, "After Me, many tyrant kings will come. Those who would chose to follow thempeace and be a party to their barbarism would be the traitors of Faith and not from amongst us. The 'Ulema' should therefore specially make it a point to remain away from them and form a strong buffer between tyrany and justice."

(iii) The Ulema have a special responsibility. They are the learned and the pillars of Faith. They have dual duty to perform i.e. to keep away from the cruel kings and also educate the people to remain away from them.

Hazrat Abu Zar Ghiffari (Allah be pleased with him) has said that a person who goes to the court of such kings gives away more in the loss of his faith than he attains in the worldly welfare.

Hazrat Ibne Masood (Allah be pleased with him) has said that a 'Muttaqi' (A pious person) who calls on such a cruel king returns minus all his piety from there.

According to Hazrat Fuzyal (Rahmatullah Alaih), the more the 'Ulema' be near a cruel king, the farther they will go from their 'Deen' and Allah.

Hazrat Muhammad Bin Salma (Allah be pleased with him) has said that a fly which sits on dirt is better than those 'Ulema' who sit in the company of corrupt and cruel kings.

This condemnation of the kings is based on following solid facts.

A. Due to false pomp and show of the palace.

B. Due to flattery and servile behaviour of people.

C. Due to cruelty and autocratic conduct of the king and his courtiers.

D. Due to having fear of man, as against the fear of Allah.

E. Due to pretentious behaviour of loyalty to the king in the face of visible injustice.

F. Due to participation in evil sports of the king.

G. Bowing ones head before the king, fawning on him at all hours (at the cost of one's prayers).

H. Kissing the hand of a tyrantpeaçe and bowing ones back to pay humble respects to him.

I. To say words like 'May you and your reign last long' to a cruel king.

J. To pray for the kings long life as a matter of formal respect in platitude.

It is tantamount to treachery of the worst order. For, the relevant prayer should be.

أَصْلَحَكَ اللّٰهُ وَوَفَّقَكَ اللّٰهُ لِلْخَيْرَاتِ وَطَوَّلَ اللّٰهُ عُمْرَكَ فِىْ طَاعَتِهٖ ۔

> "May Allah reform you. May you learn to do good. May Allah grant you a long life to enable you to worship Him all the while."

The worst thing in courting the king, is flattery. For instance, after having said a prayer for the king, as is customary on such occassions, one resorts to falsehood by adding. "I adore you so much that I wish to pay my respects to you continuously" thereby

showing his zeal for the favour of the company of the king. Vice versa, if he really means it then he is a black guard of the first water. Each is worse than the other.

There are many other evils of the same kind. For instance a man may praise the king and call him just and fair. Such praise further abets the king's evil ego and he starts considering his cruelty to be justified and as good as he is being told by his flatterers. Thereby the king becomes crueler and the flatterer plunges into Hill.

To be a respectful and silent spectator to the roguerypeace and barbarism of the king is equally bad. It amounts to agree tacitly to the kings atrocities and injustice. It is also sinful to be a live participant of vain display of false pomp and show of the king, usually comprising the silken draperies of 'Atlas and Kumkhawb', the golden throne, unruly paintings on the walls, the ceiling and the floor gorgeously carpetted where the courtiers and the king assemble to speak arrogantly to the poor and the down trodden. Lies, libido and libelous talk is the order of the day there. It is impossible for a person to return home clean after being in a dusty place. Hence, it does not behove a good person to go to such a dirty place.

The Holy Prophet (peace and blessings of Allah be upon him) has said, "Oh 'Muhajireen', (Migrators in Faith) you have already suffered a lot. Don't go near such lustful people and places lest you should be sullied and put to further misery."

Likewise, Hazrat Isa Alaihas Salam (peace of Allah be upon him) has also warned. "Be contented with honest livelihood. Don't be lured by the rotten plentiful. You would be sullied and led astray."

Of course there is no way out in case an express order of the king is received by someone to present himself in the king's court or if a man has to approach the king perforce maieure to have him intervened and dispensed justice to him. But when he goes to the court under such extenuating circumstances beyond his control, he should conduct himself with dignity before the king irrespective of the heavy odds against him.

(i) He should pay due regards and respect due to the king but he should not utter a word of flattery.

(ii) He should not tell a lie. The facts should speak for themselves.

(iii) If he has to give an advice to the king, it should be politely and sagaciously uttered.

(iv) If a man has to go to the court of a king to plead the just cause of someone, he should take care to forestall saying words of false praise of the king to obtain his objective. Otherwise he would become a sinner.

Vice versa, if the king comes to him, which is a rarity, he should be hospitable to him. He should stand up and receive him as a guest. He should respond to the kings 'Salam' (Greetings) courteously as he is his guest. Nevertheless, he should not try to win the kingpeace and behave as if it is a feather in his cap that the king has called on him. On the contrary, he should, by word and gesture behave in a manner, sincerely believing in it in the hearts of his heart, that he prefers the glory of the hereafter to the grandeur of this world.

If he can, he should avail this opportunity to

advise the king on the matters of the Faith and the welfare of the faithful and the difference between 'Halal' and 'Haram'. He should speak of asserting the good and avoiding the bad, as ordained by Allah the Great. However, if he thinks that his doing so is not feasable, it is better that he keeps quiet.

It is narrated by Hazrat Maqatil Bin Salih (Rahmatullah Alaih) that one day, "I was sitting with the venerated saint Hazrat Hammad Bin Salma (Rahmatullah Alaih) in his house. It was a poor hutment consisting of a mat, a few utensils and the 'Holy Qur'an'. Suddenly there was a knock on the door. Hazrat Salma (Rahmatullah Alaih) went out and saw that the 'Khalifae Waqt' (The ruling leader: The Ruler) Hazrat Muhammad Bin Sulaiman (Rahmatullah Alaih) had come to see him. He invited the 'Khalifa' in. As soon as the Khalifa sat down on the mat, he respectfully expressed the desire of his 'Bai'at' (To become a disciple). He politely declined it. Thereupon the Khalifa laid down forty thousand dirhams at his feet and requested him to put them to his personal use. Again Hazrat Ibn Salma (Rahmatullah Alaih) declined to accept it saying that he had no need for it, moreover the money was the right of the people of his kingdom. The Khalifa was dejected and humbly submitted that, "It is 'Mal-e-Halal' from my inheritance." Still Hazrat Ibn Salma (Rahmatullah Alaih) did not take it. Then the 'Khalifa' asked Hazrat Ibn Salma to distribute it to 'Mustahikeen' (The deserving) with his own hands. Again, Hazrat Ibn Salma (Rahmatullah Alaih) did not agree to do so and said that. "I may not be able to discharge such responsibility, fairly."

It is related that once Khalifa, Hazrat Hashsham bin Abdullah Malik (Rahmatullah Alaih) went to 'Madina al-Munawwara' and asked his people to arrange for

him to meet some of the 'Sahaba-e-Kiram' (Companions of the Holy Prophet (peace and blessings of Allah be upon him), present. He was told that none of them was alive. Thereupon he expressed the desire to meet any of their 'Tabieen' (Devotees). They brought Hazrat Taoos (Rahmatullah Alaih) to him. As soon as he reached there, he proceeded straight to the Khalifa (Caliph) with his shoes on, removed them at the berm, fearlessly addressed him and said, "As Salamo Alaikum (Greetings and safety be to you) Hashsham. How are you?" The Khalifa was furious over this insolent behaviour and asked him to explain why he had walked on with his head high in his presence and removed his shoes at the berm, why he had called him by his first name instead of his ('Kunniyat') surname, why he had taken his seat without his permission and why had he not kissed his hands?" Khalifa 'Hashsham' wanted to take servere action against him but all those present intervened and asked him to overlook the matter as Hazrat 'Taoos' (Allah be pleased with him) was from the 'Jaware Rasool' (of the nearness to the Holy Prophet (peace and blessings of Allah be upon him). Hazrat Taoos (Rahmatullah Alaih) was least perturbed and replied, "I remove my shoes five times a day at the berm of the mosque daily and Allah has never been angry with me. I did not call you the 'Amirul Momineen' as the people do not look eye to eye on your richness. If I had addressed you as such I would have told a lie. I also did not call you by your 'Kunn'iyat' as Allah has always addressed his friends by their name such as Dawood, Yahyah or Ali and His enemies by their 'Kunn'iyat' such as 'Tabbat Yada Abi Lahab' (Refer to chapter in the Holy Book). As for not kissing your hands, Hazrat Ali (peace of Allah be upon him) has said that a person should kiss the hands of his wife as her husband and those of his children in filial love. As

regards sitting before you Hazrat Ali (peace of Allah be upon him) has also said that if you want to see a 'Dazakhi', (An evil person deserving to be sent to Hell: dweller of Hell) you should see the person who may himself be sitting comfortably while others may be standing humbly arms crossed before him." Hazrat Hashsham was touched by it, conveyed his regrets to Hazrat Taoos (Allah be pleased with him) and entreated him to give him some sound advice for his betterment. Hazrat Taoos (Allah be pleased with him) walked away from there after saying. "There are a mountain worth of snakes and camels worth of scorpions in ('Dozakhh') Hell. All of them are anxiously awaiting the arrival of an arrogant and unjust ruler.

It is related in another Hikayat (anecdote) that when Khalifa Sulaiman Bin Abdul Malik who was an autocrat by temperament, came to 'Madina al-Munawwara', he called the renowned (Alim) scholar of faith of the day, Hazrat Abu Hazim (Rahmatullah Alaih) and asked him "why is it that we are never happy with the concept of death?" He replied, "You have made this world your permanent heaven. Hence, when you think of leaving it for an other place the thought of dislodgement enters your mind. You feel uncomfortale as if you are going from an inhabited place to a barren land." Then the 'Khalifa' asked him "what will happen when everyone would be assembled before Allah? He answered, "Those who are pious will feel happy as if they have come home to their family; to their permanent place of residence, whereas an evil doer's condition would be that of an absconding slave who has been caught is produced before his master. The 'Khalifa' heaved a sigh and remarked. "I wish I knew what would my fate be." He answered, "See the Holy Qur'an, It is written therein that a pious person has nothing to fear. He will be sent to the Paradise,

while a dissenter would be sent to Hell." It is never too late to mend.

اِنَّ الۡاَبۡرَارَ لَفِیۡ نَعِیۡمٍ ۝ وَاِنَّ الۡفُجَّارَ لَفِیۡ جَحِیۡمٍ ۝

(الانفطار : ۱۳، ۱۴)

Surely, the virtuous shall be in Bliss, and the law-breakers shall be in Hell.
(**82** : 13, 14)

Thereupon the 'Khalifa' enquired, "Where is Allah's Rehmat?" He replied,

قَرِیۡبٌ مِّنَ الۡمُحۡسِنِیۡنَ ۔ (الاعراف : ٥٦)

Surely Allah's Mercy is near the good-doers. (**7** : 56)

This is how the learned of the Faith, the 'Ulamai Deen' used to behave with the kings in the olden days whereas the 'Ulama -e-Dunya' used to act contrarily resorting the false praise and flattery of these majestic rulers to save their skin and at the same time to feather their nest.

Ther real safety from the cruel kings and their feudal comrades lies in going into solitude, away from the humdrum of the worldly feuds and frivolities and atrocities of such cruel people. Many Ulema chose to do so as the only alternative, in an otherwise untenable situation. The Holy Prophet (peace and blessings of Allah be upon him) has said that "as long as the ('Umara') rich and powerful people of an atrocious regime would be kept at bay by the 'Ulema' of the day, the people of my 'Ummat' (Followrs) will remain in safety and peace." In other words it is the king and

his 'Umara' who are the real menace for the people. And it is the 'Ulema' who are the cause of their 'Kharabi' (The evil). If the Ulema do not support them and form a formidable wall of Allah's fear between them and justice, these tyrants would not be able to perpetrate their atrocities on their subjects, at will.

An 'Alim' should not accept a donation sent by the king for distribution amongst the poor, if he knows that it belongs to someone else. It should be returned to him. Some 'Ulema' are of the opinion that unless its legitimate source is known, the 'Ulema' should decline to involve themselves in such charity. But, in our opinion it is better to take such 'Mal' from the cruel courtiers and give it to the needy. Thus, these miscreants will not be able to misuse it in lust and lasciviousness. Instead, it will go to the right handspeace and be a source of comfort to them. It should be delivered to the 'Fuqara' on three basic conditions.

That the king may not be able to have the consolation of feeling that as the 'Alim' has agreed to be an intermediary, it is 'Male Halal'. He will be further instigated to accumulate 'Haram' with a free hand.

The second condition is that the 'Alim' who does so, should set such an example for others that they may not be able to take ill advantage of it. There may be some so called unscrupulous 'Alims' who may receive such donations from the king or the courtiers and may not distribute them among the 'Fuqara'. Everything should be above board and fair and square so that there may not be any element of doubt it it. For instance, Hazrat Imam Shafai (Rahmatullah Alaih) used to condescend to do so but he used to be rather unobvious about it, although he used to hand it over to the deserving and poor expeditiously personally

But no one could raise a finger at him due to his unimpeachible integrity.

The third condition is that the 'Alim' should not get impressed by the king when he sends such charity. It may misguide him to forgetfully start respecting and lauding a tyrant and malefactor. This would be a criminal act. So much so, that the Holy Prophet (peace and blessings of Allah be upon him) once raised his hands in prayer to Allah and said, "Oh, Allah. I pray, don't give a 'Fasiq-o-Fajir' i.e. an evil person the power to do Me a favour, even, since it is likely to create good feelings of gratitude for him in my heart. I don't want such a thing to happen." Allah has also ordained.

وَلَا تَرْكَنُوْا اِلَى الَّذِيْنَ ظَلَمُوْا...... (هود : ١١٣)

And lean not towards those who are wrongdoers. (**11** : 113)

Once a 'Khalifa' sent ten thousand dinars to Hazrat Malik Bin Dinar (Rahmatullah Alaih) to give it to the poor and the needy with his own hands. Hazrat Muhammad Waasil (Rahmatullah Alaih) asked him, is it made you to have a soft corner for the 'Khalifa' in your heart? He answered, "Yes, I am impressed. I have come to esteem him." "That is personally what I feared." Rejoined Hazrat Waasil (Rahmatullah Alaih). Such a sentiment is natural. One is apt look at the charity offered and forget the intention behind it. For all we know, it may merely be for publicity purpose.

It is narrated that a 'Buzurg' an ascetic in Basra was very kind hearted. He always felt for the poor and needy and used to distribute the donation received from the king to the 'Fuqara' personally with great pleasure. People were not very sure of the king and

asked him. "Don't you think that not knowing of the real spirit behind this charity, you may start liking the king and he may actually be propogating his piety." He replied, "Don't worry my friends. My heart is in my grasp. Even if a culprit catches me by the hand and takes me to 'Jannat' I shall not be affected by him. Hence, I don't want to give up the opportunity of doing any good that I can do." Therefore, there is no harm in taking whatever the king or his courtiers send, and giving it to the 'Fuqara'.

AMIABILITY AND GOOD FELLOWSHIP FOR ALLAH

It is an illustrious act to be kind and courteous to others for the sake of Allah. It is equivalent to the worship of Allah. The Holy Prophet (peace and blessings of Allah be upon him) has said, "One of the signs of Allah's happiness with His servant is that in His sublime mercy He grants a sincere friend to him. He works as a guardian angel for him all the time. If he sees his friend going astray at any time, he intervenes lovingly and puts him to the right path again. This selfless friend is an unsolicited guide for him in his comrade's journey through life, making things easierpeace and better for him assiduously perpetually. Also, when two 'Momins' (Staunch Faithfuls) meet, they are a blessing for each other. Such exalted behaviour takes them to Paradise.

Hazrat Mu'az (Rahmatullah Alaih) was a wellknown saint. Once Hazrat Abu Idris Kholani (Rahmatullah Alaih) told him, "I love you like a sincere friend for the sake of Allah." Hazrat Mu'az was touched and replied, "Then greetings be to you my charitable friend as the Holy Prophet (peace and blessings of Allah be upon him) has said that the friends of Allah would be installed at a seat of honour

on the Day of Judgement. The scared and the sufferable would see them calling with each other, their faces glowing like the full moon. Allah has promised them that they would have no fear or regret. You have earned such a unique status due to the Divine Favour."

اَللّٰهُمَّ اهْدِ قَوْمِیْ فَاِنَّهُمْ لَا يَعْلَمُوْنَ ۔

"He is one of those who love each for the sake of Allah."

The Holy Prophet (peace and blessings of Allah be upon him) has further stressed on the love and fraternity of the faithful for each other and stated that:-

(i) The greater the affection and friendship of a faithful for his brother to please Allah, the Greater will be its 'Sawab' to him.' It results in cordial relationship, mutual trust, pleasant give and take and a distinct sense of sacrifice and service for each other. It makes the community more homogeneous and the faithfuls combine to make a strong force of fomidable character against its adversaries.

The Holy Prophet (peace and blessings of Allah be upon him) has also said that on the Day of Judgement seven people would be under the solacious shade of 'Arsh', The Seventh Heaven.

(i) A just king

(ii) One who spends his life in the fear of Allah, from his early youth.

(iii) One who leaves the mosque to earn his living

but to all intents and purposes his heart remains stuck in the mosque.

(iv) Two friends of the faith who remain united for the sake of Allah or part from each other in His cause.

(v) One who cries in faithful service and worship of Allah in solitude.

(vi) The God fearing man who rejects the flirting call of a beautiful woman for the fear of Allah.

(vii) He, whose left hand does not come to know of the charity given by his right hand.

It is also in the Hadith that:-

A. When a faithful meets his brother of faith, full of love and warm regard for him, an angel calls aloud "Congratulations to you. Allah has blessed you with Paradise."

"A man was going to meet his friend with a unique sense of elation which showed on his face. An angel met him and asked him, "Where are you going?" He named his friend and said that "I am going to meet him. He is very dear to me. He is my brother in Faith." The angel asked, "Have you ever been at any service to him?" He answered, "No, Not as yet but I have the highest regard for him. I would like to do anything to help him." The angel replied, "I have been ordained by Allah to give you the good news that Allah is pleased with you. You will be sent to Paradise for your sincere love for His servant for the sake of Allah."

According to the Hadith, in the chapter and verse of ('Eiman') the unflinching faith in Allah, the most formidably significant chapter is that of friendship

with the fellows of one's Faith and enmity with the enemies of Allah, in his cause. Allah's 'Vahi' (Allah's ordaination and revelation to His Prophets) to one of His prophets has a special bearing on the issue wherein he was told "you have been rather expeditious in attaining a stature of peace and piety for yourself in your secluded worship. But have you been involved in the friendship of my friends and enmity with My enemies?"

Hazrat Isa (peace be upon him) also advocated it to his followers to become the symbol of Allah's friendship by being friendly with the friends of Allah and by fighting the Allah's foes, as part of Allah's veneration and worship. In his sermons he used to preach to the people to sit in the company of those elite and esteemed friends of Allah whose 'Deedar' (sight) leads to Allah's 'Marafat' and blessing.

Likewise, when Hazrat Dawood (Prophet David peace of Allah be upon him) was told by Allah 'Oh Dawood! Why have you left the worldpeace and become a recluse in my worship? Go to the people and befriend the people specially My friends and resist My foes strongly. Prophet Dawood immediately came back to his followers. He made friends with the faithful. Together they became a strong bulwark of Allah's friends against His foes. Resultantly people learnt to benefit from the company of ('Ahlullah') the friends of Allah and avoid association with those whose dismal conduct darkened their souls.

It is in the 'Hadith' that 'there is an angel, who is made half of ice and half of fire. Speaking of the variant inherent nature of the people, he keeps on praying "Oh Allah, the way you have united together

the ice and fire in me, in the same way conjoin the hearts of Muslims with love of each other, for You."

The Holy Prophet (peace and blessings of Allah be upon him) has also said that "the faithful whose hearts are saturated with unmitigated love of their brethern' for Allah, are so fortunate that on the Day of Judgement they would be seen perched up on a platform made of red rubies having seventy thousand vantage points. They would be peeping through these apertures into Paradise, before they too are sent there. Their luminous shadows would be falling on 'Ahle Jannat' (The dwellers of Paradise). They would say let us go near them and see who they are. Their faces are brilliantly lit like the sun." These friendly faithful would be clad in gorgeous silken robes of emerald green. The following words would be inscribed on their fascinating foreheads.

المتحابون فی الله ۔

"Those who loved each other only for the sake of Allah."

It is related that Hazrat Samak's (Rahmatullah Alaih) last words of prayer at the time of his death were: "Oh Allah, I seek Your forgiveness of my sins for my lifelong endeavour to be friendly with your faithful. In Your sublime Mercy kindly treat it as expiation of my black deeds and have Mercy on me."

The truth is never over-repeated. Similarly Hazrat Mujahid (Rahmatullah Alaih) used to tell the people in his sermons to them over and over again "Be sincere and serviceful to the human beings, specially your brothers in faith for the sake of Allah.

You do not know, when you do so, your sins fall apart like dried leaves of a tree, from you. You blossom forth with virtue, anew."

THE MEANING OF FRIENDSHIP FOR ALLAH

Friendship with a handsome person, mere verbal pleasantry and light heartedness in dealings with people in common day life in one's neighbourhood, at work or in travel and transit is good but does not constitute the friendship for Allah. It has a much higher and nobler span and stature. The man has no axe to grind in it. Such behaviour is based on piety. Hence there is nothing petty or pedestrian in it. It is based on stern faith in Allah, on man's 'Eiman' on Him. There are two 'Daraja's' of it.

It is therefore not difficult to comprehend that a man, who admires and esteems his tutor because he teaches him certain Ilm' which will help him in this world is not in that category where he may be able to say to himself 'I am doing it for Allah'. However, if the attainment of such learning may be with the basic idea to become so competent by learning it that he may be able to achieve the happiness of Allah, such an association between the teacher and the student will be rewarded according to the degree of their good intention to this effect.

Following examples can be given for the first category.

(i) The man who distributes the 'Sadaqa' handed over to him, to others with a feeling heart.

(ii) The cook, who prepares the food for the 'Fuqara' in a state of enchantment over the happiness of the hungry and the destitutes, in

the love of Allah.

(iii) The man who supports an 'Abid o Zahid' engrossed in singularly undisturbed worship of Allah.

(iv) The husband's adoration of his wife who protects him from sin and gives birth to their children.

The second 'Daraja' is far more elegant. It implies, to love someone only for the love of Allah. It's ('Sawab') reward is also commensurate with it. When the adoration of a lover reaches its climax, he comes to dote on everything even remotely connected with his beloved. The city, the neighbourhood, the streets of his beloved's residence achieve a singular significance for the lover. Even the beloved's dog has a cherished status in such adoration. Such reverence and veneration is greeted and rewarded by Allah the Beneficient with such unique rewards that the man remains wonder struck. The lovers of Allah love Him for the smallest things. For instance the first fruit of the season used to be relished by the Holy Prophet (peace and blessings of Allah be upon him) with rare sanctimony. He used to kiss it, fondle it lovingly to the eyes and praise Allah for His creative genius.

In short, the power of Allah's love reflects in the magnitude of man's amity and adoration for everything pertaining to Him. Then comes the stage that he attains the enviable stature of a 'Vali', 'Saleh' or a 'Siddiq'. No wonder, Hazrat Abu Bakr (peace of Allah be upon him) was raised to the stature of a 'Siddiq' when he did not leave even a needle back at home, in the path of Allah, on the call of the Holy Prophet (peace and blessings of Allah be upon him). The greater the 'Eiman', the worthier is the status of a

'Momin' in the love of Allah.

FIGHTING AGAINST THE ENEMIES OF ALLAH

The obedient servant and friend of Allah is the enemy of enemies of Allah. He battles against the evil doers, the 'Mushirqs' and 'Kafirs'. However, if a Muslim becomes a man of bad character, taking to the ways of the Satan, he deserves to be treated as a friend but he will incur the anger of his brother Muslim for his bad deeds. Thus the 'love-hate' relationship will come into being. The friendship and enemity will come together.

For example, if a person has three sons. One of them is clever and obedient. The other is a fool and disobedient to him. The third is foolish but obedient. As such, the first son is like his friend, the second son like an enemy and the third son will be an admixture of love and hatred both to him. Likewise, the enemies of Allah are also in different categories. It is natural that the heart of a good man will repel when he comes across a mean or lowly person. Likewise, a lustful and lewd person will generate strong sentiments of antipathy in the heart of a faithful person. The degree of spontaneous response will vary according to the magnitude of the evil.

It is said that once Hazrat Imam Ahmad Bin Hunbal (Rahmatullah Alaih) expressed strong resentment at Haaris Muhasabi (Rahmatullah Alaih) and said, "That you wrote 'Ilme Kalam'. In this book you have wantonly created strong doubts on certain issues and then gone on to the assimilate and justify them. This is strange ethics you have thus sowed the seeds of many misgivings in our treatise.

Similarly, he was very annoyed with Yahyah

Bin Mueen (Rahmatullah Alaih) whom he liked as a pious but poor person when he said that, "I will not take anything from anybody except the king, "Hazerat Imam Ahmad Bin Hunbal (Rahmatullah Alaih) stopped talking to him after reprimanding him severely for seeking alms from a tyrant king, thus befriending the enemies of Allah for petty profits of this world. His plea that he had said so jokingly was not acceptible to him. Later he apologised and made him amends for.

Yet, there are some 'Buzurgane Deen' (The elite of the Faith) who have been kindly disposed towards the errant with prayers and purposeful advice, but there is an inherent danger of the misguided man going further astray due to such tolerance of their vicious traits. The better among them pay heed to their elders and reform. The others become the devil's disciples and all the love and affection showered on them to mend their ways is wasted. Such miscreants have to be disciplined with an iron hand. You can compare the forces of evil and the good, by the episode when the teeth of the Holy Prophet (peace and blessings of Allah be upon him) were mortyred by the 'Kafirs'. He (peace and blessings of Allah be upon him) was bleeding profusely and praying.

اَللّٰهُمَّ اهْدِ قَوْمِیْ فَاِنَّهُمْ لَا يَعْلَمُوْنَ ۔

> "Oh Allah the Merciful. Kindly endow discernment to my people. They know Me not."

So, if a person's wrath is invoked in his own case and he is lukewarm and complacent in the Affairs of Allah, he had better learn to draw the line correctly. If a heinous perpetrator of crimes against the Faith and Allah is let loose, it would tantamount to aiding and

abetting him in his vicious designs, with obvious repercussions.

That is why the punishment for such people is severe, corresponding to their cursed actspeace and behaviour.

(i) The Kafir should be killed or imprisoned. A friend of Allah can not tolerate their mischief and is always clamorous in their condemnation. Friendship with them is untenable and 'Haram' as dictated by Allah.

لَا تَجِدُ قَوْمًا يُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَ رَسُوْلَهٗ.... (المجادلة : ٢٢)

Thou shalt not find a people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger....

(**58** : 22)

To install them as the rulers of the faithful and to repose trust in them is the felony of the first order and an utterly un Islamic act.

It is also necessary to be mistrustful of the 'Bidatees' i.e. the people who prompt people towards undesirable acts. They are mischief mongers. Their principal aim is to misguide the faithful. They sow the seeds of doubt and disunity in the Muslims. It is essential to nip their evil in the bud. They deserve to be shown by word and gesture that the faithful dislike them.

Tolerance of following category of people is also 'Haram'.

A. The cruel and the tyrant who make the lives of

people miserable by their sadism.

B. A caluminous person. A person who gives wrong statements and is an untrustworthy witness.

C. A back-biter.

D. A mischief monger.

E. An evil satirist who takes pride in slandering people out of force of habit. A staunch Muslim should look down upon thempeace and be always guarding of them. They can cause so much damage.

Likewise a drunkard and a sex maniac should also be firmly dealt with by one and all. Nevertheless, as such a person does more damage to himself than others, he should be taken to task adequately. No effort should be spared to put him on the right path.

Life should be made difficult for him till he reforms. However, he deserves to be cured more than condemned.

It is related that once the 'Sahaba-e-Kiram' bitterly criticised, condemned and cursed a drunkard as he had not given up taking liqour despite promises made to this effect. The Holy Prophet (peace and blessings of Allah be upon him) came to know of it and checked them from doing so and said, "Don't curse and condemn him for his mischief. He is already near his nemesis due to the Satan's enmity with him. It is enough for him. Don't aid and abet the devil."

THE CODE OF CONDUCT IN COMPANIONSHIP

Don't forget that not everybody is worthy of

being made a friend or a companion. Three things are necessary for it.

(i) That he should be a wise person. A fool's friendship is apt to be onerous and even dangerous. Such companionship is likely to end up in awakward moments and unpleasantness. The wise have said that to cast a glance on the face of such a person is sinful, as it results in dulling the intellect of the viewer.

(ii) The second essential requirement is that a man's friend should be a well behaved cultured person of good manners. An awkward person becomes a slur on the companionship of his friend.

(iii) The third pre-requisite is that the man's friend should be a pious person. His piety will always stand them in good stead. Undoubtedly, a person who does not have the fear of Allah in him, will not have a decent consideration for the man in his heart. He is untrustworthy. It has been ordained by Allah.

وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ....

(الكهف : ٢٨)

And do not obey him, whose heart We have made neglectful of Our Remembrance, and who follows his caprice.... (18 : 28)

It is essential to refrain from a 'Bidatee' (A person who does and misleads others to do undesirable things). The devil misleads people. So does a 'Bidatee'. By devious means, he sets such things afloat which cut at the roots of the Faith. He acts craftily. So much so, that such thinking gets abroad that "we are not the rulers of people. So, why should we worry if we see

people drinking or making merry in the manner they like etc."

Hazrat Jaffer Sadiq (peace of Allah be upon him) has said that we should abstain from having anything to do with the people of following kinds.

(i) A liar
(ii) An idiot
(iii) A stingy person
(iv) A coward
(v) A depraved, promiscuous person.

No explanation is required for remaining away from them. They are the scum of the earth.

LOVE AND COMPANIONSHIP

Like the holy wedlock, an unwritten law a code of conduct governs the companionship of the faithful. It has its own rights and responsibilities. The Holy Prophet (peace and blessings of Allah be upon him) has remarked that 'friends in faith are like two brothers. They can be compared to the two hands of a person. Both help each other. Each one of them washes the other." There are ten principal features of companionship or friendship in Faith.

(i) The most important of them is the monetary right. It consists of considering the financial right of his friend superior to his own. At times, it results in the man giving up his share to his brother in faith. Hence, it constitutes the highest degree of sacrifice for the man's companion. Like it is ordained in the Holy Qur'an for 'Ansar'

وَ يُؤْثِرُوْنَ عَلٰى اَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ ط

(الحشر : ۹)

And preferring them above own selves, though they had a want.... (59 : 9)

The second virtue lies in considering his own assets and those of his friend joint property whereby each has full right over the 'Mal' of the other. In other words the 'Mal', the worldly assets have no overriding value or superiority over their friendship. Once a fellow asked his friend for four thousand dirhams. He promised to give the amount but did not hand over the full sum required. The friend in need had blind faith on his friend and could not conceive that his friend would do so, otherwise he would not have asked him for it. He was so shocked that he left his friendship with him for good and told him, "You profess to be a friend of mine for Allah, but give preference to the worldly goods over Allah. Now there is nothing left between us."

There is a 'Hikayat' that one day some people instigated the king against some saints. The backbiting took its effect. The king ordered that they should be hanged. Hazrat Abul Hassan Noori (Rahmatullah Alaih), a venerated saint of the time was also amongst them. When the time of their being beheaded arrived, Hazrat Abul Hassan stepped forward and said, "I request you to kill me first." The king was taken aback and asked, "Why?" He replied, "Because they are my friends and brothers. I want to sacrifice my life for them before anything happens to them." This opened the eyes of the king. He set them all free and said, "How can I see such affectionate people die who are prepared to give their lives for each other."

Hazrat Fatah Moosli (Rahmatullah Alaih) went to the house of an intimate friend. Per chance, he was not at home. He asked the hand-maiden of the house

to bring the family money-box to him. She did so unhesitatingly. He took whatever amount he was in need of and returned home. When she informed the owner of the house of the incident, he was so overjoyed and pleased with her that he set her free, on the spot.

A person went to Hazrat Abu Huraira (peace of Allah be upon him) and said, "I want to become your friend." Hazrat Abu Huraira (peace of Allah be upon him) asked him, "Do you know what right a friend has over his friend?" He said, "I am not aware." Hazrat Abu Huraira replied, "In such an eventuality I will have greater right over your 'Mal' than you have over it." He was astonished and replied, "Sir, I have as yet not reached that status where I may be able to do so."

It was narrated by Hazrat Ibne Umar (peace of Allah be upon him) that one day a friend of his sent him a dish. He sent it to a friend of his who was a destitute. When it reached him he sent it to an other friend, in turn. Like this it kept on rotating between his circle of friends and ultimately came back to him. This tells the full story of how they felt for each other.

Hazrat Masrooq and Hazrat Khashima (peace of Allah be upon them) were great friends. Both were hard pressed and under debt. Each one of them paid off the debt of the other person some how quietly.

Hazrat Ali (Allah be pleased with him) once remarked that 'those twenty dirhmas which I am able to spend on my friend are far better than the hundred dirhams that I may give in charity.

One day the Holy Prophet (peace and blessings of Allah be upon him) prepared two wood sticks for

brushing the teeth, in a forest. One of them was straight and the other crooked. He (peace and blessings of Allah be upon him) gave the straight brushing stick to one of His companions and kept the other Himself. The 'Sahabi' humbly offered it back to him and said, "peace and blesings of Allah be upon you. This stick is better. I beseech you to kindly use it yourself." The Holy Prophet (peace and blessings of Allah be upon him) smiled and replied, "No. It is for you. If a person has the least care or consideration for his companion, how can he help but prefer his companion over himself. What reply will he be able to give to Allah on the Day of Judgement?" Everyone likes himself but he who loves others regardless of himself and more than his own's self, is the one whom Allah likes the most.

This is what our ancestors used to do. There is nothing like being the first to serve a friend selflessly. For a man to look after his friend's interest all the time, to render unsolicited assistance to him, so that the friend may not have to ask for help is a great virtue. A good friend helps his friend and feels obliged also, grateful, as he has been able to assist him. That is why Khawja Hassan Basri (Rahmatullah Alaih) once remarked that a friend of Faith is dear to him than his own family.

Hazrat Ata (Rahmatullah Alaih) once remarked, "Look after your friends constantly. Don't let even three days pass. Call on them. Enquire after their health and happiness. If your friend is sick, it is your duty to minister to him diligently. Lend your friends a helping hand in their work."

Hazrat Jaffer bin Muhammad (Rahmatullah Alaih) used to help even his enemies secretly. One of

our ancestors looked after the family of his deceased friend for forty years. Yet he was not happy with his performance.

Also, a Muslim praises his friend in his absence. He covers up his faults. Friendship is based on mutual trust and love as depicted in the aforementioned examples. Therefore, the last thing that a person wants to encounter is his friends unhappiness with him. If his friend is in the least aggrieved, the man should be gracious to make amends and soothe him at all costs. Surely if a friend can not bear the suffering and distress of his comrade due to other reasons, how can he let his friend be angry with him on any account. The man at fault must apologize to him while his friend should make up with him quickly to forestall his suffering. Love begets love. What is more, the 'Deen' becomes a formidable bond of friendship between two brothers of Faith, who are companions and love each other sincerely.

That is why there is no fear of 'Munafiqat' (Treachery; Duplicity) between true firends for the 'Momin' (Staunch in Faith: of 'Eiman') always tries to find ways and means to do good. In antithesis, the 'Munafiq' always remains in pursuit of the bad and tries to exploit it to the detriment of another person. It is the saying of the Holy Prophet (peace and blessings of Allah be upon him) said: "One should away from a shallow acquaintance. Such a person propogates the shortcomings of others exaggeratedly and hesitates to state their good qualities."

The Holy Prophet (peace and blessings of Allah be upon him) has said that the four things of a 'Momin' are Haram for others i.e. His 'Jan', 'Mal', Aabroo (Self respect) and his 'Qaul' (The word of honour).

Hazrat Isa (peace of Allah be upon him) once told his followers that a person who brings his brother Muslim to disrepute before others is a sinner. He is like a person who removes the clothes of his brother before others and makes him naked. Even the viewers abhor this act."

The sages of the olden times used to preach that if you make a friend, he should know his friends affairs like Allah the Merciful does. He should also try to cover up his shortcomings in the same way.

A man took his friend into confidence on a certain secret. Then he asked him, "Do you remember it?" He said, "No. I dont." He added that "a person should be trustworthy at four stages i.e. when he is angry, when he is tempted, when he is in hours of profound happiness and when sex urges overtake him. You may rely on me."

Hazrat Abbas (peace of Allah be upon him) one day told his young son, " 'Amirul Momineen', Hazrat Umre Farooq (peace of Allah be upon him) has made you his close associate in preference to many elders. You should be careful of five things.

A. You should safeguard the secrets of the state.
B. You should not speak ill of any person behind his back.
C. You should never tell him a lie.
D. You should never disobey him.
E. You should be scrupulously honest.

The Holy Prophet (peace and blessings of Allah be upon him) used to advise the people to maintain peace and harmony in Faith by forestalling these undesirable traits.

(i) To enter into arguments and controversies with each other.
(ii) To make a mockery of others. To ridicule them.
(iii) To dishonour one's word.

Hazrat Abu Saeed Durrani (Rahmatullah Alaih) had a friend. He used to give him whatever he wanted happily without any hesitation. One day he asked his friend for something. For the first time he enquired of him. "How much." Hazrat Abu Saeed (Rahmatullah Alaih) felt hurt. He said he has lost the lustre of the pride in friendhsip, since then.

True friendship is glorified by the expression of love and confidence by word and gesture. The Holy Prophet (peace and blessings of Allah be upon him) has said,

إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ فَلْيُخْبِرْهُ ۔

"When anyone of you loves his brother, he should inform him of it."

Indeed, by such expression of selfless love for a friendpeace and brother in Faith for the sake of the auspicious favour and the happiness of Allah the Merciful; the Mutual amity and love between friends, the love becomes twofoldpeace and blessed.

Hazrat Umar (peace of Allah be upon him) used to tell the people to call each other with words of love and respect. He also used to be the first to greet the other as such. It used to touch their hearts specially due to his habit of praising their before others in their absence. They took a leaf out of his bookpeace and became adorned with such pleasant temperament with their brethern in faith that even the non-Muslim used

to envy them.

It was a rare sight in 'Quroone Oola' (The earlier times). Friends used to solve the problems of their friends arbitrarily without their knowledge and used to receive the grateful thanks of his comrades, when he used to tell others how nobly his friend has acted for him in relieving him from a state of suffering or distress. Once a friend was seen thanking his friend profusely for having paid off his loan without his knowledge. But the benefactor was humbly bowing, smiling, kissing him and patting him on the back without saying a word.

It is also a friends duty to impart whatever 'Ilm' he knows, to his friend and to correct the conduct of his friend in such a discreet way that he may not feel what is happening. Of course, he has to set the good example of it first. The evil habits, the bad traits in man are like scorpions and snakes. A loving friend would never like his brother to be harmed by them. A sage once said the same thing in different but sarcastic words that "a man is known by the company he avoids."

So, when it comes to reforming the friend of his sinful traits, the duty of the friend becomes manifest in order that his friend may become virtuous,peace and be known to keep good company rather than he himself should feel that he is moving in bad company. And a Muslim never does bad deeds. His staunch faith makes him a 'Momin'. He gets cleansed and purified day by day.

The 'Muhasiba' (Accountibility) of self was a redeeming feature of the elite of the Faith. Once Hazrat Abu Bakr Siddiq (peace of Allah be upon him)

asked Hazrat Salman Farsi (peace of Allah be upon him) to tell him about his weak points. He was reluctant to do so and kept quiet. On Hazrat Abu Bakr Siddiq's (peace of Allah be upon him) insistence he said, "I have come to know that you have two kinds of dishes on your ('Dastarkhawn') dining cloth every day." He bowed his head and remorse, and thanked him brokenly. Therefore, a good man, who is always on the look out to over come his drawbacks is never ungrateful to his 'Nasiheen')Plural of 'Nasih'. One who gives a good advice).

The Holy Prophet (peace and blessings of Allah be upon him) has also said:

اَلْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ -

> "A believer is like a mirror for the other believer."

Hence, when a 'Momin' (Man of staunch 'Eiman' Faith) gives advice to his brother 'Momin' it is always for his good. He should be grateful to him for it rather than be hurt by it. As a matter of fact, one can only disclose ones secret sorrows to a friend only and seek his help and advice how to overcome his weaknesses. For the same reason Hazrat Umre Farooq (peace of Allah be upon him) has said that, "May Allah bless that friend of mine who may present my shortcomings to me as a gift ('Hadya' : Respectful offering)."

Thus a man who resents such an advice whether sought or unsolicited must know that the poison of pride and self-esteem has entered his veins. The sooner he cleanses it, the better it is for him. No

doubt, as far as possible, such advice should be subtly and softly conveyed. It is always more effective. A sensible word is always better than a stricture.

وَ لٰكِنْ لَّاتُحِبُّوْنَ النّٰصِحِيْنَ -

> "But you do not like the sincere advice."

Hazrat Abu Bakr Katani (Rahmatullah Alaih) has related his personal experience. He said, 'One day I forgot myselfpeace and became rather harsh with my friend. I loved him a lot. After that remorse bit persistently at my heart. I went to my friend immediately, begged his pardon entreatingly, and asked him to put the tip of his toe on my face saying that it has imbued me with shame over what I have done. He also loved me very much, although he must have been grievously hurt but declined to do so. Upon this, I told him that I shall never get up from this reclining posture unless he did so. He had no ther alternative but to accede to my request. Only after that I felt better.'

Hazrat Abu Ali Rabati (Rahmatullah Alaih) stated that Hazrat Abdullah Razi (Rahmatullah Alaih) was his companion in a journey. He asked me, "Will you be its leader or I"? I replied, "Of course, you." Thereupon he remarked, "If so, you will have to obey my instructions." I happily replied, "It will be my pleasure." Thereupon he sent for a large utensil, collected and stored all our effects in it put them on his back and started forth on the journey with me. He was an older man than me and a holy saint. I kept on beseeching him to give it to me so that I may carry this load, but each time he retorted that "you have accepted my leadership. Now you have to obey my command." In our travels, one night it started raining

cats and dogs. To my despair and utter dismay he kept on standing with a stretched blanket all night to protect ourselves from the onslaught of heavy showers."

It is a trenchent story of the olden days. Two friends loved each other a lot. But one of them fell in love with a woman and told his friend that he has become absolutely non composed for her and he would not be satisfied until he is sexually satiated by her. His friend was dumb founded to hear it. He tried his level best to stop his friend but to no avail. On the contrary, one day his misguided friend asked him to sever his relationship with him as he was not worthy of it any more. He replied to his errant companion. "This is out of question. I love you dearly." After that his noble friend raised his hands in silent prayers before Allah to grant his friend recovery from this ailment without blemish and resolved not to take anything to eat or drink till his friend became normal again. Forty days passed on in this state but his erroneous friend did not know anything about it, Thereafter his friend entered the house of his famished companion and told him that 'now I have relented and fully recovered of my folly without any misdemeanour.' At the same time he was touched by the plight of his friend who was about to die of hunger for him. He cried before his worthy companion and kept on cursing himself and asking his friend. "Why did you put yourself into this agony for such a brute as me. Why did you not forget me? Why did you not cast me off as a lecher?" He answered gracefully, "No, How could I do it? You are my friend. You needed me the most at this juncture! I can't be a friend of yours if I see you want only go to Hell and do nothing about it."

Two dear friends of 'Bani Israel' (Israelites) used to worship Allah in solitude on a mountain. One of

them went to take articles of food to the 'bazaar' in the village below. He happened to see a beautiful woman of questionable character there. He fell in love with her at first glance. He got so enamoured of her that he forgot all his piety and his friend, and remained in that state of evildoers for several days. His friend on the mountain got worried about him and came down to look for him. When he met his lost friend, he refused to recognise him out of a growing sense of shame. The senior friend fully understood his predicament, kissed him, embraced him and said, "Don't you worry my friend. Do not have the least hesitation. My friendship for you is the greatest today, so is my responsibility to look after you. Allah is very Merciful. He will save us. I am sure that you will come out of this perplexity with flying colours." His unfortunate friend was stunned to hear it, started paying penance to Allah in his heart, stood up and went up the mountain with his friend, a chastened person.

The moral of the story is that 'Qatahe Rehmi' (To give up mercifulness) for an errant friend is not in order. Even the 'Fiqah' which is rather stringent in values, teaches us that the bond of friendship in Faith should be so strong between the faithful that such impediments should not be able to breach it.

The Almighty Allah has ordained in the Holy Book.

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ ۝ (الشعرآء:٢١٦)

Then if they disobey thee, then say: I am innocent of what you do. (**26** : 216)

The friends of Hazrat Abul Darda (peace of Allah be upon him) once asked him why he tolerated his brother who had gone to the devil with wine and women. He replied, "He has become his own enemy. After all he is a faithful. If I also become his enemy he is likely to go to the devil completely. So, let me fulfill my duty towards him first." He added that "one should be careful in making friends with the right people in the first instance but after the friendship has been established, it is his duty to stand by him in his hour of need, specially if he is inclined towards the evil. Feel for the other more than for your own self. A friend in faith is a great asset. Friendship demands that a good friend should not be allowed to destroy himself. He may have gone far in to the clutches of the Satan and his disciples. He should therefore be helped inspite of himself. Virtue lies in deterring him from the evil and not in discarding a friend, momentarily gone astray."

So much so, that the Holy Prophet (peace and blessings of Allah be upon him) had to intervene and advise the faithful that "a person who does not accept the ('Uzur') plea of a brother Muslim and is harsh to him acts like a tyrant who extracts tax from the wayfarer by force."

No doubt, a Muslim has strong likes and dislikes. He asserts the good and assails the bad by force of habit. Thus, an in-built mechanism in his character makes him react spontaneously. Hence, a faithful is likely to get annoyed with the evil quickly but he also likes reformation in the faithful equally as muchpeace and becomes happy, soon.

Hazrat Abu Sulaiman Darani (Rahmatullah Alaih) used to repeatedly advise his disciples to be

carefulpeace and be good to their friends and the faithful. His motto was, "Don't react strongly towards your friend. Don't be cruel to him if he does something which hurts you. For it is likely that if you do so you may hear something worse about it later. It may hurt you and your friend more than you were hurt in the first instance." He was a sage. A 'Vali'. His disciples followed his advice and found that his advice was worth more than its weight in gold.

Under the circumstances, if a friend is such a prized possession in life, he should be remembered after his death. It is a collosal loss to lose a friend. Therefore, a good friend always keeps praying for his friend after his demise, exactly the way he used to do in his life time.

It is in the 'Hadith' that when a person offers prayers for his departed friend, an angel prays for him in turn. Allah also grants his prayers for himself, in lieu.

Hazrat Abul Darda (peace of Allah be upon him) once said, "I say prayers for seventy of my departed friends in 'Sajda', by name, daily." He also remarked once that "a true friend is seen praying with tears in his eyes for his friend after his death whereas the deceased's next of him are absorbed in bickeringly sharring his inheritance." It is in the 'Hadith' that at the time of a man's death his condition can be compared to a drowning person catches at a straw. These prayers of his friend stand him in good stead in setting him afloat. The 'Dua' of the living for the dead is never wasted. These prayers are beautifully bedecked or adored in luminous chests and shown to the dead with the names of people who have sent these heartfelt gifts for him.

To say that 'I am your friend' is to make a solemn pledge, to maintain lasting friendship. It applies not only to his association with him in his life time but also to his cherished memory after his death.

Our worthy ancestors used to love their friends in their life time and in practical proof of it also shower their love on his family members after his demise. There was no disassociation (Qata 'Ta'alluq) in any farm. It was common practice in the olden days that if either of the two poor friends became rich or got an elevated status in life, he never forgot his friend and always treated him in the same old affectionate way as before. It is all the more praiseworthy to do so because the ('Shaitan') Satan always tries to create a bone of contention between friends. Allah the Merciful has proclaimed.

إِنَّ الشَّيْطٰنَ يَنْزَغُ بَيْنَهُمْ ط (بنیٓ اسرآءیل : ۵۳)

The Devil provokes strife between them....
(17 : 53)

And, The Prophet Yousuf (Joseph) (peace be upon him) has said:

وَ جَآءَ بِكُمْ مِّنَ الْبَدْوِ مِنْ بَعْدِ اَنْ نَّزَغَ الشَّيْطٰنُ بَيْنِىْ
وَ بَيْنَ اِخْوَتِىْ ط (یوسف : ۱۰۰)

And brought you from the desert after the Devil had set strife between me and my brothers.... **(12** : 100)

Consequently, a good friend can never be instigated against his friend by any mischief monger.

Also, a friend never makes friends with the enemy of his beloved friend.

There should be no formality amongst friends. Mutual love and trust makes them become trusting and informal. There can be no friendship where there is formality.

It is the saying of Hazrat Ali (peace of Allah be upon him) that "that companion is the worst with whom one may have to be formal. Friendship and formality are poles apart."

Similarly, once Hazrat Junaid Baghdadi (Rahmatullah Alaih) remarked, "I have seen many friends in life; even such friends, one of whom is in power and the other poor but their friendship dwindled."

The most exemplary friendship is that of the 'Aulia Allah' (Plural of 'Vali': The sacred friends of Allah) with each other and with other faithful. It is so heartwarming.

The last but not the least, a true friend can never consider his friend inferior to himself, in any way. He has no axe to grind with his frined. On the countrary, a friend serves his friend and considers himself fortunate, if he is able to serve him for the love of Allah.

Somebody told Hazrat Junaid (Rahmatullah Alaih) that 'sincere friends are very rare these days." He repeated it several times before him. Hazrat Junadi Baghdadi (Rahmatullah Alaih) replied, "You may have a point, if you are looking for someone who may feel

for you and serve you. But if you have somebody in mind whom you may be able to serve, then there is no dearth of them."

The secret of finding the truth lies in giving and not is taking, for, rather than a friend serve him, the true friend always wants to serve him instead. And if the other also wants to do the same, then the true frienship emerges in its pristine glory two minds with but a single thought, two hearts that beat as one.

Hazrat Abu Muavia Al'aswad (Rahamtullah Alaih) was a venerated saint. He used to love his friends devotedly. Still, he could not help but exclaim one day, "All of my friends are better than me. No matter what I do, I can not hold a candle to them. They give me preference over all things. They give me respect for my 'Bazurgi' (Being old : Respected)."

THE RIGHTS OF MUSLIM BROTHERHOOD, ASSOCIATES, NEIGHBOURS, ASSISTANTS

Bear in mind, that the rights of people are commensurate with the kinship or relationship with them. Each person is responsible to Allah for it.

The frist right is that what one does not like for himself, he should not like it for others.

The Holy Prophet (peace and blessings of Allah be upon him) has said, "Muslims are a brotherhood. They are one entity. They are like a body. If a part of it is hurt, the entire body feels the pain."

It is also in the Hadith, "If you want to ward off being sent to Hell, the best 'Maut' (Death) is in leading a life seeking the best for others as you like for yourself

and then breathing your last with the 'Kalimae Eiman' (Confirmation of Faith : of Allah and His Holy Prophet peace and blessings of Allah be upon him) on your lips."

Hazrat Musa Alai has Salam (peace of Allah be upon him) asked Allah, "Oh Almighty, who is the most just person in your creation?" Allah the Merciful answered, "One, who is just to himself."

The second right is that no Muslim should ever be hurt by his hand or by his tongue.

The Holy Prophet (peace and blessings of Allah be upon him) once asked his Sahaba, "Do you know who a Muslim is?" They answered respectfully, "Only Allah and His Holy Prophet (peace and blessings of Allah be upon him) know it the best." He replied that a 'Musulman' is that person of whose hands and tongue nobody gets hurt." Then they enquired from him. "And who is a 'Momin'?" He replied, "A 'Momin' is that person due to when others may find their life and property secure." Then they asked, "peace and blessings of Allah be upon you, which is a 'Muhajir'?" He replied, "That person is a 'Muhajir' who quits the bad." He (peace and blessings of Allah be upon him) elucidated, "A Muslim should not cast a hurtful glance at an other person.

"A Muslim should be careful to not to make a sign or gesture before others which may create a doubt or fear in their hearts."

"A Muslim should not do or say anything which may intimidate others.

On the contrary, a Muslim is a source of

comfort for others. I saw a person strolling happily in the rose gardens of 'Jannat' (Paradise). I was told that he had seen a massive tree obstructing the path of the pedestrians and he had taken pains to fell it away from the narrow passage."

The third essential right is to not be haughty and arrogant with others. Allah does not like the proud and the profane. The 'pride hath a fall.'

The Holy Prophet (peace and blessings of Allah be upon him) informed the people that I was advised by 'Vahi' (Divine revelation) to tell you "to not to be proud and pompous but to behave meekly and sedately with others." The Holy Prophet (peace and blessings of Allah be upon him) used to be 'Rehmat' i.e. Blessing personified with every one. He used to help the poor, the needy, widows and the orphans all the time.

'Takabbur' (Arrogance) is 'Zulme Kabir' i.e. a great menace. Hence, one should not look down upon people. Such a conceited person, forgets himself to such an extent that at times he casts a contemptuous glance on a 'Vali in plain attire and meets his nemesis in no time.

The fourth right is not to resort the backbiting of a brother Muslim. A backbiter is an untrustworthy villain. He needs to be curbed at the outset. The man who listens is a pious person. A backbiter who speaks ill of other persons before you, can soon find ways to speak ill about you to others and disturb peace and tranquility prevailing among the faithful.

The fifth right is that no brother Muslim should remain dis-acquainted with a brother Muslim for more

than three days. The Holy Prophet (peace and blessings of Allah be upon him) has specially stressed upon it. It is dignified and decorous to be the first to greet the other. Hazrat Akrama (peace of Allah be upon him) used to repeatedly tell the people to be merciful and forbearing with others quoting the example of Hazrat Yousuf Alai as Salam (peace of Allah be upon him) that Allah had informed him that "I have made your name and status illustrious due to your great tolerance of the grievous atrocities of your brothers and ultimately forgiving them." It is also in the 'Hadith' that "Allah will raise your status and give you respect, if you forgive the sins and transgressions of your brother which have caused you pain and suffering in life."

The sixth right is to trypeace and be good to others whether they be good or bad. It is in the 'Hadith' that after the unsurpassed virtue of 'Eiman', the next prized possession is for the ('Aql')-wet-ration to guide the man to be charitable to all and have malice for none.

Hazrat Abu Huraira (Allah be pleased with him) said: If anyone caught the hand of the Holy Prophet (Peace and blessings of Allah be upon him) for talking to him, the later did not make an attempt to get it released till the former himself had not released it. During conversation he paid full attention to him and observed complete patience till he completed his talk.

The seventh right is to respect the elders and the seniorspeace and be kind, considerate and affectionate to the juniors, specially the children.

The Holy Prophet (peace and blessings of Allah be upon him) has advised His Ummah:-

A. "That Allah has sanctioned respect for the grey-haired elders. He likes them."

B. "Since Allah has given respect to the grey-haired people, My 'Ummah' should pay them the respect due to them, an account of their old age. When they grow old, Allah will grant them respect, in lieu.

"A person who does not pay respect to the old and does not love children, will never be sent to 'Jannat'."

"The prayers of the elderly people for those who give them respect for their old age are never wasted. These prayers have miraculous effect."

"People used to present their small children before the Holy Prophet (peace and blessings of Allah be upon him). At times He used to make them sit on the horse back with him to the delight of the children and their parents. It used to be a rare sight. Some of them used to be so fortunate as to sit in front of Him and some at the back. The face of the Holy Prophet (peace and blessings of Allah be upon him) used to be wreathed in smiles. Every one present used to envy these children. Each one of the elderly persons used to say, "Alas, I am not a child to day. If I was, I would also have taken my turn with these blessed children." On his part the child sitting in front of the Holy Prophet (peace and blessings of Allah be upon him) used to say to the other, "I am luckier than you. I was sitting in front. You were sitting at the back." In turn he used to retort. "Nevertheless I was also sitting with

him (peace and blessings of Allah be upon him)."

The eight right is to behave cordially with people. A courteous person with an amiable tongue is easy to deal with.

One day an elderly lady respectfully blocked the way of the Holy Prophet (peace and blessings of Allah be upon him) and insisted on His immediate indulgence. He asked her to sit and wait for Him at the end of the lane. He (peace and blessings of Allah be upon him) returned soon, sat with her for a while and listened to her attentively.

A man's word is his bond. The nineth right lies in honouring one's word. A pledge broken is a trust shattered. It is in the 'Hadith' that three things signify that a person is a 'Munafiq' (A double dealing treacherous person).

A. A liar

B. A person who does not keep his word

C. A usurper. A malefactor who misappropriates entrusted property.

The tenth right is to pay due regard and respect to a person according to his status. The greater the status of man in the community, the more should be the honour accorded to him.

Hazrat 'A'isha Siddiqa (Allah be pleased with her) was in transit enroute to a distant place. Meals were placed on the 'Dastar Khawn' (The dining cloth). A beggar ('Faqir') happened to pass by. She asked her servant to give him some food. In the meantime, a well dressed rider arrived on the horse back.

Thereupon she diverted her attention to him when he paid her his respects. A person remarked, "We hold you in high regard. We are surprised to note that this well to do looking person appears to have been preferred to the poor beggar." She replied, "No. The intention was not to, God forbid ignore or belittle the poor man. The idea is inconceivable. Actually my attention was intuitionally diverted to the man on the horse back. You should appreciate that the need of the beggar was not more than a loaf of bread or two which was being provided to him but it would have been bad manners not to pay regards to the man on the horse back according to his apparent status. He too was like a guest." The Faith too demands and dictates all faithful to up keep the norms of good behaviour and pay due regard and respect to a caller according to his obvious station in life. The hospitality and courtesy claim such conduct. It does not verge on flattery, or on being overawed by the riches or the glamour of the guest, for it is a very uncharitable act to humiliate a person."

She said that "the Holy Prophet (peace and blessings of Allah be upon him) does so Himself. Not infrequently, ambassadors and other dignitaries from outside and other places call on Him and He (peace and blessings of Allah be upon him) treats them according to their position in life."

"One day an old lady who had fed her milk to the Holy Prophet (peace and blessings of Allah be upon him) came to see Him. He stood up respectfully, spread His personal 'Chadar' for her to be seated on and said with his voice vibrant with emotion. "Mother, It is a singular honour for Me. Command Me how I can serve you?"; She kept quiet. Nevetheless, He did not hesitate for a moment and gave her all his share of

the 'Male Ghaneemat' (Booty of war won) which had per chance only then been apportioned. The good woman was touched and sold it to Hazrat Usmane Ghani (Allah be pleased with him) for ten lack dirhams.

"The Holy Prophet (peace and blessings of Allah be upon him) remarked one day, "Why should I not tell you something which is better than saying 'Namaz' (The prescribed or defined prayers), 'Roza' (Fasting for Allah) and 'Sadqa' (charity)?" People were all eager. He said, "It lies in bringing peace and amity between the faithful by uniting two Muslims who are annoyed with each other."

Hazrat Anas (peace of Allah be upon him) has stated that one day he and Hazrat Umar (peace of Allah be upon him) were respectfully seated before the Holy Prophet (peace and blessings of Allah be upon him). They noticed that He was smiling. Hazrat Umar asked him humbly. "peace and blessings of Allah be upon you, may we know why you are smiling? He (peace and blessings of Allah be upon him) replied, "Two persons would fall headlong before Allah on the Day of Judgement. One of them would entreat for justice saying that the other person has caused him much harm. Allah would ordained that person to give him his right. He would reply in turn. "On Allah Almighty, all my good deeds have been snatched away from me by various claimants. I am left with nothing now." Thereupon Allah would enquire of the second person of the status and say he has no good deeds to his credit now. Then the second person would answer. "In that case my bad deeds may be given to him instead." Yet the matter would not be settled. Thereupon Allah would instruct them to raise their heads. To his utter astonishment the aggrieved person

would see palacious houses made of gold and silver with invaluable gems and pearls studded in them. He would exclaim and ask, "Do these palaces belong to some prophet, martyr or 'Siddiq'?" Allah the Beneficienet would reply. "These unique houses would be the property of that person who would be able to pay for them." He would humbly ask, "I do not know. But who can pay for them?" Allah would say, "You can pay for them if you like." "How, " he would ask entreatingly. Allah would say, "By forgiving your brother Muslim." Thereupon he would cry out, "Oh Merciful Allah. You are Beneficent! I forgive him all his sins." In this sublime Mercy Allah would order. "You are pardonedpeace and blessed. Both of you, go to the Paradise hand in hand." After that the Holy Prophet (peace and blessings of Allah be upon him) said, "Have fear of Allah in your hearts. Reconcile the separated souls of His humble servants. Allah will himself reconcile them on the Day of the Judgement.

The twelfth right is that a Muslim should conceal the shortcomings and drawbacks of the Muslims from others and at the same time be up and doing in their eradication, individially and collectively. It is in the 'Hadith' that those Muslims who do so, will be amply rewarded. In turn, Allah will conceal their faults and give them respect.

Hazrat Abu Bakr Siddiq (peace of Allah be upon him) used to say that "Whenever a thief or a miscreant is nabbed I keep on praying in the hearts of my heart that he is reformed and his vices are not exposed somehow, by the mercy of Allah."

One day the Holy Prophet (peace and blessings of Allah be upon him) addressed some 'Nau Muslims' (New entrants in the Faith) and advised them, "Now

that you have recited the 'Kalimae Tayyaba', have it penetrate into your souls so that you are protected from the menace of picking up holes in otherspeace and backbiting. You should also be guarding of the heinous habit of trying to find faults in your brother Muslims."

One day a thief was produced before the Holy Prophet (peace and blessings of Allah be upon him). His hand was to be cut off. Seeing the face of the Holiest of the holy, where pain and anguish was writ for the man, the people asked their Prophet (peace and blessings of Allah be upon him) respectfully. "Has it hurt you?" He replied, "Why not? I too do not wish to join the Satan in his enmity of the faithful." So, indeed lucky are those whose sins remain comouflaged and get reformed before the punishment in lieu is levied on them. However, it should be borne in mind that the stringent punishment for the defaulters levied in the Faith is to eradicate the evil, .rootpeace and branch. There is no concept of aiding and abetting the evil. Treachery is the hallmark of the devil.

Hazrat Farooqe Azam (peace of Allah be upon him) used to roam around the streets of the metropolis in disguise. One night he heard sounds of music on 'Barbat' (An Arabian stringed instrument) coming out from a house. He perched on the adjoining wall and saw a man drinking and making merry with his maid servant. Hazrat Umar Farooq (peace of Allah be upon him) told the man, "Do you think that you will get away with this scounderly act and Allah will conceal it?" He respectfully replied, "Ya Amirul Momineen (On, Head of the Faithful) I beg of you to consider what I am humbly submitting. I have indeed made an error but you appear to be committing three. Allah has said in the Holy Book."

لَا تَجَسَّسُوْا.... (الحجرٰت : ١٢)

And do not spy.... (49 : 12)

وَ اْتُوا الْبُيُوْتَ مِنْ اَبْوَابِهَا ص (البقرة : ١٨٩)

So come to the houses by their doors.... (2 : 189)

You perched up the wall of my house and entered my house.

لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَ تُسَلِّمُوْا عَلٰى اَهْلِهَا ط (النّور : ٢٧)

Do not enter houses other than your houses, until you ask permission, and salute the people thereof.... (24 : 27)

And you never took permission to enter my house. Nor did you convey 'Salam' (Greetings) to me as prescribed by Allah. Hazrat Umar (peace of Allah be upon him) asked him, "Alright. If I pardon you this time do you promise to never do so?" He gave his word of honour, asked forgiveness of Allahpeace and became a refined person.

The Holy Prophet (peace and blessings of Allah be upon him) once told his audience. "Beware. It is a bad habit. An eavesdropper will be severely dealt with on the Day of Judgement. Molten lead would beg poured into his ears for this felony."

The thirteenth verity lies in not casting a slur on

a man. To besmirch the good name and honour of a person is a terrible scourge.

Under suspicion, aspersing one's brothers in faith, irrelevant chatting irresponsible talk, contemptuous conjecture and exaggerated address against one's brothers, all fall in this category and are deplorable.

One day, the Holy Prophet (peace and blessings of Allah be upon him) was heard saying, "What would you say of that person who abuses his parents?" The audience respectfully enquired, " 'Ya Rasoolullah' (Oh, Holy Prophet of Allah) (peace and blessings of Allah be upon him) you, who is such a person?" He (peace and blessings of Allah be upon him) replied, "It is that person who calls the mother or father of another person bad names. With the result that they abuse his parents in turn. Is it not tantamount to his abusing his own parents?"

It is in the 'Hadith' that once the Holy Prophet (peace and blessings of Allah be upon him) was talking to his wife, Hazrat Safia (Allah be pleased with her). In the meantime a new comer happened to pass by them. The Holy Prophet (peace and blessings of Allah be upon him) called him and told him, "She is my wife." Hazrat Safia (Allah be pleased with her) said "no one can misconstrue anything about you 'Ya Rasoolullah'. The Holy Prophet (peace and blessings of Allah be upon him) answered, "Beware, the Satan circulates in the body of men like blood in their veins."

One day Hazrat Umar (peace of Allah be upon him) pulled up his hunter, when he saw a man talking to a woman in a deserted ravine. He quickly bowed before him and apprised him " 'Ya Ameerul

Momineen' She is my wife." Hazrat Umar (Allah be pleased with him) still punished him and said "Why don't you hobnob with her where no one may see you?"

The fourteenth 'Haq' lies in the propriety that if Allah the Beneficient accords a high stature and power to someone, he should live upto it.

(i) He should be correspondingly helpful to others, in turn. It behoves a good man to be humble when he is highly placed.

(ii) The greater his status the more meek and well behaved the man should be with others.

The Holy Prophet (peace and blessings of Allah be upon him) used to say, "Do not hesitate to come to me for anything you desire. At times, I want to give something to you on my own but I prefer it when someone puts in a word for somebody, if he feels the least shy to ask for it himself." He (peace and blessings of Allah be upon him) also used to say at times that "there is also much merit in 'Sadaqae Zubani' i.e. charity by words." People used to humbly ask "What is such Sadqa." He (peace and blessings of Allah be upon him) used to elucidate that "it comprises verbal attempts to save the life of someone, to protect someone from torture or to be of general benefit to someone for his good, to please Allah."

The fifteenth 'Haq' is equally as important viz if a brother Muslim sees or hears a brother Muslim being ragged, maligned or misrepresented by others in his absence, he should stand up for him and advocate his cause in absentia. He should act as his 'Vakil', his pleader. It becomes all the more essential for him to do so if he finds that a miscreant is on, to cause

damage to the honour or property of his brother in faith. It is in the 'Hadith' that 'as one sows so shall he reap. The harvest of such veritable cultivation of the good will bring eminence to such a person and protect his 'Jan-o-Mal' and 'Abroo' (Honour) in this world and in the hereafter by the mercy of Allah." The 'Sahabae Karam' used to say often "that an evil tongue put behind the teeth in time saves many an innocent heart from being wounded by its sharp edge."

The sixteenth 'Haq' comprises of the verity patience in man to comport himself with dignity before a highhanded person in power. To lose one's temper, return a rebuke with a rebuke only aggravates things. It is therefore of the essence not to be lacking in paying regards and respects to the man in q uestion so that he is kept mollified, as far as possible. Hazrat Abdullah Bin Abbas (peace of Allah be upon him) has explained the meaning of the following verse of the Holy Book that 'One should pay back the evil by good by saying. 'Salam' to the offender courteously.

وَ يَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ.... (القصص : ٥٤)

And they avert evil with good.... (**28** : 54)

It was related by Hazrat 'A'isha Siddiqa (The venerated wife of the Holy Prophet (peace and blessings of Allah be upon him) that once a person approached the 'Sahabae Kiram' and asked for permission to see the Holy Prophet (peace and blessings of Allah be upon him). He (peace and blessings of Allah be upon him) condescended to see him despite the fact that he had the reputation of being a very evil person in his people. The Holy Prophet (peace and blessings of Allah be upon him) greeted him courteously. Hazrat 'A'isha (Allah be pleased with

her) was astonished. When he left she asked the Holy Prophet (peace and blessings of Allah be upon him) way you extended courtesies to him I thought he was a man worth the honour. Yet, you gave him advice on certain things firmly? The Holy Prophet (peace and blessings of Allah be upon him) replied, "He deserved the honour due to his position but he also needed to be told things for his betterment as he was basically not a good man. Indeed that person will not be worthy of being forgiven by Allah on the Day of Judgement who may be partial towards a tyrant and treacherous person to save his own skin."

It is also in the 'Hadith' that it is not short of giving 'Sadqa', if a man manages to protect his honour against an evil tongued savage person, with dignity and fortitude.

Once Hazrat Abu Darda (peace of Allah be upon him) remarked in a sombre voice. "It is very painful that at times people have to laugh per force majeure in the company of some powerful despots when actually their hearts are actually crying and cursing them for their own helplessness and offenders brutality."

The seventeenth 'Haq' (Propriety) lies in making friends with the 'Fuqara' (The poor and destitute) and keeping at distance from the 'Umara' i.e. the rich and prosperous, as far as possible. Once the Holy Prophet (peace and blessings of Allah be upon him) remarked, "Avoid the company of the dead." On enquiry of the listners" He (peace and blessings of Allah be upon him) replied, "I mean the arrogant 'Uma'ra'."

Prophet Solomon i.e. Hazrat Sulaiman Alai Uas Salam (peace of Allah be upon him) was wellknown for his special affinity for the poor. As soon as he used

to see a poor man, he used to unhesitatingly sit on the barn of the road or anywhere on the wayside with him, and used to hobnob with him like a bosom friend. He used to say, "a 'Miskeen' is sitting with a 'Miskeen' (Poor and needy person)." He sincerely loved these simple, deprived persons from the core of his heart and used to say that "I like the name, the word 'Miskeen' the most." So much so that the Holy Prophet (peace and blessings of Allah be upon him) used to pray, "Oh Allah, I want to live like a 'Miskeen' ;and die like 'Miskeen'." Similarly in response to a query to this effect (Prophet Moses) Hazrat Moosa Alai Uas Salam (peace of Allah be upon him) said that "if you wish to find Allah, go to the poor and the down cast."

The eighteenth right lies in perpetually striving for the happiness and the well being of the Muslims. The Holy Prophet (peace and blessings of Allah be upon him) has said.

"A Muslim who occupies himself in bringing comfort and happiness to his brothers, lives to earn its elegant recompense in this world and gets doubly blessed when he dies."

"A person who takes pains to kindle the light of happiness in the eyes of a Muslim by his selfless service to him, will find his eyes aglow with the 'Noor' (Blessed illuminating light bestowed by Allah) of the Beneficient on the Day of Judgement."

"To help a 'Mazloom' (A victim of atrocity) is entitled to being blessed seventy three times over, for the virtue of the good deed done."

"A person who does not feel the pain of a

brother Muslim in his heart is not one amongst us, in My 'Ummah' (community)."

Hazrat Maroof Karakhi (Rahmatullah Alaih) a wellknown venerated saint of his time once told his friends that a person who recites the following prayer thrice, daily will attain the status of an 'Abdal' (A 'Vali' of exalted status).

اَللّٰهُمَّ اصْلِحْ اُمَّةَ مُحَمَّدٍ ۔ اَللّٰهُمَّ اِرْحَمْ اُمَّةَ مُحَمَّدٍ ۔ اَللّٰهُمَّ فَرِّجْ عَنْ اُمَّةِ مُحَمَّدٍ ۔ صلی اللہ تعالی علیه واصحابه وسلم ۔

O Allah! Reform the Ummah of Muhammad. O Allah! Be kind to the Ummah of Muhammad. O Allah! Grant expansion to the Ummah of Muharnmad (peace and blessings of Allah be upon him).

The twentieth virtue lies in the 'Haq' of conveying 'Salaam' (Greetings of peace and tranquillity for the other) to the other, as soon as a man sees him. Once a person entered the company of the Sahaba-e-Kiram but forgot to say 'Salaam' to them. He also did not notice the Holy Prophet (peace and blessings of Allah be upon him) who was sitting at the far end. The Holy Prophet (peace and blessings of Allah be upon him) observed it and asked the person to go out, come back again and say 'As Salamo Alaikum' (Greetings and peace be on you), before speaking to them. He apologized humbly and did so.

Hazrat Anas (Allah be pleased with him) has related that when he was eight years old he went to

pay his respects to the Holy Prophet (peace and blessings of Allah be upon him) for the first time. "The Holy Prophet kissed me and said, Try to remain neat and clean as you are, so that you may live long and do not forget to say 'Salomo Alaikum' to people when you meet them so that your ('Naikies') good deeds may increase many fold."

"When two friends greet each other sincerely and shake hands with warmth of feeling, seventy blessings of Allah are distributed between them."

The Holy Prophet (peace and blessings of Allah be upon him) has said that "One should pay one's respects to people, with grace. To bow down before anyone or to stand with one's arm folded like a vassal is not good."

The twentith 'Haq' lies in ministering to the sick. The Holy Prophet (peace and blessings of Allah be upon him) used to do so and has said that 'a person who goes to enquire after a sick person does a good deed. And a person who perpetually serves the sick out of a feeling heart will go to ('Jannat') Paradise. Seventy thousand angels pray to Allah for him." It is better to place the hand on the forehead of a sick person of the same sex and utter the following prayer.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ أُعِيْذُكَ بِاللّٰه الْاَحَدِ الصَّمَدَ الَّذِیْ لَمْ
يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا اَحَدْ مِنْ شَرِّمَا تَجِدُ ۔

In the name of Allah, the Beneficient, the Merciful. I seek refuge for thee with Allah, the One and the Only, the Independent, neither begets nor begotten, nor any one else is equal to Him, from the evil that you feel (in yourself).

Hazrat Usmane Ghani (peace of Allah be upon him) has said that once when he was sick, the Holy Prophet (peace and blessings of Allah be upon him) called on him several times and recited the same prayer. It is also a 'Sunnat' to recite the following prayer for a sick person.

اَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّمَا اَجِدُ ۔

I seek refuge by the Honour of Allah and by His Power from the evil I feel.

Also, it is not proper to resent the enquiry of a person who calls on the sick to enquire after his health. It is in the 'Hadith' that two angels are assigned to a sick person to see how the sick man treats the people who come for his 'Ayadat' (Enquiry after the health of a sick person). They see, whether he is grateful to the man or is ungratefully annoyed.

It is the saying of Hazrat Ali (Allah be pleased with him) that "if a person has stomach ache, he should buy some honey with the 'Mehar' of his wife. He should mix rain water in it and drink it. He will get well soon, Inshallah." The thesis is that the water of the 'Barane Rahmat' (the blessed rain showers) mixed with the Money of Mehar (given in 'Bakhshish' (A present) by the wife to her husband and the honey which has inherent values of cure as per Holy Qur'an, intermingles to make it a medicine of rare efficacy to the ailing person." Simultaneously, the sick person should not bicker over his sickness. Nor should the ailing man be impatient. He should consider the sickness to be 'Kaffara' of his sins, instead. The man who goes for the 'Ayadat' of the sick person should conduct himself well.

A. He should not sit for long with the sick person

B. He should not pester the sick person or his attendents with the details of his sickness.

C. He should pray for his early recovery and look concerned with his welfare.

D. He should remain attentive to the patient and not say irrelevant things.

E. He should happily render whatever service he can for the treatment of the sick person, as far as it is possible for him to do it.

The twenty second right is to go with the burial procession. The Holy Prophet (peace and blessings of Allah be upon him) has said that 'the person who goes with the burial procession will get a reward equivalent to one carat of gold and the person who waits till all burial rites of a deceased person are completed will get two carat gold worth of 'Ajr' on the Day of Judgement. Each carat of gold in both instances will be equal to the Mount 'Uhad' (Famous mountain where battle was fought between the faithful and the dissenters). The decorum of this gloomy occassion comprises the following vital elements.

A. The man should refrain from frivolous behaviour like laughing, casually chatting with others etc.

B. On the contrary, he should try to think of his own death some day and learn a lesson from it.

Hazrat A'amash (Allah be pleased with him) once described his own experience. He said that one day he participated in a funeral procession. He observed the people walking with him. Each one of them looked so solemnly morose that he did not know

who to condole with. Their sympathy was sincere. Each one acted as if the loss was his. One of them praised the deceased after the burial rites and said, "After all the day has come. He has got rid of three agonising eventualities. He has seen the face of the 'Malikul Maut' (The angel of death), tasted the bitter cup of death and absolved himself of the fear of death." The Holy Prophet (peace and blessings of Allah be upon him) has said that "when a man dies three things viz his friends, his 'Mal' and his 'Amal' (The performance) follow him. The friends and his assets remain behind. Only his deeds keep him company."

The 'Haq' comprises not forgetting the dead. It's verity lies in the man remembring that he too has to die someday and learn its moral of the story viz life is transient. That he will also have to lie in a grave under the earth. Therefore every person should make it a point to go to the graveyard for ('Ziarate Quboor') paying homage to the departed near and dear ones off and on, pray for their 'Maghfirat' (Redemption) and remain akin to the factum of life and death.

Hazrat Sufyan Sauri (Rahmatullah Alaih) used to say that "a good man never forgets his death. It prevents him from sin. For him death is a foregone conclusion, pre-concieved. Hence when he dies, his grave will become one of the cherished gardens of Paradise. Vice-versa the negligent will find that his grave is a dark, dismal dungeon of hell."

Hazrat Rabi Bin Khaysam (Rahmatullah Alaih) was an eminent saint of the class of the 'Tabieen'. His tomb is in 'Toos' (A city in Persia). He had got a grave dug in the backyard of his house. Whenever he used to feel the least negligent of the hereafter he used to

go and lie down in the grave. Those who had seen him do so have said, that after sometime they used to hear his voice from the grave saying 'Oh Allah, grant me some respite. Send me to the world again so that I may make amends for my follies.' Then he used to come out again and get absorbed in prayers and worship chanting 'Oh Allah, when I finally do go to the grave never to return to this world, let me have no regrets of having been unmindful of you'."

The rights of the neighbours are in addition to these vital duties. The right of the neighbour is manifest and unquestionable whether he may be a Muslim or a non Muslim. According to the Holy Prophet (peace and blessings of Allah be upon him) "A 'Kafir' has one 'Haq' and a Muslim has two 'Haqs' on his neighbour'. And a neighbour who is a relative and also a Muslim has three 'Haqs' ;according to Faith."

It is a saying of the Holy Prophet (peace and blessings of Allah be upon him) "one day Hazrat Jibrail Alai his Salam (The venerated angel who used to bring révelations of Allah to the Holy Prophet (peace and blessings of Allah be upon him) was so absorbedly eager about the rights of the neighbour to me that for a moment I thought that he is going to end up by saying that he has even a right on our property and possessions." The following sayings of the Holy Prophet (peace and blessings of Allah be upon him) should remain permanantly engrained in the heart and mind of every Muslim.

" 'Haqqe Hamsaya' is a proverbial term. Both words go together. Hence the right of one's neighbour on his neighbour is unquestionable. This right has a ('Hurmat') consecration."

"A neighbour who is in distress on account of his neighbour is not a Muslim. He will never be sent to 'Jannat' (Paradise)."

"Hitting the dog of a neighbour is tantamount to hitting a neighbour."

"A man was praising a lady and saying that such and such lady is very pious and a devoted worshipper of Allah. She keeps fasts during the day and worships Allah all night. The Holy Prophet (peace and blessings of Allah be upon him) enquired from him. "Are her neighbours happy with her?" He hesitatingly replied, "No. She is quarrelsome with her neighbours." The Holy Prophet (peace and blessings of Allah be upon him) immediately said, "In that case she will be sent to Hell."

"A minimum of forty houses around you are your neighbourhood."

"A neighbour who feels unhappy and unsafe due to the 'Shar' (the mischief) of his neighbour is like an unprotected person in a castle. His aggressor is a treacherous foe. He will never find the sanctuary of 'Jannat'."

It does not only mean that a neighbour should not be harassed. It also signifies how important it is for a neighbour to look after his neighbour is every way. As a matter of fact a neighbour is a fore runner of happy augry to his neighbour in every thing. 'Say the word and the thing is yours' used to be the dictum of our worthy ancestors for their neighbours."

"On the Day of Judgement, a neighbour will

address his bad neighbour and ask him before Allah 'why did you make my life miserable in the world?' "The defaulting neighbour would be askened of himself."

"The house of a person was infested with mice. Somebody suggested to him to keep a pet cat at home. He shook his head ruefully and replied, "I wanted to do so but abstained from so that the mice may not go-over to my neighbours house." How can I like that for my neighbour which I do not like for myself."

"One day the Holy Prophet (peace and blessings of Allah be upon him) asked somebody, do you know what is the right of a neighbour?" He kept respectfully quiet. The Holy Prophet (peace and blessings of Allah be upon him) told him that if the many rights a neighbour has over his neighbour the following are the most redeeming.

A. "Help him when he is in need of help, monetory or otherwise.

B. Minister to him in sickness.

C. Serve the household of the neighbour in case of death in his family.

D. Try to share his happiness and sorrow as far as possible.

E. Do not enlarge the walls of your house so much that he may suffer for want of fresh air and sunshine.

F. Send your estimable neighbour gifts of fruit and other refreshing things when you take them yourself. If you may not afford to do so, partake of them surreptitiously.

G. Try and see that your neighbour is not nagged by the smoke from your house.

H. Never peep into the house of your neighbour from your roof top.

I. Don't throw dust before your neighbours door steps.

J. Don't jam the water outlets of your neighbour.

K. Don't ever cast a glance at the ladies of the neighbour.

L. Don't make a noise, so that your neighbour is not disturbed."

As regards the right of one's relatives on him, the Holy Prophet (peace and blessings of Allah be upon him) has said, "Allah the Merciful has said that "I am 'Rehman' (One of the great names of Allah); Part of its beneficience of 'Rahm' (Mercy) is singly allocated for benevolence to the man's relatives by Him. A person who is magnanimous to his kith and kin, his parents, his own family, his brothers and sisters and others related to him by ties of blood, benefits from My 'Rahm' due to the kindness he dispenses to others for My sake." There is great virtue in 'Sila Rehmi' (Kindness) and vice in 'Qata Rehmi' (Cold bloodedness). The former goes to 'Jannat'. The later goes to 'Dozakh'.

THE RIGHTS OF THE PARENTS

Their status is lofty. Hence, their rights are also euqally paramount. The Holy Prophet (peace and blessings of Allah be upon him) has advised that:-

"The right of the parents on their child is even greater than the reward of 'Namaz', 'Roza', 'Haj' and 'Umra' if a person serves them truly according to what

their stature demands, without forgetting Allah."

"A disobedient child will never be able to taste the sweet smell of the rose gardens of Paradise due to his 'Qat'ae Rehmi'."

"A child who keeps on giving 'Sadqa' (charity) on behalf of his old and infirm parents serves both, his parents and himself."

One day a man came to the Holy Prophet (peace and blessings of Allah be upon him) and said, "Ya Rasoolullah (peace and blessings of Allah be upon him), My parents have died. Kindly advise me what right do they have over me, now?" The Holy Prophet (peace and blessings of Allah be upon him) told him.

A. Say your prayers, recite the Holy Book and pray for their 'Maghfirat' (Redemption).

B. Pursue their 'Wasiyat' (Predictation of the good) and honour their worthy commitments.

C. Behave with respect with their friends.

D. Treat their relatives amiably.

E. Follow in their footsteps of virtue.

F. The right of the mother is twice that of the father."

One day Prophet Moses i.e. Hazrat Moosa Alai Uas Salam (peace of Allah be upon him) informed his friends that "I have been apprised by Allah by his 'Wali' that he will put the names of all those people in the list of criminals, who will cause pain or grief to their parents."

THE RIGHTS OF THE 'CHILDREN'

(Sons and daughters vis a vis their parents). A man went to the Holy Prophet (peace and blessings of Allah be upon him) and humbly asked, "Ya Rasoolullah (peace and blessings of Allah be upon him) with whom should I perform 'Naikies' (Good deeds : Selfless service)?" He (peace and blessings of Allah be upon him) replied, "With your parents." He said, "They have died." Thereupon the Holy Prophet (peace and blessings of Allah be upon him) said, "Do good to your children. In the same manner as the parents have a right over their children, the children have a right on their parents." Some of the important rights of the children are that:-

(i) That the children should not be disowned by the parents on trifles and flimsy grounds.

(ii) Hazrat Anas (peace of Allah be upon him) has said that when a child becomes seven days old a good name should be chosen for him and his 'Aqeeqa' (offering in gratitude for a child) should be performed. The child should be taught good manners when he becomes six years old and when he becomes nine years old he should be provided a separate bed. The child should be strictly ordered to perform 'Namaz' when he becomes thirteen years old. If necessary, he may even be slapped. He would become eligible to get married at the age of eighteen. He should be told in so many words that, "We have brought you up, to this age, taught you the difference between the good and the bad and have performed your 'Nikah' (Holy wedlock). Now, we seek deliverance of Allah from all that may be abject in you. We have performed our prescribed duty."

(iii) Parents should take care to treat all their children equitably, barring the fact that the samll children are always more likeable for their innocence. It is a blessful thing to kiss a small child. It is also a 'Sunnat'.

The Holy Prophet (peace and blessings of Allah be upon him) used to kiss his grandsons Hazrat Imam Hassan Alai Uas Salam and Hazrat Imam Hussain Alai Uas Salam. It is a great responsibility to bring up children. The Holy Prophet (peace and blessings of Allah be upon him) Uas said, "Allah blesses the parents who manage to bring up their children in such a way that they remain away from the 'Na Farmani' (Disobedience) of Allah."

Hazrat Afrah Bin Habis (Rahmatullah Alaih) who used to remain absorbed in prayers, never found time to ever kiss any of his nine sons. One day when the Holy Prophet (peace and blessings of Allah be upon him) said so in a 'Khutba' (Address) that 'the man who is not merciful to others will never be graced by the mercy of Allah', woke up with a start muttering his regrets and rushed home from the mosque to make amends as soon as the prayers were over.

One day the Holy Prophet (peace and blessings of Allah be upon him) was sitting on the 'Minbar' (Raised platform in the mosque for addressing the faithful). He (peace and blessings of Allah be upon him) came down hastily to pick up Hazrat Hassan Alai Uas Salam as he was toddling up the stairs of the 'Minbar', taking a toss here and there to reach Him (peace and blessings of Allah be upon him). He (peace and blessings of Allah be upon him); embraced and kissed him affectionately, and made him sit in His lap.

Then He (peace and blessings of Allah be upon him) recited this verse from the Holy Book.

اَنَّمَآ اَمْوَالُكُمْ وَ اَوْلَا دُكُمْ فِتْنَةٌ لا (الانفال : ۲۸)

In fact your wealth and your children are a trial....... (**8** : 28)

One day the Holy Prophet (peace and blessings of Allah be upon him) was in a state of 'Sajda' ;(Lying prostrate in humble servitude before Allah). Little, Hazrat Imam Hussain Alai Uas Salam came and went up on His reclining back. He (peace and blessings of Allah be upon him) on His reclining back. He (peace and blessings of Allah be upon him) extended His 'Sajda' interminably till he got down. It was a wonderous spectacle. The 'Sahabae Kiram' (Allah be pleased with them) thought that the Holy Prophet (peace and blessings of Allah be upon him) is raptly immersed in receiving 'Vahi'. They were enraptured when the Holy Prophet (peace and blessings of Allah be upon him) informed them after the prayers that "actually Hazrat Imam Hussain Alai Uas Salam had made Him his horse and He (peace and blessings of Allah be upon him) did not consider it proper to relinquish his charge on his mount." Nevertheless, on the whole, there is far greater stress by Allah on the rights of the parents on their children as compared to the rights of the children on their parents. The Almighty Allah has accordingly ordained.

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَ بِالْوَا لِدَيْنِ اِحْسَانًا ط

(بنیٓ اسرآءیل : ۲۳)

Thy Lord has decreed: you shall not serve

any but Him, and to be good to parents...
(17 : 23)

It may be noted with care here that Allah has spoken of giving respect and regard to one's parents together with the humble submission to Him in His worship and veneration, in this verse.

Their pre-eminent position vis-a-vis their children, is marked by the opinion of the Ulema.

(i) All 'Ulema' are agreed that the offsprings of parents should not undertake any journey without their permission unless it be a 'Farz'.

(ii) So much so that a certain school of thought believes that if ever the parents of a child offer something to eat to their children which may be 'suspect' but not 'Haram', they should take it in difference to them.

Going into finer details, the 'Haq' of the eldest brother is near to the Haq of the father, specially after his demise. For that reason, it is in the 'Hadith' that the 'Haq' of an elder brother over his younger brother is like the 'Haq'of the father on the son. This applies particularly to the eldest brother, after the death of their father.

THE RIGHTS OF THE SLAVES (BOTH MALE AND FEMALE)

Referring to them i.e. the 'Laundi' (Hand-maiden) and 'Ghulam' (Male Slave : Male Servant) the Holy Prophet (peace and blessings of Allah be upon him) has said:

A. "Always have fear of Allah in your heart for your slaves.

B. Give them to eat what you eat yourself.

C. Give them to wear the same, as you wear.

D. Don't be hard on them. Don't ask them to do things which they may not be able not do.

E. Be kind to them. Do not humiliate them. They deserve your love and sympathy. They are your dependents. You could have been in their place.

F. If they are not of much use to you or if you are afraid that you will not be able to look after them properly, hand them over to somebody else for what you have paid for them. Set them free. It is the noblest of all."

Somebody asked Hazrat Ahnaf Bin Qais (Rahmatullah Alaih), "How did you attain such patience and prudence?" He replied, "From Qais bin Asim (Rahmatullah Alaih). One day his 'Laundi' (Female Slave : Servant) brought roasted lamb on stick for him. Unfortunately, it indavertently slipped from her hand and fell on Hazrat Qais' infant baby. The child died on the spot. The maid got so scared that she fainted on her feet. Hazrat Qais Bin Asim (Rahamtullah Alaih) brought her to her senses, told her that it was no fault of hers and set her free."

Whenever the slave of Hazrat Aun Bin Abdullah (Rahmatullah Alaih) used to be lacking in following his instructions he used to say to him, "you too are becoming negligent of your duties to your master as I am to my Master."

One day Hazrat Abu Masood Ansari (peace of Allah be upon him) heard a voice calling him suddenly, when he was thrashing his slave for grave disobedience. He looked back he was shocked to find the Holy Prophet (peace and blessings of Allah be upon him) was addressing him. The Holy Prophet (peace and blessings of Allah be upon him) said, "Ya Aba Masood, beware, your Master has more command on you than you have power over your slave."

The 'Laundi's (A hand maiden : A female slave or servant) right is greater than that of the 'Ghulam' (Male slave or servant).

1. She should be well fed and well clothed.
2. She should be treated with care for her sex.
3. No one should look down upon her. The master should keep his 'Master and slave' relationship with Allah in mind alwayspeace and be kind to her.

The Holy Prophet (peace and blessings of Allah be upon him) has observed that 'when your assistant takes pains and prepares food for you, it behoves you to have your meals with him. In case it may not be possible to do so for some unavoidable reason, you should at least dip a morsel of bread in the curry and put it into his mouth and ask him to eat it."

CONFINEMENT AND SOLITUDE

There is a difference of opinion between the 'Ulema' (Plural of Aalim : The learned) whether it is better to lead a solitary life or to live in unison with people. Hazrat Sufyan Sauri, Hazrat Ibrahim Addham, Hazrat Dawood Tai, Hazrat Fuzayl Iyaz, Hazrat Ibrahim

Khawwas, Hazrat Yousuf Asbaat, Hazrat Huzaifa Mir'ashi and Hazrat Bashar Hafi (Allah bless them all) and some other elite saints are of the view that it is better to lead an isolated life for piety. In antithesis, a class of 'Ulema' and some other eminent 'Buzurgs' have the opposite view.

According to a 'Rivayat', Hazrat Ibne Seereen (Rahmatullah Alaih) is of the opinion that solitude means undisturbed worship of Allah.

One day an admirer of Hazrat Dawood Tai (Rahmatullah Alaih) asked him to give him some valuable advice. Hazrat Tai (Rahmatullah Alaih) said, " 'Fast' from the world in such a way that in your abstension from it, you may not break your fast till the time of your death. Run away from people, as people flee from the humdrum of the city to the quietitude of the jungle in desperation sometimes."

Hazrat Hassan Basri (Rhamtullah Alaih) once dwelt on this subject in these words, "It is in the 'Torait' (Torah) that 'contentment makes the man rise above wants and desires'. When a person isolates himself from people he get rid of avarice, jealousy and many other complications. He finds peace and tranquility. People start respecting him. He becomes immune to the evil.

According to Hazrat Wahab Ibnul Wasd (Rahmatullah Alaih) "there are ten parts of wisdom and sagacity, nine of them are concerned with silence and the tenth in meditation and worship."

Hazrat Rabee Bin Khaysam (Rahmatullah Alaih) and Hazrat Ibrahim Nakh'i (Rahmatullah Alaih) advocate to acquire 'Ilm' and remain away from

people.

Hazrat Malik Bin Anas (peace of Allah be upon him) used to go and meet his friends, he also used to go to enquire about the condition of the sick. People also used to see him attending funeral rites of the deceased but all of sudden, one day he severed all relations with every bodypeace and became a recluse.

Hazrat Fuzyal (Rhamtullah Alaih) had become so reconciled to lonesome life in prayer that he used to say "I feel immensely grateful to that man who forgets to say 'Salam' to me. I prefer my solitude to his greetings. Likewise I do not want that anyone should come to enquire after my health and welfare if I am sick.

Hazrat Sa'ad Bin Abi Waqas (Allah be pleased with him) and Hazrat Saeed Bin Zuhud (Allah be pleased with him) and Hazrat Saeed Bin Zuhud (Allah be pleased with him) went and found solitary corner in a place called 'Aqeeq' near 'Madinae Munawwara' until every body had almost forgotten them. One day it was learnt that they had died there one after the other, quite sometime ago.

Once a ruler extended his hand of friendship to Hazrat Hatim Assam (Rahmatullah) beseeching his companionship and asked him respectfully if he could be of any service to him. He replied, "I would rather like that I did not see you and you did not see me, for there is no greater virtue than to be alone and in peace."

An admirer entreated Hazrat Suhal Tastri (Rahmatullah Alaih) for his companionship. He asked, "When one of us dies who will be his companion?" He

replied, "Allah!" Hazrat Tastri (Rahmatullah Alaih) said "Then why should each one of us not remain with Him?"

The question of 'Nikah' is also co-related with it. Some are in favour of it. Others prefer ascetism. Hence, let us consider its merits and demerits.

The first advantage of leading a secluded life is that thereby one can occupy one's self in 'Zikro Fikr' (The remembrance of Allah) exclusively without interruption. To ponder over the wonderous creation of the things in the Heaven and earth, by Allah, the Creator Supreme, to get submerged in His single minded worship to the exclusion of all else in absolute seclusion is a boon of the first order. The company of people and divergent stimuli of worldly affaris are great empediments in such an illustrious undertaking. The entanglements of life are so complicated, yet at times very alluring, therefore dangerous. One is likely to become negligent of the very essence of life once one gets engaged in its pursuits. Even the Holy Prophet (peace and blessings of Allah be upon him) spent a considerable portion of his life in 'Ghare Hira' (The famous cave in the Hira mountains near 'Makkha-e-Mukarrama' where the Holy Prophet (peace and blessings of Allah be upon him) used to go for prayers and meditations until the responsibility of a grandoise prophethood was bestowed on Him by Allah the Beneficient. Yet, thereafter, whereas His body used to be in the 'Makhlooq' (The people of the world) His heart and soul used to remain perpetually engrossed in the 'Yad' (The remembrance and worship) of Allah. Only once He (peace and blessings of Allah be upon him) expressed the desire that if ever He decides to have a friend He would chose Hazrat Abu Bakr Siddiq (peace of Allah be upon him), It was a glowing tribute

to a 'Siddiq' by the most pre-eminent in both the worlds of Allah!

The verity of singular attachment to the 'Marafat' of Allah, in an isolated place where nothing may deter the pious from their chosen path has been displayed by the aforementioned 'Aulia-e-Kiram' whose status and nearness to Allah is undisputed. It's essence is an overwhelming and exclusive adoration of Allah.

Even in ordinary life we have seen people go mading in captivating the love of their 'Mahboob' (The Adored). They forget everything else and the very first trait that develops in them is that they start seeking solitude. Hence those who venerate Allah, worship Him whole heartedly, do nothing strange to want to be alone with Him. After all the very perpose of life is to worship Allah, seek His nearness and happiness. These 'Aulia-e-Kiram' grow humbler and humbler doing so. The Satan tries to find an easy prey to them by trying to sow that seeds of pride of their piety in their minds but finds himself hopelessly defeated, as no other thought remains in their minds except that of their 'Mehboob' i.e. Allah the Merciful. As a matter of fact, it is He, who frustrates their evil designs and onslaughts against his friends. One day a "Buzurg' asked a 'Vali', "What have you gained by leading an isolated life?" "The love of Allah." He replied and added. "In fact I am not alone. I remain before Allah. Whenever I wish to say something of some mystique to Him I start saying my prayers and when my heart desires that He should speak to me, I start reciting the 'Torait' (The Holy 'Torah' ordained on prophet Moses)."

Somebody informed Hazrat Hassan Basri (Rahmatullah Alaih) of a man who used to live a

lonesome life behind a large pillar in an isolated place. Hazrat Hassan Basri asked the man to let him know when he comes out of his refuge. Thus, one day he got the opportunity of asking him why did he lead a lonely life. He also asked him why he did not meet him some times. He replied, "I feel an overbearing weight on me. Every moment that passes, I get to know more about my worthlessness. The weight increases. I bow down further in humble servitude before Allah asking for His mercy. Each time He bestows a favour on me and I thank him profusely for it. This unique phenomena remains in progress all the time. I have no regrets." Hazrat Hassan Basri was most impressed and said, "Don't you worry about meeting Hassan Basri. You are for better than him. May Allah bless you more."

One day Hazrat Hassan Bin Jehan (Rahmatullah Alaih) called on Hazrat Ovais (Rahmatullah Alaih) and said, "I have come to pay my respects to you for finding some solace in your company." Hazrat Ovais replied, "You are welcome, but in my opinion the company of Allah is far better than the company of man."

Hazrat Fuzyal (Rahmatullah Alaih) used to say, "When the night sets in and it gets dark my heart gets illuminated with the thought of being alone in privacy with my beloved. However the advent of dawn makes me morose as I know that now people will start coming to interrupt our rendezvous."

One day Hazrat Malik bin Dinar remarked to his friends, "Which is better, to be speaking to Allah the Merciful humbly when no one else is present or to be talking to the people of the world about worldly affairs in tasteless discourse with no end or purpose? Open

the eyes of your heart and see the splendour of Allah's 'Marafat' before they become blind on account of permanant of no use."

The second virute of leading such singular life of dedicated faithful service to Allah, uninterrupted in solitude also safeguards man from sins.

A. Thus, the man is protected from evil talk.

B. Saved from bad company which is corrosive.

C. Attains contentment. Overcomes avarice.

D. And is a source of no bother to others.

The third benefit lies in being absolved of 'Ria'. The man remains self contained and away from duplicity and treacherous acts. The dirt of the world does not make him dirty. Lust and lechers acts go unabated.

One day Hazrat Ibne Masaood (peace of Allah be upon him) gave advice to one of his admirers and said that "the less you intermingle with people the better it is for you. You may go out to meet a beloved friend, overpraise his virtues, cause him inadvertent damage and return home as the foe of your friend, and a sinner."

Once Hazrat Sirri Saqti (Rahmatullah Alaih) said that "When a friend comes to see me and I am innocently combing my beard with my hand I get the fear of my life lest I should be behaving like a 'Munafiq' (A ;hypocrite)."

Similarly, an admiver of Hazrat Fazeel (Rahmatullah Alaih) came to pay his respects to him, started fawning on him and praising him. As Hazrat Fazeel (Rahmatullah Alaih) did not want to tell him to

go away from his hamlet be covered his face and ears with a thick coarse cloth and remained confined in this condition till he had left him.

One day Hazrat Hatim Assam (Rahmatullah Alaih) called on Hazrat Hamid Laffof (Rahmatullah Alaih) and asked him, "How are you?" He replied, "I am apparently alright. But I will come to know of the real status after I have crossed the 'Pulsarat'."

Hazrat Isa Alai Uas Salam (Holy Christ) once replied to such a query and said, "How can I tell you of how I am, when I have no power over what is good for me and I can not cope up with what is harmful to me. One can only try and I am doing it."

Somebody enquired of Hazrat Rabi Bin Khasheem (Rahmatullah Alaih). "How are you?" He replied, "I don't know. I'll come to know of it when I die."

A man asked Hazrat Abu al-Darda (Rahmatullah Alaih), How are You?" He answered, "Only when I am saved of 'Dozakh' (Hell) I will come to know that I am alright."

Some one asked Hazrat Ovais Qarni (Rhamtullah Alaih), "How are you?" He answered, "How can I answer such a question. In the morning I don't know if I am going to make it till the night. At night I am not aware if I am going to live till the morning."

A friend asked Hazrat Malik Dinar (Rahmatullah Alaih), "How are you?" He replied, "How can you ask such a question from a person whose life is decreasing steadily and his sins are increasing rapidly?"

Similarly, when a person asked a sage, "How are you?" He replied, "I am ashamed of myself. Don't ask me this question. I take the 'Rizq' (Livelihood : Food for existence) provided by Allah but follow the orders of His enemy, the Satan."

A man asked Hazrat Muhammad Bin Wasit (Rahmatullah Alaih), "How are you?" He replied, "Consider the plight of that person whose desires are unlimited and life very short and has no assets for the 'Akhirat'."

People asked Hazrat Hassan Bin Sinan (Rahmatullah Alaih), "How are you?" He replied, "I don't know how to answer your question. I am still far away from my destination. My life is not worth the Day. I don't know how I am going to account for my deeds on the Day of Reckoning."

One day Hazrat Ibne Sireen (Rahmatullah Alaih) asked a friend, "How are you?" He replied, "How can such a person answer a question of this kind who is under debt of five hundred dirhams and has nothing with him to feed his family." Thereupon Hazrat Ibne Seereen (Rahmatullah Alaih) went home, brought a thousand dirhams and gave them to him; five hundred to enable his friend to pay off his debt and five hundred dirhams for his family and said, "I have resolved never to ask anyone, how are you."

In the olden days, unlike now the practice used to be to genuinely enquire about the welfare of a person if they ever asked him 'how are you? Our ancestors used to rally round if the person was in any distress. That is why is those days this question was not asked casually, at random. At times, people were seen want only not wishing the other, pretending that they had not seen him. They were afraid to confront those

in apparent straits because they knew that they were not in a position to help them. On their part, the people in distress also used to understand their discreet behaviour and used to never beckon to them and ask for help. Everything was upright and above board, an unwritten code of conduct prevailed.

Reverse is the case now. The sincerity and sympathy of people for their brethren is on the decline and vain questioning about other's affairs is on the increase. It is not uncommon now to even enquire about whether the other has cooked a chicken at his house and if only a dirham be required by the other the same is never forthcoming. Courtesy and kindness have become extinct and a thing of the past. If such goings on do not sow the seeds of disunity in the Muslim brotherhood, what else will?

The fourth unseemly element is that the company of undesirable people is likely to impair the morals of those who come in contact with them. Not infrequently, the good are likely to be considered at par with the bad. It is also likely that if some day like the 'Eid', an 'Alim' happens to wear a silk robe, he may be branded a hypocrite, whereas the same man may himself be a mischief monger of the worst type. It may end up by the backbiter being tolerated and the 'Alim' being condemned.

In fact backbiting is a heinous sin worse than that of the blame attributed to the 'Alim'. As a matter of fact casting aspersions on the others behind their back is more blameworthy than 'Zina' (Adultery). The true virtue lies in remembering others with good words when they are not present.

Hence, the saying of the Holy Prophet (peace

and blessings of Allah be upon him) should be remembered.

عِنْدَ ذِكْرِ الصَّالِحِيْنَ تَنْزِلُ الرَّحْمَةِ -

"Allah showers His blessings when we speak about the pious people."

The pious people lead an elegant life. There is always so much to learn from their veritable life. Their commendable acts set an example for others and lead them to 'Deen' (The Faith) in comparison to 'Dunya', the world and its vain pursuits. Just as a person's meeting with such pre-eminent persons imparts blessings on him, the society of the evil makes him cursed.

Sometimes, such venerated sages epigrams are like rare pearls in an oyster. Once a saint gave a word of advice to his disciple and said, 'son, do not waste your time and energy in the company of people who may apparently not be doing any harm to you, but at the same time be of no good to you. For instance, if you sit near a smithy without any purpose for long; for example near a black smith, your hands may not be singed but you are likely to get up black all over with the ash and iron particles, for nothing, whereas if you make friends with a wise person you will gain so much. So, why not sit with a perfume seller and come back fragrant. Don't you think it is better to be alone than alloyed?"

Summum bonum a man of Allah shows the way to Allah and a devil's disciple urges a man, on to the Satan.

The company of an 'Alim' is like a treasure

trove. It is educating and adds so much to the knowledge of the man. He who seeks, finds. However, there are some misguided person who prefer to pick holes in an 'Alim', instead. How can they acquire 'Ilm' when they purposely refrain from going near a minerva of learning?

This is as far as a real 'Alim' is concerned and not a so called 'Alim'. A genuine 'Alim's' postion is generally established. There can however be a difference of opinion, sometimes. But an honest error should be taken with a grain of salt. The entire 'Ilm' of the 'Alim' does not become ultra vires. He should not be branded. Rather, it can serve as his kaffara (Recompense).

Secondly, if an 'Alim' states what is obvious, like, if he says that taken liqour and adultery are 'Haram', it does not mean that because it is also in your 'Ilm', there is no efficacy in what he has stated. For good conduct, it applies as much to you as it does to him. Any one can commit such an error and suffer for it, but there is always so much to learnpeace and benefit from. Knowledge is like a large unfathomable sea. For a people to be near the sea and remain without a shell even, is very unfortunate.

The story of Hazrat Moosa Alai Uas Salam (The Prophet Moses) and Hazrat Khizar Alai Uas Salam is there in the Holy Qur'an to give the lie to such dissidents. When Hazrat Khizar Alai Uas Salam bore the hole in the ship, Hazrat Moosa Alai Uas Salam objected to it, unawares of what Hazrat Khizar Alai Uas Salam knew. Hence, solitude has its virtue, in this context.

The third advantage of leading a cloistered life is

that it protects the man from the quarrels and altercations of life. That is why, once Hazrat Abdulla bin 'Amr bin al-'Aas remarked that it is advisable for people to protect themselves from strife and added that the Holy Prophet (peace and blessings of Allah be upon him) has said that "when you see people roaming around outside, grappling each other's hands, don't move out, remain silent, keep yourselves to yourselvespeace and be unconcerned with them."

Hazrat Abdullah Bin Masood (Allah be pleased with him) once quoted the words of the Holy Prophet (peace and blessings of Allah be upon him) that "a time will come when the 'Deen' of the people will no more remain secure. People will be roaming about unleashed, from place to place. No place will remain safe. They will go from one left to the other and then from one mountain to the other, like a fleeing fox."

When people asked the Holy Prophet (peace and blessings of Allah be upon him) about this era He (peace and blessings of Allah be upon him) remarked,

A. Those would be the times. It would be better for people to keep themselves to themselves. It would be very difficult for them to earn their livelihood without committing a sin."

B. People respectfully asked again, "peace and blessings of Allah be upon you but you have advised us to perform 'Nikah'?" He (peace and blessings of Allah be upon him) replied, "In those a man's life would be in peril, of his own parents, his wife and children or from his other relatives. They would criticise and condemn him for his inability to provide them things that they want, due to his impoverished condition. There

is food for thought and a word of warning for us in this presaged statement of the Holy Prophet (peace and blessings of Allah be upon him).

وَاللّٰهِ لَقَدْ حَلَّتِ الْعُزُوْبَةُ ـ

"By Allah. It has become 'Halal' now to keep away from ('Makhlooq') people."

The fourth advantage of leading a secluded life is that by doing so one is kept protected from the jealousy, backbiting and mischief of people.

A 'Buzurg' (A senior or aged person) used to spend most of his time in the quietude of the ('Qabrastan') graveyard or reading some good book. He used to say, "They impart peace and sagacity."

Hazrat Nibati (Rahmatullah Alaih) wrote to Hazrat Hassan Basri (Rahmatullah Alaih). "I have come to know that you intend to go for 'Haj'. I shall be grateful if you could kindly make me your companion." Hazrat Hassan Basri (Rahmatullah Alaih) conveyed his regrets, in reply and said, "It is a long journey. We are old friends. I don't want anything to happen to mar our friendship." Seclusion also safeguards the secrets of people.

The fifth advantage is that when a man leads a secluded life, he remains away from people. People expect so much from each other, sometimes what is palatable and sometimes what is unwarranted. At times, greed takes the better of man. When this happens, he is ruined. The Almighty Allah has ordained.

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهٖ أَزْوَاجًا مِّنْهُمْ....

(الحجر : ٨٨ ، طه : ١٣١)

Do not stretch thy eyes to that We have given to some pairs of them to enjoy....
(**20** : 131 and **15** : 88)

It is in the 'Hadith' that it is better for a poor person to remain at a safe distance from the rich and the riches of others, lest he should be tempted by them.

The sixth benefit of "Gosha Nasheeni" (Leading a solitary life) is that in not being exposed to others, one remains well away from the fools and idiots. They are a nuisance in themselves.

People asked Hazrat A'amash (Rahmatullah Alaih), "How did your eyes become affected?" He replied, "By seeing the lazy and the indolent."

According to Hakim 'Jaleenoos', the great sage "just as there is a sickness for the body of man, a fool is a disease for the soul of man. He is best avoided."

Once Hazrat Imam Shafai (Rahmatullah Alaih) remarked to an intimate friend of his that "Today a fool was sitting by me. All along I felt an uncanny weight dwelling on the side of my body facing him. I feel better, now that he has gone."

THE HARM AND DEVASTATION OF SOLITUDE

There are many matters of this world and the Hereafter which can not be fulfilled without the help of the others. For instance:-

(i) The first disadvantage is that one can not learn an 'Ilm' without meeting others. It is a sin not to acquire 'Ilm' and go into solitude.

(ii) One can not learn all the 'Uloome Shariat' (The learning about all aspects of Shari'at) by himself. An ignorant person, specially of 'Shari'at' is like a blind man. On the other hand to be well versed in matters of 'Shari'at' and to go into solitary confinement is worse from the point of view that it would tantamount to being highly miserly if this 'Ilm' is monopolised and not conveyed to others.

Hazrat Isa Alai Uas Salam has said, "A person who acquires 'Ilm' should not let it remain confined to himself. He should act upon it and impart it to others." Naturally it can not be done if the man goes into seclusion. Moreover, 'Ilm' should be attained to lead a good and pious life in this world for the hereafter. In doing so, who is going to teach the others what to do? For instance who is going to inform them?

(i) That 'Taharat' i.e. cleanliness does not consist of the mere cleanliness of body and clothes. It means far more than that i.e. abstaining from the evil and keeping the soul clean, too.

(ii) That the vital role of the eyes, ears, the tongue the hands, has its own significance, for piety.

(iii) That the 'Kalimae Tayyaba' forms the very basis of the 'Deen'. It stresses a solemnity which is without parallel. It negates and nullifies treacherous traits like pride and avarice, to quote only two. Allah has ordained in the Holy Book.

مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ ط (الفرقان : ٤٣)

Who has taken his caprice as his god?....
(25 : 43)

Unless the man becomes aware of the dangers and pitfals of life, he can not find safety from them. It is the lure and lust of life which is the most menacing. Likewise the hatred and anger of man for man degrades him to the level of animals. A sage of the old days said to his people one day, "we have been living in these forests since centuries. Why is it that more men have been killed by the man in tribal wars than by the beasts of the jungle?" The answer is obvious. It is the lust for power, the sickness of self-aggrandizement that makes man forget himself. Then comes the filth of treacherous minds that pollutes a pious and peaceful atmosphere. The germs of its epidemic spread every where. That is where the 'Ilm' of the goodpeace and bad and how to encounter it comes in handy. If it is not learnt and taught, the fibre of society is likely to be badly impaired. The Satan is always on the lookout to ruin the man.

Then, there are things like the status of woman in her periods and the question of divorcing a woman. A woman's life can be ruined by a mistake on the part of man. Hence, it is necessary to be well informed in all walks of life. Therefore the justification for 'Ilm' and 'Amal' becomes manifest.

It is irrelevant whether the man follows Hazrat Imam Abu Hanifa (Rahmatulah Alaih) or Hazrat Imam Shafai (Rahmatullah Alaih). At least the basic education is vital, as long as the 'Talabe Ilm' i.e. the seeking of knowledge is not for the world only. It is evident that the evil of jealousy, pride and prejudice

etc. can not be curbed with 'Ilme Dunya' (The knowledge of the worldly affairs) only. The actual 'Ilm' is 'Ilmul Akhirat' (The knowledge of the hereafter which also enables the man to lead a good life in this world.

وَلَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ ۔

A news is not like an inspection. There is no need of any proof of this claim.

It follows from the above discourse that it is extremely essential for a faithful to fortify himself with the 'Ilm' of 'Shariat' and 'Tafseer-o-Hadith' (Knowledge of research in the Holy Book and the sayings of the Holy Prophet (peace and blessings of Allah be upon him). Once he has acquired it, he would appreciate how blessed he is, and would want to impart it to his fellow brethren, also so that they may also become similarly enlightened. Ironically, sometimes, even those who acquire 'Ilm' for the gains of the world only, become beneficial for others in pursuing their vocations. The good and the virtuous gain from it while he remains blank himself. But, it is an exception and not the rule. It can be compared to a candle which burns but illuminates its surroundings.

One day, a man was pompously sitting on a 'Masnad' (A decorated chair : Ornamented pedestal). Hazrat Ali Karamul Wajah saw him and said, "He is quiet but actually he is crying out recognise me. See my majestic bearing."

A man asked Hazrat Umar (peace of Allah be upon him) why have you asked me not to give advice to people?" He replied, "So that you may remain self contained and not start thinking very high of yourself

in comparison to those to whom you deliver sermons."

Once Hazrat Sufyan Soori (Rahmatullah Alaih) told an 'Alim'. "You are doing good job but beware of hypocrites who come to you pretending to learn 'Ilm' but they do so actually to show off to others. They are of no use to you or to themselves."

It is in such situations that the 'Alim' is placed in a quandry. He can neither decline to teach a fictitious learner, nor does he want to become a partner in the playfulness of his so called student. It is in such predicaments that the 'Alim' also gets frastrated and at times wants to go into 'Gosha Nasheeni' (In isolation). The right thing to do is to be careful and nip the evil in the bud. Thus, the 'Alim' would have no qualms nor his position would be to put in jeopardy. His 'Kasbe Halal' (legitimate earning of livelihood) would also not be affected.

Also, there is greater merit in exalting one's 'Meiabida' (Struggle : Perseverence) by facing the people with their shortcomings and acquiring the virtue of patience in correcting and reforming them. Otherwise going into 'Gosha Nashini' may tantamount to finding the easy way out. An effective medicine should not be avoided just because it is bitter.

'Gosha Nasheeni' sometimes leads to ennuipeace and boredom. The isolated worshipper can become subject to "Waswases" (Doubts and fears) of an uncanny nature. At times, the least relaxation is crucial for a person in solitary confinement when his heart is not in prayers. He longs for some change, for some diversion. That is the time when the company of friends may be more useful for him than otherwise. A man is left without friends in solitude. He has no one

to consult or conciliate him. The Holy Prophet (peace and blessings of Allah be upon him) has said, "A friend takes after a friend. He is a source of comfort and guidance for his companion."

A Muslim has a heart of gold. His feeling heart makes him share the woes of his brothren more than he worries over his own problems. He considers it his primary duty to enquire after the condition of sick as much as he thinks it vital to participate in the 'Namaze Janaza' of a deceased Muslim ('Namaze Janaza' : Burial prayers). Despite the stated merits of undisturbed worship by a devotee, he misses these vital social responsibilities which are of the essence for the faithful.

Also, there is a certain self-centredness in a man's isolation from others. The contrast is clearly drawn. The faithful meet and greet each other complacently courting the friendship of each other in selfless service whereas the man leading a cloistered life remains cut off from them bidding fair to be an aloofish arrogant person, the last thing to be desired. God forbid, if the stage is reached when he starts thinking "I am a distinguished person. I have discarded th world. Why should I go to people. Let those who want, come to me, he is lost.

A 'Hakim' (A physician a sage) of 'Bani Israel (of the Israelites) was known all over for his wisdom and worth. People heroworshipped him. He had written three hundred and sixty books on various subjects. He became proud of his prowess and thought that he had become a man of eminent status with Allah until one day, when he was informed by the Almighty, "I am not happy with your egotism." He left his seclusion immediately, rushed to the streets, humbly mixing with the people, behaving meekly with

one and all. He became truly repentant. Then he was advised by Allah the Merciful. "Now that you have cast off your pride I have forgiven you."

One day an 'Amir' (Rich man of status) called on Hazrat Assam (Rahmatullah Alaih) and asked him if he can be of any service to him. He replied, "I shall be grateful if you do not come to see me and I do not see you." He preached that he had come all the way up, on the mountain top so that people do not come to pay their respects to him, to pomp his ego and also so that he may not go spreading his hands before others for his wants. He used to say, "I do not wish to lose a single moment away from the 'Yad' of Allah." Such dedicated, single minded devotion is extraordinary and highly commendable, but it is argued that not every person can do it. Hence, it is better to lead a good life of 'Din-o-Dunya', both. Hazrat Assam also used to say that, "if I go to 'Dunya', they will not spare me. Some people will start paying me under respect while others will brand me as a hypocrite. I shall become a controversial person according to the whims and caprices of those with whom I am léast concerned. I am better off without them."

One day Hazrat Suhail Tastri (Rahmatullah Alaih) asked his disciple to do something for him. He humbly replied, "If I do it, people will taunt me for my subservience to you." Hazrat Hassan Tastri looked towards those present and said, "You see, when a person loses the singularily of purposepeace and becomes double minded he loses both."

One day an admirer of Hazrat Hassan Basri (Rahmatullah Alaih) came to him and said, "You are an esteemed 'Buzurge Din' (An elite of the Faith). Yet, people come to you for blessings and advice but when

they go back they look askance at what you say and criticise you." Hazrat Hassan Basri (Rahmatullah Alaih) replied, "I have probed my conscience. There is nothing aggravating in it. People come to me of their own accord. I don't shun them. They get only what they want. If they can't like it, it is their misfortune. I want my Allah and His nearness and happiness. As long as he is pleased with me, I have nothing to worry about. As for the criticism of people, they don't spare the Almighty Allah even, so, what if they speak ill of me behind my back." These are the pros and cons of the matter.

PRINCIPLES OF RETIRING INTO SOLITARY CONFINEMENT FOR WORSHIP OF ALLAH

If a man decides to go into solitude, he should do so principally with the ('Niyyat') intention of safeguarding himself from the 'Shar' (Mischief) of the people. He should say to himself 'I have done so to find peace for myself so that I may be able to absorb myself in the veneration and worship of Allah whole heartedly without outside interference." .At the sametime he should get busy with the remembrance of Allah without losing a moment in any diverting thought. His dedication to the 'Marafat' of Allah should be singular and complete. He should abstain from the company of people. He should not allow anyone to come and give him news of what is going on in the city. If he keeps himself meticulously away from all deterring elements, which can only be if he has nothing before his sight the 'Marafat' of Allah, Allah will help him to remain away from the lures and lust of the world. Carnal desires and the cursed calumnies of the people will not beset him. The more forgetful he becomes of what people think or say about him, the better it is for him. If his aim is his 'Akhirat' and his friendship is with Allah, he need not seek any friends,

nor be afraid of any foes.

THE DECORUM OF GOING ON A JOURNEY

The 'Safar' i.e. the journey is of two kinds viz physical bodily travel or the journey of the soul. The 'Batini Safar' i.e. the journey of the soul is in the extraordinary realm of celestial heavens of Allah. In the 'Zahiri' travel the man undertakes his journey in covering distances bodily in this life. But the journey of the soul is unique, in so much that in it the body of the man remains in this world but his soul soars high towards the 'Malookiat', the domain of Paradise like path of the ('Marafat') proximity of Allah. It is a journey of enchantmentpeace and blessings of the soul, as ordained by Allah in the Holy Qur'an.

اَوَ لَمْ يَنْظُرُوْا فِيْ مَلَكُوْتِ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا خَلَقَ اللّٰهُ مِنْ شَيْءٍ لا (الاعراف : ١٨٥)

Have they not looked at the dominion of the heavens and the earth and what things Allah has created.... (7 : 185)

A person who is not capable of this 'Batini Safar' may as well confine himself to 'Zahiri Safar'. The difference between the two journeys is vividly marked. In the former, the soul transcends and finds itself facing the 'Khana-e-Kaba', while in the later, the body slogs along on it's path.

THE 'NIYAT' (INTENTION) OF UNDERTAKING A JOURNEY AND ITS PURPOSEFUL DETAILS

The 'Safar' i.e. the journey undertaken is of five kinds.

I. The first kind is that of travelling to acquire 'Ilm' i.e. to attain knowledge. In turn the 'Safar' (Journey) of this kind is of three categories. If such 'Safar' be undertaken because it is a 'Sunnat' to do so, it is different from the safar for a 'Farz'.

(i) The first category is of 'Safar' made for learning the 'Shari'at'. It is in the 'Hadith' that the man who undertakes a journey for this purpose is a blessed person who goes out on the path of Allah. He remains in His protection until he returns home. So much so that the angels spread their wings of blessedness for him. In the olden days people used to travel for miles to fully grasp the details of a 'Hadith'.

Hazrat Sha'abi (Rahmatullah Alaih) has remarked that the safar 'Journey' undertaken for even one 'Kalima' (Statement) of 'Hadith' has its blessing even if one has to travel for it from 'Sham' (Syria) to Yemen. Vice-versa if a journey is undertaken for some worldly good based on greed or for some evil purpose, it is correspondingly cursed.

(ii) The second category of 'Safar' is to go out and away to improve one's 'Akhlaq' (conduct). In such travels the student seeks the company of the pious persons, 'Buzurgs' and 'Aulia Kiram' (venerated pious and saints).

As long as man remains dormant at home he generally believes or makes believe that he is a well behaved person

but he sees the light, when he sits in enlightened company. Hazrat Bashar Hafi (Rahmatullah Alaih) has said, "that if water accumulates at a place, it becomes stagnant."

(iii) The third category of 'Safar' is to venerate Allah by travelling far and wide in jungles, mountains, valleys and different cities of the world to see the varied and wondorous creation of Allah. He sees how gorgeous every thing created by Allah is. He sees that each of these superb creations is saying a rosary extolling the Greatness of the Supreme Creator, Allah the Beneficient. Every fibre of such a spectator's being also starts paying faithful service to the Almighty Allah for the bounties conferred by Him in His universe.

وَ كَاَيِّنْ مِّنْ اٰيَةٍ فِى السَّمٰوٰتِ وَ الْاَرْضِ يَمُرُّوْنَ عَلَيْهَا وَ هُمْ عَنْهَا مُعْرِضُوْنَ ٥ (يوسف : ١٠٥)

How many a sign in the heavens and the earth there is, that they pass by, turning away from it!.... **(12 : 105)**

The dedication of such a scholar further increases when he ponders over the various organs of his body how all of them conjoin to give human beings the infrastructure supreme, that they possess.

The second kind of 'Safar' (Journey : Travel) is for pilgrimage and worship, to go for 'Haj' or 'Jehad'. Such 'Safar' is compulsory. To go for 'Umra' is also a very venerated journey.

To go to pay homage to the shrines of the 'Sahabae Kiram' and their 'Tabieens' (Pursuants) also comes in this category of 'Safar'. To visit the Shrines of other elite of the Faith is also very fortunate. It affords the pilgrim the ardently cherished opportunity of the 'Ziarat' (The holy sight) of many esteemed saints who usually foregather at such places. To see them and meet them is a matter of proud privilege for them.

The Holy Prophet (peace and blessings of Allah be upon him) has said:

لَا تَشُدُّوا الرِّحَالَ اِلَّا اِلٰى ثَلَاثِ مَسَاجِدَ ۔

"Do not resolve to go for pilgrimage to any other place except to the Holy Mosques of 'Khaanae Kaaba', 'Madinae Munawwara' and 'Baitul Maqdas'."

(Sahih Bukhari. Kitab Masjid Makkah, Bab No. 1)

It implies and conveys that all other mosques are of equal status except the aforementioned three most sacred mosques for all Muslims, all over he world. However it is in order to visit the shrines of the 'Aulia Allah' (The venerated saints : The friends of Allah). This ruling by the Holy Prophet (peace and blessings of Allah be upon him) does not prescribe going there as it does not apply to them undertaking a journey to call on the living 'Ulema' and 'Buzurgane Deen' (The elite persons of Faith) also falls in this category and is auspicious.

People are sometimes left with no other alternative but to leave a place and go some where else to save their 'Deen'. When life, property and

honour becomes at stake, worldly pleasure, promiscevity, pomp and show become the order of the day. 'Rizqe Halal' becomes difficult. Rulers become atrocious and people become their partners. Hence the pious are left in the lurch.

وَ قَدْ نَجَی ا

To leave one's home and heart is very agonising. But the escape becomes necessary. It does provide some relief. However, it also becomes troublesome to earn ones livelihood (The 'Rizq') but as long as it is 'Halal' and there is no promiscuity and persecution, the man feels the impact of stress on him. relived to a considerable extent.

Referring to such distressing conditions, Hazrat Sufyan (Rahmatullah Alaih) remarked one day that "it is better to run away from the sullying scourge of such people who happily indulge in things strictly forbidden by Faith, if one wants to project his 'Eiman'. If the comman man of pious thought feels miserable there, what would be the plight of the elite of faith? "People saw him fleeing, carrying a heavy weight on his back. He warded off enquiries of the people by telling them that "I am going to such and such village as there are better chanels of my making some more to make both ends meet." He added. "A man's 'Deen' remains fortified when there is 'Wus'ate Rizq' (Prosperity)." For the same reason Hazrat Ibrahim Khawas (Rahmatullah Alaih) used to never stay at a place for more than forty days.

The fourth kind of 'Safar' is undertaken for trade ('Tijarat'). Again, such a journey becomes 'Ibadat'

(worship of Allah) if one tries to earn 'Rizqe Halal' for the comfortable but pious life of his family so that they may be able to pray to Allah more devotedly without feeling the pangs of want and hunger. On the contrary, if the journey is made to acquire affluence, worldly ('Aisho Ishrat') pleasures, pomp and show it becomes pedestrian. Greed is never good for life. It has no end. The man should realise that the 'Safar' he is going on, to amass money, in his lust for getting more and more, may actually meet a blunted end suddenly if he dies on the way. This is the final terminus of a miserly or money grabbing person. He gets neither this world nor the 'Akhirat'. Others play ducks and drakes with his wealth after his death.

The fifth kind of travel is for going on a vacation or for a change of air. There is no harm in such 'Safar' if it is made some times with good intentions, without any frivolous considerations. But going on regular flighty, disgraceful excusions is ignoble.

In contra distinction there are some 'Fuqara', who are 'Boria Nasheen' (Mobile 'dereeishes' who exist on poorly rags) who are Gypsy like in temperament. They are without home and hearth. They are continuously on the move, from place to place for enlightenment and access to people of Allah's 'Marafat'. They live a very constricted but contented life. The rosary, their prayer mat and a few utensils is all that they possess and carry them on their backs. They go to various 'Ziaraat' (sacred places and shrines) en route seeking the company of sages and the 'Soofia' in their 'Safar'. They eat sparingly, always avoiding a ('Wasee') large and plentiful 'Dastarkhawn' (Dining cloth) in their travels. They believe in abstaining from the lures of the world. Delicious dishes and dashing clothes are an anathema to them.

It is however necessary to distinguish between them and some people disguising them, purporting to be men of worth to deceive people. Actually, such imposters are like empty vessels having nothing in them. They live on morsels snatched out of the 'Fuqara' and pretentiously praise their own self. Such scoundrels are a slur on the 'Dervishes' and 'Asfia' whom they impersonate for their self-engrandizement. These libertines cause tremendous damage. They are devil's disciples. They deserve to be shot dead at sight. Not only do they asperse others but also bring a bad name to the veritable people whom they immitate. They bring ruin and desolation to many innocent person who happens to fall a prey to their villiany.

ZAHIRI 'SAFAR' : NORMAL TRAVEL IN LIFE

Following considerations are of the essence for 'Zahiri Safar' normal ('Safar') travel in life, by the 'Musafir' (The traveller).

(i) The 'Musafir' should pay off all his debts before starting his journey so that if he dies enroute he may not be in debt to anybody.

(ii) He should return all ('Amanat') things entrusted to his care and custody, before starting his journey.

(iii) His financial assetspeace and baggage should comprise 'Male Halal'. (Bonafide, legitimate assets).

(iv) He should carry enough funds with him not to become bankrupt in transit. He should have enough money to be able to entertain a fellow traveller on the way as much as to be in a position also cater for the 'Fuqara' that he may encounter on his journey.

(v) He should behave courteously with people who come in contact with him in his travels.

(vi) He should try and select such people as his companions in his 'Safar' who may be pious and thus helpful to him in his 'Deen' (Faith). Due to long and arduous journeys, the Holy Prophet (peace and blessings of Allah be upon him) has forbidden solitary travel and has spoken of the plausibility of there being a 'Jama'at' (Party) of at least three people for 'Safar'. One of them should be their 'Amir' (Leader). It is in the Holy Qur'an that the leader should be a pious person having experience and wisdom.

(vii) Before starting on his journey, the 'Musafir' should bid farewell to his family members and friends and should recite the following prayer. The Holy Prophet (peace and blessings of Allah be upon him) used to do so.

أَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَأَمَانَتَكَ وَخَوَاتِيْمَ عَمَلِكَ ۔

"I entrust your 'Deen', your safekeeping and your final end to Allah the Merciful."

Likewise, the people bidding farewell to the 'Musafir' should say the following to him, as the Holy Prophet (peace and blessings of Allah be upon him) used to do, for departing 'Musafirs'.

زَادَكَ اللّٰهُ التَّقْوٰى وَ غَفَرَ ذَنْبَكَ وَ وَجَّهَ لَكَ الْخَيْرَ حَيْثُ مَا تَوَجَّهْتَ ۔

"May Allah reward you with piety. May

He forgive your sins and may you encounter nothing but good, whereever you may be headed."

According to a 'Hikayat' (A parable : An anecdote) one day Hazrat Umre Farooq (peace of Allah be upon him) was distributing 'Zakat' when a man happened to come there along with his son. He saw them and exclaimed. "Glory be to Allah! I have never seen a son look so much like his father as your son does to you. It is extraordinary!" The father replied, "It has a strange background viz his mother was pregnant. I was about to go on a journey. She told me. "You are going on 'Safar' leaving me behind in this condition." I had to go. replied to her.

اَسْتَوْدِعُ اللّٰهَ مَا فِى بَطْنِكِ ۔

"I entrust that which is in your belly to Allah."

When I return from the journey his mother had died in child birth. Later, one night when I was talking to my sympathisers I saw a light glimmering in front, at some distance. I asked my friend about the light. They said, "This light is from the grave of your wife. We see it daily." I was amazed. Yet I recalled that she was a pious lady, very punctual of her 'Namaz and Roza (Prescribed prayers and fasting). The light persisted. I opened her grave. To my amazement a strange lamp was aglow in the grave. An undiscernible voice called me up by name and said, "You had entrusted this boy to our care. We are hereby giving him to you. Take charge. If you had likewise also given his mother in our custody you would also have found her status quo."

The fourth important thing is that the 'Musafir' should perform an 'Istikhara' (To seek Allah's consent

and augry before undertaking a thing by prayers made to Allah, to this effect) before proceeding on 'Safar'. The Musafir should also say four special 'Rakaats' (Salutations) of prayer before starting his journey or voyage.

It has been quoted by Hazrat Anas (peace of Allah be upon him) that one day a person came to the Holy Prophet (peace and blessings of Allah be upon him) and respectfully said, "Ya, Rasoolullah I intend to proceed on 'Safar', shortly. I have written my will. To whom should I hand it over to my father, to my son or to my brother?" He replied, "Say these (Aforementioned) four 'Rakaats' of prayer before proceeding on your journey. There is no better ('Khalifa') trustee for a 'Musafir' than these prayers.

It is better that before departure 'Soora-e-Fatiha' and 'Soora-e-Ikhlas' should also be recited after performing these four 'Rakaats of Namaz' along with the following 'Dua' (prayer):

اَللّٰهُمَّ اِنِّی اَتَقَرَّبُ بِهِنَّ اِلَيْكَ فَاخْلِفْنِی بِهِنَّ فِیْ اَهْلِیْ وَمَا
لِیَ وَهِیَ خَلِيْفَةٌ فِیْ اَهْلِهٖ وَمَا لِهٖ دَوَّرَتْ حَوْلَ دَارِهٖ
حَتّٰی يَرْجِعَ اِلٰی اَهْلِهٖ -

"I beseech you Oh Almighty Allah to make these prayers a source of Your nearnesspeace and blessings for us. In Your sublime mercy make these prayers my assistants and intermediaries for my property and family's welfare and prosperity till I return home." It is said that these prayers keep on taking

protective rounds, about the house of the 'Musafir' till he returns home after his journey."

The fifth ('Adab') decorum of virtue lies in the 'Musafir' uttering the following words as soon as he reaches the door of his house before starting his 'Safar'.

بِسْمِ اللّٰهِ وَبِاللّٰه تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ رَبِّ اَعُوْذُبِكَ اَنْ اَضِلَّ اَوْ اُضَلَّ اَوْ اَظْلِمَ اَوْ اُظْلَمَ اَوْ اَجْهَلَ اَوْ يُجْهَلَ عَلَيَّ ۔

"I am starting my 'Safar' with the blessed Name of Allah. I trust in Him. Only You, You alone have all Might and Power over all things. Oh, Allah the Merciful I entreat You for Your Mercy, against going astray or against being misguided. Oh Allah I beseech You that I may not commit any injustice or tyranny on anybody. Also, kindly protect me from the 'Zulm' (Atrocity) of others. Protect me My Saviour that I may not act like the ignorant nor should anyone act stupidly towards me."

And as soon as he embarks on his mount (that, on which he has to travel) the 'Musafir' should recite the following prayer.

سُبْحٰنَ الَّذِیْ سَخَّرَلَنَا هٰذَا وَ مَا كُنَّا لَهٗ مُقْرِنِیْنَ O وَ اِنَّآ
اِلٰی رَبِّنَا لَمُنْقَلِبُوْنَ O (الزّخرف : ١٣)

Holy be He, who has subjected this to us,
though we were not equal to it; and surely
we are returning to our Lord. **(43 : 13)**

Sixthly, it is always better to undertake journey on a Thursday. The Holy Prophet (peace and blessings of Allah be upon him) used to do so. Hazrat Ibne Abbas (peace of Allah be upon him) used to advise the intending travellers to start their 'Safar' early in the morning, It is a blessed hour when the entire universe lauds the glory of Allah. The Holy Prophet (peace and blessings of Allah be upon him) also used to do so and prayed as follows.

اَللّٰهُمَّ بَارِكْ لِاُمَّتِیْ فِی بُكُوْرِهَا یَوْمَ السَّبْتِ ۔

"Oh Allah, in your gracious Mercy grant
your 'Barakat' (Blessings) to my 'Ummah'
on Saturday mornings."

Later, He (peace and blessings of Allah be upon him) also said this prayer for Thursday. The eve of 'Jumaatul Mubarak' (The auspicious Friday) lends Thursday its 'Barakat'. In the above prayer Saturday is conjoined to Thursday and Friday.

The seventh important element is concerned with the considerations of physical aspects of Safar.

A. The mount, the animal should not be made to carry heavy weight for such a long journey.

B. The Musafir should never stand on the back of the animal.

C. The 'Sawari' (The animal for journey) should be kindly and carefully looked after. The 'Musafir' should abstain from hitting the animal, specially on its face.

D. The 'Musafir' should give the back of the animal rest from time to time. He should not be riding it all the time. Thus both the 'Sawar' (The rider) and 'Sawari' (The animal ridden) would both be happy. Each taking care of each. For this the 'Musafir' should walk some distance, off and on. The 'Musafir' specially the pilgrim will have to account for cruelty to the animal on the Day of Judgement.

Hazrat Abdul Darwa's (Rahmatullah Alaih) camel died on the way. He started praying "Oh Camel, pray do not complain about me to Allah. You knew that I used to put only that must weight on your back which you may be able to carry with case."

One day Hazrat Ibne Mubarak (Rahmatullah Alaih) was seated on the camel back. Somebody gave him a letter to give it to a certain person at the destination. He declined to do so decently and said that "I had not included such a thing in my agreement with the owner of the camel although this envelope has hardly any weight."

Hazrat 'A'isha Siddiqa (peace of Allah be upon her) has narrated that whenever the Holy Prophet (Peace and blessings of Allah be upon him) used to proceed on Safar, He used to also keep the weight of the following articles in mind.

(i) The comb
(ii) The mirror

(iii) Tooth Stick ('Miswak')

(iv) 'Surmadani' (The eye-rouge bottle)

(v) 'Madri' (The hair braid for men to keep the hair intact)

(vi) Rope ;and small bucket (To extract water from the well)

(vii) 'Neharni' (The nail cutter)

In the olden days the 'Safare Haj' used to be very cumbersome like 'Jehad' but the 'Jazbae Eiman' (The elevating spirit of dedicated Faith and worship) used to keep them inspired all the time.

The eighth decorum of virtue is contained in the 'Sunnat' of the Holy Prophet (peace and blessings of Allah be upon him) that whenever He used to return from the 'Safar' He used to make the following prayer on casting the first glance on 'Madinae Munawwara'.

اَللّٰهُمَّ اجْعَلْ لَنَا بِهَا قَرَارًا وَرِزْقًا حَسَنًا ۔

> "Oh Allah the Merciful, make it a blessed base for us and grant us chaste and honourable livelihood."

Then He (peace and blessings of Allah be upon him) used to send someone across to the city to inform them of their anticipated arrival in the metropolis. He (peace and blessings of Allah be upon him) used to caution everybody to never go home suddenly,unannounced. It is said that some of people had failed to follow there instructions and had to see unpleasant things at home.

As a rule, the Holy Prophet (peace and blessings of Allah be upon him) used to go to the

mosque straight away after 'Safar'. On reaching home He (peace and blessings of Allah be upon him) used to recite the following.

تَوْبًا تَوْبًا لِرَبِّنَا اَوْبًا لَا يُغَادِرُ عَلَيْنَا حَوْبًا ۔

> "Oh Allah the Merciful, I have returned (from 'Safar') home begging Your Mercy most humbly praying right through for the intercession for forgiveness of all My Sins."

It is also a 'Sunnat' to bring gifts for the members of the household. It has become an age old custom to do so. It is said by the sages that it is never good to return home empty handed. Some sort of moment, souvenir as a token of one's remembrance and love is always, expected and appreciated.

THE 'BATINI SAFAR' : THE JOURNEY FOR THE GOOD OF THE HEREAFTER

It has since been established that the axis on which the matters of Faith revolve in life is the 'Aakhirat' i.e. on the man's concurrent endeavour to gain the 'Ma'rafat' (The cognizance) and the happiness of Allah the Beneficent. The man has been sent into this world by Him with this specific purpose and in it alone lies his betterment. Hence, when the pious and the God-fearing people move out, it is always to feather their nest, in its light. They go on holy pilgrimages. They visit the shrines of the eminent saints. They know that, there they are also most likely to find the 'Buzurgane Deen' and 'Ahlullah' (The venerated men of Allah : Saints) whose company is an

invaluable boon for mankind. These righteous 'Musafirs' avail this singular opportunity to pay their respects to them; collect pearls of wisdom from these 'Ahlullah', take a leaf out of their book, put into practice what they preach and be blessed by their good wishes and prayers for them to Allah, to boot. So unsatiable in their quest, that they keep on moving from place to place. Each time they come across a 'Marde Saleh' (A pious man of exalted status), they foregather with him like ardent scholars and humble disciples to better their 'Akhirat'. Yet, if they ever have the least suspicion that their journey is fruitless or in any way damaging to their 'Deen', they terminate their 'Safar' and revert back to base forthwith. They are loyal to 'Deen'. Their dedication is sincere. Their life is meaningful. There is no hypocricy with them.

These 'Saliheen' (the seekers of the truth) are circumspect and are so constituted mentally that they give; the regard, the respect, the honour due to these 'Buzurgane Deen', these 'Auliae Kiram', these 'Ahlullah' by dint of their esteemed status, instinctively. They earn rich rewards in return. Nevertheless it is worthwhile keeping certain things in mind, all the same.

A. That the 'Salik Musafir' (The pursuer of Truth) should always be the first to say 'As Salamo Alaikum' (Greetings) to the 'Buzurg' on whom he calls.

B. He should wait till the 'Buzurg' addresses him and should answer his questions briefly in simple words without entering into any disrespectful discourse or back-chat. If he wants

to ask a question, he should obtain permission for it first. There should not be a word of flattery. The 'Buzurgane Deen' don't like it. In short, he should be differential and discreet.

C. In case of a short visit, he should not stay more than a night, there.

D. In normal course, he can spend his time to the pleasure of the 'Buzurg' but for not more than three days, unless the 'Buzurg' insists on extending his stay a little longer.

The 'Batini Musafir' (The wayfarer in search of the truth and the good, for Allah) does so, nevertheless the point is worth rubbing in, that he should not waste a moment and as such, should remain engrossed in purposeful prayers, saying the rosary and chanting praise of Allah. Recitation from the 'Holy Qur'an' should be his constant 'Vird' (Practice de elite).

Reverting back, it would be high ingratitude to Allah i.e. 'Kufrane Ne'mat', if such a 'Salik' sets his foot out of his place of residence, if what he is seeking should be available to him, there.

OTHER IMPORTANT ASPECTS OF 'SAFAR' (TRAVEL : JOURNEY)

A 'Musafir' is one who is in 'Safar' i.e. on a journey. He has to suffer the travail of the travel, away from his home and hearth, without its facilities and comforts. As such, it is in his interest to know the provisions of the Faith about 'Namaz', 'Roza', 'Wuzoo' and 'Tayammum' inter alia other arduous things in his movement from place to place.

(i) 'Tayammum' (cleanliness and ablutions in the absence or shortage of water) is permitted with clean earth.

(ii) 'Masah' (To touch a part of body superficially in performing ablutions) of feet covered by leather jacket long stockings or covering socks is allowed.

As a matter of fact certain 'remissions' are allowed to a 'Musafir'.

I. The first 'Rukhsat' (remission) is that the 'Musafir' can perform 'Tayammum' due to scarcity of enroute, It's details have already been discussed in detail in this work.

II. Secondly, 'Masah' of feet is allowed. First the man should perform proper 'Wuzoo' (Ablutions before Prayers) and wash the feet properly. The stockings or socks may be worn. They should be of leather and not torn. However according to Hazrat Imam Malik (Rahmatullah Alaih) even a torn footwear is acceptable as long as the man may be able to walk with it.

A. In mobile condition in 'Ṣafar', the 'Masah' is valid for three days and nights.

B. But, in dormant state of stay in the journey, 'Maṣah' is allowed for one night and one day only.

It is necessary that before putting on the aforementioned stockings or socks, both feet should be thoroughly washed. One day the Holy Prophet (peace and blessings of Allah be

upon him) had put on one sock on His (peace and blessings of Allah be upon him) right foot and was about to wear the other, when a crow suddenly dived down, picked the other sock and flew up. He (peace and blessings of Allah be upon him) saw that there was snake in it. Thereupon the Holy Prophet (peace and blessings of Allah be upon him) remarked, "Beware! Anyone who believes in Allah and His Day of Judgement should never put on a sock without drubbing it first."

III. Thirdly, 'Qasre Namaz' (Reduction : Halving) is permissible, viz two 'Rakaats' (Dogana-Two Raka'at prayers) 'Farz' are to be said for four 'Rakaats' stipulated in a prayer, by a 'Musafir'. However in case of its 'Qaza' (Belated prayers offered) four Rakaats should say but according to Imam Abu Hanifa (Rahmatullah Alaih) 'Qasre Namaz' means 'qasre Namaz' hence in such a case too only two 'Rakaats' should be said.

Discipline and uniformity are principal traits of Islam. Obviously, there can be no 'Qasre Namaz' when a 'Musafir' may be standing for prayers 'Ba Jamaat' (In congregation behind prayer leader-'Imam') with people who are not 'Musafirs'. To maintain the discipline and decorum of such prayers, he will have to say all the four Rakats' with others. It can't be helped in such a situation.

IV. The fourth 'Rukhsat' (Remission) is of 'Jama' Bainus Sala'tain' (To combine two of the prescribed prayers). Thereby, in a journey

approved according to 'Sharah', the 'Musafir' i.e. the traveller is allowed to combine the following ('Namaz's') prayers.

A. 'Namaze Zuhr' with 'Namaze Asr' by delaying the afternoon prayers and combinig them with the 'Asr' prayers, in its early hours. Naturally, the Zuhr prayers should be said first.

B. 'Namaze Maghrib' (Teh evening-sunset time prayers) with the 'Isha' (Night time) prayers, similarly.

The 'Sunnat' prayers, as well as the 'Nafal' prayers can even be said on the mount while in travel i.e. on horse back or on camel back.

The following procedure may be followed.

(i) First the four 'Sunnats' of 'Zuhr' should be said.

(ii) Then those four 'Rakaats' should be said which are usually performed before 'Namaze Asr'.

(iii) Subsequently, after saying 'Azaan' (Call for prayers) and 'Takbir' (Allaho Akjbar i.e. Allah is Great) the 'Farz' prayers of 'zuhr' should be said first. After that the 'Farz Namaz' of 'Asr' should be performed after saying the 'Takbir' of 'Asr'.

(iv) Time lag between the two prayers for the 'Tayyamum' and 'Takbir' should be as short as possible.

(v) After that, those two 'Rakaats' should be said

which are performed after 'Zuhr' prayrs.

However, according to the followers of Hazrat Imam Abu Hanifa (Rahmatullah Alaih) the above system is not in order. Their contention is that in the aforementioned eventualities, the first prayer should be delayed and combined with the next 'Namaz' in its very early hours.

(vi) As already stated the 'Sunnat-o-Nawafil' are permissible on the back of the animal and even to be 'Qibla Roo' (Facing the 'Qibla'). is not necessary. However, it is not permissible to change the direction, if the 'Sawari' (The mount : A horse or a camel, for instance) be already facing the 'Qibla' in 'Safar'. The 'Rukoo' and 'Sajda' is to be performed by 'Ishara' (Making a sign) to this effect. It is essential to take care, lest the mounted 'Musafir' should God forbid come a purler if he bows down too much in engrossment in 'Sajda'.

(vii) It has already been stated that it is the 'Niyyat' that matters and it is not necessary to be 'Qibla Roo' (Facing the 'Qibla' : The 'Khanae Kaaba', the House of Allah in 'Makkah-e-Mukarrama') while performing 'Sunnat Namaz' and 'Nawafil' while travelling on an animal. However, according to the sixth 'Rukhsat' (Remission) a pilgrim can say these prayers even walking, but it is necessary that he should be 'Qibla Roo' at the inception of the 'Namaz' at the time of saying the 'Takbire Tahrima' (Allaho Akbar : Allah is Great).

The pilgrim should continue his 'Safar'

relentlessly against all odds with 'Tawakkal' (Blind Faith) in Allah, patience and grit overcoming all obstacles and impediments on the way, nevertheless taking care to avoid all that is dirty for his physical well-being or besmirching to his soul. He should act like a 'Mujahid'.

(viii) Following details pertain to the eighth 'Rukhsat'.

A. The intention or 'Niyyat' of keeping the 'Roza' does not remain binding on the man, if he proceeds on 'Safar' after that. But if the 'Musafir' should be with 'Roza' he should not break it. It will also forestall its 'Qaza', later. It is better to be on safe grounds than sorry. As it is, there is difference of opinion on various matters like those of 'Qate Jum'a' in 'Safar' (Withdrawal from Juma Prayers) due to presence or non-presence of mosque en route, procedure of 'Jama Bainus Salateen' (combining of 'Zuhr' and 'Asr' prayers also of the 'Maghrib' and 'Isha' prayers) and 'Tayammum Indal Zuroorat' (Performing of 'Tayyamum' according to need) and 'Lawazinat' (Essentialities) of long and short journey etc. Also, for instance, according to Hazrat Imam Abu Hanifa (Rahmatullah Alaih) 'Qasr' of 'Namaze Safar' (Prayers in journey) is essential.

A wise guide, a well informed companion in

travel or an accompanying 'Alim' can be so much help for the 'Musafir's' briefing enroute. Naturally, many things are likely to crop during the course of the journey where it is necessary for the man to know to what to do. The discernment of the correct directrion of the 'Qibla', the possible position of 'Masajid' (Plural of Masjid i.e a mosque) in transit, the status of the sun vis a vis the Qibla at 'Zuhr' and at sunset at 'Maghrib' are important matters. At night the position of the ('Qutub') Pole star for knowing the 'Qibla Rukh' before 'Fajr' prayers is equally vital. That is why it is always better to consult the experienced and the cognoscenti before starting on a journey.

'SAMA' AND 'WAJD'

We will discuss the pros and cons of the matter, whether 'Sama' and 'Wajd' are 'Halal' or 'Haram' in the following two chapters.

In any case, we have already dwelt at some length on the verity of the heart, its unparalleled status and its uncanny attributes. It is a many splendoured world in its own. The more we delve into its ingenuity, the more wonder-struck and mystified we become. For instance, it has a singular mystique in it, of reacting to the outer stimuli like the 'cause and effect' impact of iron and stone with fire. When stone is hammered with iron, fire is kindled. It sets a forest afire. Similarly, in its 'Alame Alavi' which is also called the 'Alame Arwah' (The ascending realm of the soul) the heart responds to the outer stimuli according to its appeal. It has a special affinity to the aesthetic things in the same manner. Beauty enraptures it. The more well

proportioned, well modulated, the more well alligned in colour and craft it is, the more fascinating it is. The 'Husno Jamal' (The beauty) varies. A thing may appear just good looking to the senses, it may look comely, attractive, pretty, handsome, alluring, charming, radiant, exquisjte or aesthetically enchanting to the heart, accordingly, depending on it's perceptivity or appealing characteristics.

Similarly, a sonorous voice stirs the heart. At times it makes one forget one's self when the heart has warm sentiments and in-dwelling love and longing in it. Just as breathing on something burning, further stimulates its fire. Similarly a man whose heart is aglow with the fire of the adoration of Allah is further inflamed when he hears melodious praise of his beloved. It has therefore been argued that 'Sama' in the form of the praise of Allah and His Holy Prophet (peace and blessings of Allah be upon him) and other matters of 'Deen' is Halal for those who love Allah. Vice versa it is a deadly poison for those who have un godly love for the unchaste, hence 'Haram' for them.

Those 'Ulema' who consider 'Sama' to be 'Haram' are 'Ahle Zahir' (Those who have superficial outlook) and do not know that the love of Allah fountains up, in the heart of man. They believe in worldly love of the opposite sexes for each other only. Their care for their Creator is cursory. His consecrated veneration and adoration is foreign to them. Hence his reverence is not instilled in their hearts. They consider 'Sama' a playful frivolity. Both of these things are 'Batil' (wrong). When these 'Ulema' are asked about the manifest right of the esteem and admiration of

Allah; due to His profound benefaction on man and about His friendship, who never fails, they look askance and retort in words to the effect that "we should worship Him and be obedient to Him". Indeed, it is true, if these not be mere words but is the worship, as it is always sincere and devoted, not love par excellence?

For true assessment of 'Sama' the verdict ('Fatwa') should therefore be taken from the heart. Obviously if a thing is not in the heart, 'Sama' can not create it. 'Sama' only stimulates what is in it. In simple terms, if a person has something meritorious in his heart according to 'Sharah' and he desires to add to it, when he hears the 'Sama', he gets further fascinated by it. He is rewarded by it. On the contrary, if a person has evil in his heart, i.e. that which is undesirable according to 'Sharah', he will be punished for it. The person who has neither of these things in his heart and listens to 'Sama' playfully as he likes its melodious aspect, only will be benefited from it only to that extent.

There are three kinds of 'Sama'.

The first kind comprises listening to 'Sama', only for playful entertainment. This is the attitude of the neglectful. They also treat life as a plaything, carelessly. Nor, for that matter the argument is valid or even logical, that since 'Sama' is pleasing it is not good; for, all pleasant things are not necessary undesirable or 'Haram'. Only that kind of pleasure is 'Haram' which is sensuous, avaricious, pompous and contemptible. Surely, the beautiful, sweet smelling flowers, the

running brooks in meadows and the chirping of birds of an early morning is not 'Haram'. Indeed, a pleasant voice is soothing to the ear as green pastures and flower beds are alluring to the eye. In the same manner fragrant smell is charming to the nose as the delicious food or fruit is enjoyable to the tongue. Likewise, words of wisdom are a treasure trove for the ration of man. If, as such, the cumulative effect of these sensations is so enthralling and 'Halal', then why should 'Sama' be singled out and branded 'Haram' and undesirable? If all gratifying things are 'Haram' then an early morning walk in a garden should be a taboo, too.

Syeda 'A'isha Siddiqa (peace of Allah be upon her) has described that one day the 'Habshi' (Negroid) people were like acrobats in the mosque. The Holy Prophet (peace and blessings of Allah be upon him) beckoned to me and asked me, "Do you want to see them?" I replied in the affirmative. He (peace and blessings of Allah be upon him) extended His arm. I leaned across it, with my chin on it. The children were specially revelling exultantly. So much so that I was so absorbed that the Holy Prophet (peace and blessings of Allah be upon him) asked me several times during my absorption if I was satisfied. It is an oft repeated 'Sahih' (Correct) 'Hadith'.

Five conclusions can be deduced from it:

(i) That, sometimes there is no harm in seeing such innocent playful activites.

(ii) That they were doing so in a mosque.

(iii) That when the Holy Prophet (peace and blessings of Allah be upon him) took Hazrat 'A'isha Siddiqa (peace of Alllah be upon her) to witness the rejoicing of these people He (peace and blessings of Allah be upon him) said to her.

There is an order for such playful activity in it. If it was totally forbidden, how could it possibly emanate from such an exalted source (peace and blessings of Allah be upon him)?

(iv) If it was 'Haram', how could the Holiest of the Holy (peace and blessings of Allah be upon him) Himself exhort Hazrat 'A'isha Siddiqa (peace of Allah be upon her) to see it?

(v) That the Holy Prophet (peace and blessings of Allah be upon him) Himself viewed this gladdening scene with interest, for sometime. God forbid, how can one ever conceive of anything mundane from Him (peace and blessings of Allah be upon him).

Not only this, Hazrat 'A'isha Siddiqa (peace of Allah be upon her) has also narrated that 'when I was a child I too used to play gleefully with toys and dolls along with my 'Sahelis' (girl friends). The Holy Prophet (peace and blessings of Allah be upon him) used to see us playing happily. One day He (peace and blessings of Allah be upon him) asked one of my small friends. 'What is it (the doll)?" She replied, "It is my daughter." Then He (peace and blessings of Allah be upon him) asked her, "What is this?" She answered, "It is her flying horse." He (peace and blessings of Allah be

upon him) enquired again, "From where has the horse acquired the hair and the wings?" Again she innocently replied, "Have'nt you heard that Hazrat Sulaiman Alai Uas Salam's (Prophet Solomon's) horse had hair and wings?" Thereupon the Holy Prophet's (peace and blessings of Allah be upon him) face was wreathed in smile. It follows from this 'Hadith' that it does not stand to the detriment of the holy and the exalted to be aloofish from such innocent unsullied spectacle and act prudishly.

Hazrat 'A'isha Siddiqa (peace of Allah be upon her) has also narrated that "one day the 'laundis' (Maid Servants) were sitting with me playing on the 'Duff' (Arabian leather jacketted musical instrument). The Holy Prophet (peace and blessings of Allah be upon him) came in and went to sleep in a nook. Meantime my father Hazrat abu Bakr Siddiq (peace of Allah be upon him) entered the house and rebuked the girls saying 'The Holy Prophet of Allah is in the house and these Satanic instruments?" The Holy Prophet (peace and blessings of Allah be upon him) heard this and remarked, "Abu Bakr! Leave them alone. It is 'Eid' today." It amply proves that it is 'Mubah' to play on a 'Duff' (Arabian leather jacketted musical instrument).

The second kind is that the heart of the listner should be filled with evil thoughts and the vocal rendering with music should comprise the common place or depraved, in singing praises of the physical charms of some one describing her modulated body, long tresses and other villianous attractions etc. for the satisfaction of his sensual craving.

The third kind is completely different. In it there should be something good, something noble, having a cherished longing and love for the veritable and esteemed and 'Sama' should fortify and activate it in its quest to this effect. The following four examples can illustrate it.

A) The singing of the plaudits of the 'Khanae Ka'aba' by the 'Hujjaj' (Plural of 'Haji' i.e. pilgrim for 'Haj') is heart warming. The 'Rajz' (The battle hymns) of the Ghazi in their inspired spirit of 'Jehad' for martyrdom in the cause of Allah is (Kare Sawab) venerable.

B) The solemn rendering of the pathetic music to purify the soul, to achieve sobriety of sentiments, mourning one's evils or to cry one's heart out in the agony of love in gratitude to the elevated status granted by Allah is soulful. In such a state the gravity of anguish, the torment is such, as one feels on the demise of a near or dear one. The Almighty Allah has ordained.

لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ.... (الحديد : ٢٣)

That you may not grieve for what escapes you.... (57 : 23)

However, if a person is aroused to morosity in repulsion to what has been ordained by Allah, his 'Nauha' (Mourning) would be 'Haram', the mourners whether paid or otherwise, as well as the wanton listeners in such a mental condition will also be sinners.

C) The third kind is that of the state of happiness. It is 'Mubah' (valid) to express happiness over a happy thing. The occasion of marriage, valima (Post marital party), 'Aqeeqa' (celebrative offering on child birth) marks such expression. Child birth, of a son also comes in this category. The 'Khatna' of the male offspring, or family reunion after the return of a 'Musafir' from a long journey too is happily voiced. When the Holy Prophet (peace and blessings of Allah be upon him) used to return to 'Madina-e-Munnawwara' from a journey, people used to go mad with happiness. They used to recite the following famous verses in mirth leading the procession. It used to be a rare sight.

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاع

وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعٰى لِلّٰهِ دَاع

"The Full Moon has arisen upon us from the valleys from where the guests are bid farewell. Thanks giving has become obligatory on us for it that the Caller has called us toward Allah."

Likewise, 'Sama' on the happy occasion of 'Eid' is in order. Similarly to listen to 'Sama' on the foregathering of the faithful on a 'Dawah' (A party : A feast of friends) is valid, for obvious reasons.

D) The fourth paramount kind is that if the love and veneration of Allah reaches that pitch of glory in the heart of some devoted worshipper that it turns into insatiable ardour, the 'Sama' becomes a must for him. It supports and spurs

his candour. Undoubtedly, such singular devotion is far superior to many 'Naikies' (Good) of normal kind. The 'Sama' of the 'Soofia' (The venerated worshippers of Allah) is of this nature. Of course, this does not apply to the present day 'pseudo-soofia' who disguise like them but are actually nothing but imposters. They are ignorant and have no virtue. We have spoken of them before.

The true 'Asfia' are so rewarded through 'Sama' that at times that they get 'Makashif' (Revelations) in their 'Jazb' (Engrossment). Sometimes, these revelations foretell of things from 'Alimul Ghaib' (The realm of the unknown in future) by the Grace of Allah.

The vibrant, enrapturous state of rapt immersion in 'Sama' is called 'Wajd'. The listener forgets himself and gets transported into an unparalleled realm of the grandeur of the soul. Sometimes the frenzy of 'Sama' can be unique.

'Sama' to 'Ahle Safa' i.e. the pure of heart can be a source of an ascent to the 'Alamae Arwah'. So much so that the 'Rooh' i.e. the soul becomes forgetful of this world while his physical body remains here. Sometimes, the stage is reached when even his body becomes darment, listless and incapacitated to the extent that he staggers and falls down unconscious. This is an elevated status. The 'Huzireene Majlis' i.e. the other participants of the 'Sama' are touched by his excellence with a growing sense of respect for him.

Indeed, the genuine 'Soofis' need to be regarded and respected. Nevertheless, the times are

changing now. All that glitters is not gold. Hence, one should be guarding of the impostors. The discerning, the cognoscenti know more about them. A beginner is likely to be taken in by these impersonators.

One day Ali Hallaj, one of the disciples of Hazrat Shaikh Abul Qasim Gurgani (Rahmatullah Alaih) asked his permission for 'Sama'. He replied, "Go without food for three days. If, after that your heart rejects delicious food offered to you and prefers 'Sama' instead, then you should consider yourself entitled to listen to 'Sama'." That is how the 'Sama' becomes 'Mubah' (valid) for some and is likely to be hazardous or an excercise in futility for others.

The dissenters of the status of the 'Asfia' vis a vis the 'Sama' and 'Wajd' can thus only be termed as the misguided and the prejudiced. They deserve to be ignored and sympathised with. How can a blind person enjoy the beauty of a garden? Likewise, how can an ill-disposed son of a ruler assume charge of a state with wisdom and grace when his heart may not be in it. He may be absorbed in other divergent playful activities. Nevertheless unlike the ignorant, the sensible can divine things. They know that seeing is believing. They believe in the verity of the 'Asfia' and listen to 'Sama'. They are also aware of the condition of 'Wajd' of some of them. Consequently, the ignorant non-believer maligned with the prejudice of stupidity is the worst. For such people Allah has ordained.

وَاِذْلَمْ يَهْتَدُوْا بِهٖ فَسَيَقُوْلُوْنَ هٰذَآ اِفْكٌ قَدِيْمٌ ○

(الاحقاف : ١١)

And since they are not guided by it, they will say, this is an old lie. (46 : 11)

The 'Sama' is however not Mubah (Valid : Permissible) under the following conditions.

A) The man should hear 'Sama' in the company of men and a woman from a woman. Otherwise, if a man listens to 'Sama' from a woman in mixed company or a woman from a man in mixed company they are likely to fall a prey to the Satan. The man should not hear 'Sama' from a woman even if she is ugly. Even from the point of view of 'Shariat' such intermixing of people of opposite sexes (Na Mahrams) is forbidden.

B) Secondly, 'Sama' to the accompaniment of such 'Saz' (Musical instruments) as 'Rabat', 'Chang', 'Barbat' and 'Raud Iraqi' (Traditional Arabian and Persian musical instruments) is forbidden. They are 'Haram' not only because they are inciting to look at but are also unacceptable as they are known to have a special appeal to the people of wayward ways like drunkards and the headonists. They are provocative to evil. In antithesis the 'Tabal', 'Shaheen' and 'Duff' (Arabian and Persian traditional musical instruments) are not instruments of this category and are not 'Haram', nor there is any forbidding order to this effect in 'Sharah' for them. On the contrary, 'Duff' was played before the Holy Prophet (peace and blessings of Allah be upon him) when marriages were solemnized before

Him. It was permitted by Him (peace and blessings of Allah be upon him). Also, whereas the playing of the 'Tabal' by affiminates is obviously unsightly and 'Haram', the legendary custom of playing the 'Tabal' by the 'Hujjaj' and the Ghazi's (Warriors of Faith) in the battle field is befitting. Similarly, the innocent playing of the 'Shaheen' by the shepherds since times immemorial is 'Mubah'.

One day the Holy Prophet (peace and blessings of Allah be upon him) heard the sound of 'Bansar' (Flute). He (peace and blessings of Allah be upon him) put His (peace and blessings of Allah be upon him) fingers in His ears and asked Hazrat Ibne Umar (peace of Allah be upon him) to listen carefully and let Him know when the sound stops. As such it is presumed that as he gave a sahabi of His permission to this effect, listening to a 'Bansar' is 'Mubah'. He Himself might have been in a spiritual state wherein He did not wish to hear it.

The strongest argument advanced in favour of listening to 'Sama' is that it is conducive to the soul. It stirs and provokes the already inherent love and veneration of Allah in the heart of the devoted adorer and further enriches it's bliss. Nevertheless, a line can be drawn in the case of that singular lover of Allah, who may be completely submerged in His love and proximity of Allah.. 'Sama' may matter the least to him or it may even be a source of disturbance to his music. It applies equally as much to playing of 'Shaheen' in such a state.

The third factor is that it is not 'Mubah' to behave in an undignified manner.

(i) To resort to satire, sacasm or parody of others as the 'Rafizis' used to do for the 'Sahabae Karam' to the accompaniment of 'Sarod'. It is 'Haram'.

(ii) To sing love songs in a lustful way, praising the beauty of some woman in the company of men. However there is no harm in reciting poetry, where mention of the beauty of the beloved, union with her and separation from her are customary. However, the elite of the Faith are such grand people that at times, when such poetry is being recited, to their lofty minds their connotation is completely different. For them the beloved can be Allah, the luminous face may denote the 'Noore Eiman' (The brilliance of the staunch Faith in Allah) and for all we know the dark tresses of the beloved may signify the dark agonies faced by the soul in its recources in the uncanny realms in which they travel aloft. A poet has said:

گفتم بشمارم سر یک حلقۂ زلفش تا بو کہ بہ تفصیل سر جملہ بر آرم
خندید من بر سر زلفش مشکیں یک پیچ بہ پیچیدہ وغلط کرد شمارم

Hence, it is quite likely that the beautiful dark lock of hair referred to by the poet may be taken by a 'Soofi', in a transdent frame of mind, to mean the unravelling of the intricacies of the unknown. At times, the

unlocking of a single thread of such an enigmatic imbroglio may be a complicated problem in the wonders of the world. The opening of even a single lock of it may mean so much that the poet's flight of imagination and his poetry may go abegging. For that matter the poetic parlance of the 'Sharab' (The Wine : Liqour) and 'Masti' i.e. its alcoholic effect may be a banal concept - mundane for a soul fully engrossed in the ecstasy of the 'Yad' (Remembrance : Veneration) of Allah.

گر مے دو ہزار رطل در پیمائی   تا مے نخوری نباشدت شیدائی

It is neither relevant nor in order to remain simmered down to its earthy interpretation. It is the zeal, the fervour, the forgetting of one's self in the remembrance of somebody loved, cherished above all things that the verity of ardent worship and veneration lies. To seek the beloved's pleasure and proximity is the ultimate goal. This is the status of the 'Asfia'.

ہر کو بخرابات نشد بیدین است   زیراکہ خرابات اصول دین است

Hence, when the poetic verses about 'Kharabah' i.e. the wine and the pub are confronted, they should not be condoned as poetic persiflage, but must be taken to mean the 'Kharabi' i.e. the destruction of the 'Deen' (The Faith).

The dissidents do not stop bickering. They are such people that, whereas they themselves get enthralled and vibrantly enchanted in 'Wajd' over the sweet tunes of the 'Shaheen', or similarly affected by touching Arabic verses. The mere melody affects them. The meanings don't touch them. They forget that a camel does not understand Arabic or anything of that

kind but it slogs along carrying a heavy weight on distant journeys due to the 'Wajd' and rapturous euphoria of the 'Hudi Khawn', the camel rider. And when the journey ends, the 'Wajd' stops, the camel falls down on its knees. It would be interesting to arrange a duel between the donkey and the camel to see how they come off in the scurrying struggle. Both of them do not know Arabic. Then how come the dance in combat and the mirth!

These bigoted people can be upto anything. It is likely that in their antipathy to 'Sama', they may put a completely different construction on whatever is rendered in Arabic, for, they are least concerned with its actual text ('Tafseer'). Like, a person read the following line whereupon a 'Sufi' almost went into a swoon.

مازارنی فی النوم الاخیالکم -

"I saw nothing in the dream except the imaginations of ye."

When he came to, people asked him about it. He replied, "I was overwhelmed by its meaning that all of us are helpless!" It is not wrong. Their hallucination is of this kind while the 'Wajd' of the 'Asfia' is different, each varying according to its assimilation and approach. When only the surface is scratched superficially, its true worth does not come out. Leave aside 'Ishqe Haqqi' (The Divine love), a person who has not even tasted of 'Ishqe Majazi' (The worldly love : physical love), how can he possibly fathom the worth of how a truly devoted heart is stirred by the ardent

devotion of the sublime?

The fourth consideration is that if a person is in the grip of the profane, evil desires of lust and licentiousness, when he hears about the physical beauty of women, about their 'Zulf-o-Jamal' the evil in him is further aggravated. The more he indulges in it, the worse he becomes.

The pity is that many men, even some women are masquerading as 'Soofis' these days wearing their customary costum, pretending to be soofis. Misguiding people is their forte. They indulge in strange arguments to defend the rot. They often speak of love in strange terminologies. They say that such and such person has got 'Sauda', meaning God knows what, perhaps, that he has gone mad over some one.

Though rather rarely, there is also another reason. At times, there is a 'Kashf' (Revelation) of the 'Anbia-o-Malaika' i.e. the prophets and the angels on some 'Asfia' in the shape of a very handsome and svelte person, like something out of the 'Alame Arwah' (The realm of the soul : Celestial strata). For instance in the entire Arabia there was no one more handsomely captivating than Hazrat Wahih Kalbi (Rahmatullah Alaih). That is why it is said that the Holy Prophet (peace and blessings of Allah be upon him) used to see Hazrat Jibrail Alai Uas Salam (Arch angel Jibrail) like him. A similar personification like the beauteous Amroo is also possible. Hence, it is not unlikely that a 'Soofi' may also likewise visualise someone in the same manner in a state of spritual trance. Hence his special attention towards such a

person can be understood.

In short, the 'Soofi' has to tread a very delicate and dangerous path. This reference to his crucial position is to clarify that actually it is the impostors, the make-believe soofis, who undermine the position of the 'Asfia' by their villiany. A real 'Soofi' is a veritable person, not a villian. The devils who impersonate them are to blame.

Lastly the act of those persons who listen to 'Sama' out of force of habit just to please themselves is 'Mubah', provided they do not make it a profession, since, if some minor sins are committed over and over again, they mount up and become almost tantamount to major vice. The example of the revelery of the aforementioned 'Habshi' people comes to mind. They were not disallowed by the Holy Prophet (peace and blessings of Allah be upon him). It's repeated recurrence and that too in a mosque would never have been allowed. An occassional playful spree or light hearted banter can be understood and condoned but constant cohabitation with the conjurers and jugglers can not be tolerated. Nor for that matter can perpetual flippancy and frolicsome activities be accepted, for obvious reasons. Such persistent defaulter would become known as a 'Joker', which is the last thing to be desired.

FURTHER DETAILS OF 'SAMA'

There are three 'Maqams' viz stages of 'Sama' i.e. of 'Fahm' (Comprehension), 'Wajd' (Intoxicated state of forgetting one's self) and 'Harkat' (The vibrant state of unconscious restlessness).

As already stated, the person who listens to 'Sama' for stupid self-exhiliration or in sensual love of someone is a shallow person. To speak to him or about him vis a vis sense and sensibility is futile. On the contrary, a person who possesses the love of Allah and regard for Faith is generally of two kinds.

A. The first kind is that of the 'Murid', the disciple, who is a 'Salik' (A seeker of the truth). Treading on this difficult path he remains in a vacilating state of hope and hopelessness, part ecstasy - part agony, in his career. At times he gets overexcited, easily. Being rather in firm in 'Ilm-o-Aqeeda' (Knowledge and Faith) he remains in different states of mind. Sometimes, he becomes even so overwhelmed by 'Sama' that he inadvertently utters 'Kufr' (Heretic : Heathen thoughts). For instance, he may hear the following lines from poetry and commit blasphemy.

زاول غت میل بدان میل کجاست
و امروز ملول گشتن از بہر چراست

It can be in many forms. For instance a disciple who traverses the path rather fast in the beginning but lags behind later, may erroneously commit sacrilege by thinking that Allah was kind to him in the beginning but has become annoyed with him, now. Rather than correct his shortcomings he attributes his follies to Allah. Allah is just and kind. He does not punish anyone unfairly, although He is Omnipotent. On the contrary, Allah is Merciful and Beneficient. His 'Noor' (Allah's Calestial light) is manifest everywhere in His

universe. If the sun be shining and person be standing behind a wall, he can not say that it is the fault of the sun that its rays have not fallen on him. He should not forget that he is not basking in the sun as he himself was standing behind the wall. The following lines depict the position adequately.

خورشید برآمدا ے نگارین دیراست
بر من اگر نتابد ازادیر است

As such, we can easily infer that 'Sama' is dangerous for such a person. In antithesis, 'Sama' adds to the love of 'Jalal-o-Jamal' (The splendour and the grandeur of Allah) of Allah of a 'Salik' whose status is stable and veracious.

It is related that one day Shaikh Abul Hassan Noori (Rahmatullah Alaih) dashed forward into a sugar cane field in 'Wajd'. His feet were badly wounded but he was not the least aware of it or affected by it. He felt no pain. This is 'Wajde Kamil' (The Perfect 'Wajd'). The 'Wajd' implies forgetting one's self completely. It is a fact not fiction. It can not be denied. You may refer to 'Soorey Yousuf' in the Holy Book and see for yourself how the 'Zanane Misr' (The ladies of 'Misr-Egypt) totally forgot themselves. They were dumb founded and utterly bowled over when they suddenly saw Hazrat Yousaf Alai Uas Salam (Prophet Joseph). He was so handsome that they cut their fingers inadvertently with the sharp knives that they had in their hands. This is the verity of the pursuit of the 'Mara'fat' of Allah. The man is there in this world, yet he is so engrossed,.

utterly forgetful to himself, that he is not there. Where? It depends on his status, his position vis a vis the realm he is in. When one is thus engrossed in the remembrance and reverence of Allah his most cherished Beloved, he reaches a stage when his own existance is negated - nullified to the extent that he becomes near, almost akin to the 'Marafat' of Allah. The mirror reflect the man when he is before the mirror. Neither the mirror is a man nor there is a man in the mirror. The mystique of the soul is unique and not easy to comprehend or explain.

The second kind relates to 'Mukashifat' i.e. the revelations that he starts getting in this condition. The 'Sama' scrubs his heart clean of all impieties. Once its surface starts shining, the mirror of the heart becomes lucidly scrapped of all contamination and he starts seeing different pictures and facsimiles. The 'Kashf' of each person varies according to his status. To disbelieve this eminent blessing and ordination by Allah, on man in his journey of the soul in search of Alah's 'Marafat' is tantamount to calumny. Woe be to that man who thinks that what is not in his treasure chest, can not be with an other person. Some believe that even the kings do not possess it. In comparison, that ignorant person or 'Haasid' (A jealous person) is worse who actually possesses little but in his arrogance thinks or rather makes believe that he is richer than a king. Real 'Wajd' is a fact of the first order. It can not be imposed. It is not facetious. We have discussed this matter in

'Ahya-ul-Uloom', the sister volume of this work, at some length.

II. The second stage is achieved after 'Fahm' i.e. the comprehension. Then comes the state of 'Wajd'. It means change of status from the same to the one of non-sensibility to whatever is outside of him. There is a complete transformation. The status varies from person to person. The man in 'Wajd' wavers and vacillates between awe, love, extreme ardency, longing, bliss and agony. The fire of love prevails over the heart. Its vehemence effects the brain and the senses so much that he becomes senseless until he is in a trance. He neithter sees nor hears. If any sensation is at all left with him, it is of quasi-discernment like that of a person in the state of advanced intoxication.

The virtue dwells in a feeling heart. It is in the 'Hadith' that "when the 'Qur'an-e-Karim' (The Holy Book of Allah) is recited before you, if you do not cry, your heart should. In any case you should listen to the Holy Book somberly." Your face and demeanour should wear a solemnity which should be pronounced and visible to others. The moral is that the man should exert for what he wants to attain.

It is often argued that if 'Sama' is 'Haq' (True : Unquestionable) and for Allah, then why not hear the Holy Qur'an instead which is the Book of Allah? The answer is self explanatory. People get overwhelmed when they listen to the 'Aayat-e-Qur'ani' (The verses of the Holy

Book). Their 'Wajd' is known the world over. People are known to have breathed thin last in their 'Wajd' on listening to a single verse of the Holy 'Qur'an'. More details are available on this subject in the other volume of this work named 'Ahyaul Uloom'.

There are five reasons for which the 'Soofia' listen to 'Sama'.

(i) The Holy Book is a gold mine of discource on many subjects for the 'Hadayat' (Guidance) of man. It deals with the stories of the 'Kafirs', as much as with numerous affairs of the world. It is a panacea for all ills and irregularities of man. It speaks of the issues of inheritance that whereas the mother is entitled to one sixth of it, the sister is eligible to one third of it. It also stipulates that if the husband of a woman dies she has to pass through the 'Iddat' (Staying) period of four months and ten days etc. Naturally, these things cannot be conducive to the ardency of an adorer. He wants to hear of love and his Beloved. His longing knows no barriers.

(ii) The second reason is that whereas it should happen that the more one listens to the Holy Qur'an, the more overwhelmed one should become, but unfortunately due to its constant repitition the man's devotion to it starts ebbing. It is a glowing chapter of Islamic

history that many a heretic became Muslim on hearing the 'Qur'ane Karim' on its very first recitation. They wept their hearts out and embraced Islam.

كُنَّا كَمَا كُنْتُمْ ثُمَّ قَسَتْ قُلُوبُنَا ـ

"We were also like you. But now our hearts have become hardened."

No wonder Hazrat Umar Farooq (peace of Allah be upon him) used to drive people, to go back to their villages lest the 'Azmat', the glory of the 'Khaane Kaaba' should diminish in their hearts.

(iii) As aforementioned, the third reason is that the melody in 'Sama', its rendering in the 'Wajdan' (State of enchantment), the' sonorous voice, join together to create an impact on its listener, whereas the Holy Qur'an is to be recited in a cautions manner.

We have already related the episode that one day the Holy Prophet (peace and blessings of Allah be upon him) went to Hazrat Abu Bint Ma'ooz (peace of Allah be upon him) and saw her 'Bandis' (Female Servants) reciting verses to the accompaniment of 'Duff', but when they saw Him (peace and blessings of Allah be upon him) they started reciting verses in His (peace and blessings of Allah be upon him) praise on the 'Duff'. He said,

"Don't do this. Say what you were doing before." Obviously because paying tributes to the Holy Prophet (peace and blessings of Allah be upon him) is a highly venerated act.

(iv) The fourth reason is that the above mentioned traditionally inspiring musical instruments are and should be used in 'Sama' to accentuate its effect, which (God forbid) can not be done while reciting from the Holy Qur'an.

(v) The fifth reason is that the listener can stop what he does not wish to hear in 'Sama', according to his condition at that time. God forbid - this can not be done in the case of the Holy Qur'an. What is more, while listening to 'Sama' a 'Soofi' is transported into a different world altogether. In this state, he is apt to attribute different meanings to what is being ostensibly said in 'Sama' at that time. Again, this can not be done in the case of Holy Qur'an. It would be 'Kufr'.

III. The third stage in 'Sama' is that of selfless vibrance, the 'Wajd' and 'Ra'qs' (Dancing to a tune). The man can even go mad and start tearing away his clothes. However it is 'Haram' for an impostor to do so.

What is more, it can be said that inkeeping with his position it is better that 'a 'Soofi' should listen to 'Sama' and remain sober. He should have the power

to encompass himself and remain steady, but the fact is that very few people can attain this stature. When love be blind, manifest and overpowering the man is likely to be rendered helpless. The 'Qual' i.e. the saying of Hazrat Abu Bakr Siddiq (peace of allah be upon him) to this effect is there.

قست قلوبنا -

"Oh Allah, Strengthen our hearts."

A young man used to come to Hazrat Junaid Baghdadi (Rahmatullah Alaih). as soon as he used to hear anything touching, in the company of his friend he used to cry out in agony of spirit and used to go into a swoon. Hazrat Junaid Baghdadi (Rahmatullah Alaih) told him, "If you keep on doing this, it is better that you don't come here any more." Thereafter he started reining his feelings, till one day when he could not control himself any longer, yelled aloud on hearing a telling verse and fell down dead on the spot.

It is established from the revellery of the 'Habshi' family, as stated earlier, that 'Raqs' under such extenuating circumstances is not 'Ghair Mubah' (Not valid : Undesirable). It is further substantiated by the fact that when the Holy Prophet (peace and blessings of Allah be upon him) declared Hazrat Zaid Bin Ha'ris (peace of Allah be upon him) to be His brother, he was in such a state of ecstasy over the singular honour thus conferred on him that he started dancing in joy. He was a very sedate person.

Going further into the matter, even if 'Raqs' in

such circumstances is considered 'Khail Kood' i.e. some sort of sport, even then it is 'Haram'. But to impersonate the veritable and pretend to go crazy and tear one's clothes in feigned frenzy is deplorable and wastage of money on torn clothes, to boot.

There are many more illustrious examples to this effect. Similarly, when one day the Holy Prophet (peace and blessings of Allah be upon him) told Hazrat Ali (peace of Allah be upon him), "that you are from Me and I am from you." He danced with joy, although his sobriety of demeanour was a byword.

Similarly, when the Holy Prophet (peace and blessings of Allah be upon him) told Hazrat Hussain Alai Uas Salam that "you are like me" he started dancing with delight.

Sometimes, the 'Asfia' tear their clothes into tatters and distribute them to people. To object to it is a fallacy. Those who know what they are worth, stitch them up as a worthy patch in their apparel, in their ('Gudri') sleeping rugs or in their prayer mats. Such a gift, coming from such an eminent source is a boon for them and a 'Mubah' and 'Mubarak' souvenir.

'AADABE SAMA' : THE DECORUM OF 'SAMA'

Hazrat Junaid (Rahmatullah Alaih) has said that 'Zaman', 'Makan' and 'Ikhwan' i.e. the time, the place and the audience are of the essence in 'Sama'. 'Sama' is not desirable at some hours i.e.

(i) At the time of 'Namaz'.
(ii) At the time of taking a normal meal.

(iii) When the heart is disturbed.

'Sama' should not be conducted at undesirable places such as.

(i) At a thoroughfare.
(ii) At a dark, dirty, dismal place.
(iii) At the premises of a cruel person, a tyrant.

The people of following category are likewise not desirable for 'Sama'.

(i) The worldly men of affairs.
(ii) The proud and the contemptuous.
(iii) The Non-believers in 'Sama'.
(iv) The false believers in Sama : The pretenders.
(v) The negligent, the disrespectful people.
(vi) The gossipers.
(vii) The mixed company of men and women.

When 'Ahle Sama' (The participants in Same) sit together, they should behave themselves with dignity.

(i) They should sit composedly with heads bowed down.

(ii) They should not look at each other in a casual way. Nor should they shake their heads.

(iii) They should not chatter. Nor should they behave formally as if they have come to a party, attending to each other.

(iv) They should sit in the condition of 'Tashhad' i.e. on their knees (as they do in 'Namaz').

Then they should conjoin their hearts to Allah and wait for His blessings.

(v) If someone stands up in excitement of 'Sama'others should not follow him suit. Nor, should they stand to formality with each other. For instance, if the turban of someone falls down from his head during 'Sama', others should not remove their turbans also from their heads. These customs do not add anything to the sombre occassion. On the contrary they detract so much from its solemnity. Each thing should be weighed on its merit. All old things are not bad. Nor are all new concepts derogatory. According to Hazrat Imam Shafai (Rahmatullah Alaih), it was Hazrat Umar Farooq (peace of Allah be upon him) who introduced 'Namaze Traveeh' in congregation ('Ba Jama'at'). Of course, all those un-duty fond of things which are contrary to the 'Sunna' and 'Hadith' should be discouraged and discarded. Each nation, every faith, has its own ethos of the people, which should never be blamed. To misguide the right into dubious channels is tantamount to creating disharmony and discontent in a balanced community. The Holy Prophet (peace and blessings of Allah be upon him) has accordingly advised.

خَالِقِ النَّاسَ با خلَاقِهِمْ -

"Live good naturedly according to the good traits of people."

Obviously, if the hearts of people can be won

by good behaviour, it is 'Kare Sawab' i.e. virtuous and rewarding to be good to them. So much so, that the Holy Prophet (peace and blessings of Allah be upon him) used to generally ask people not to stand up on seeing Him but people used to do so out of spontaneous respect.

'AMRE BIL MA'ROOF' AND 'NAHI ANIL MUNKAR' : TO ASSERT THE RIGHT AND OPPOSE THE WRONG

'Amre Bil Ma'roof' means to support and assert the right. 'Nahi Anil Munkar' means to oppose and take back the wrong. It is the order of Allah to do so. It is one of the most outstanding and basic elements of Islam. It is the foundation of 'Deen'.

Allah is all knowing and Omnipotent. That is specifically why He has sent so many of His prophets into this world, so that if this proclamation of Allah is not enforced on earth, the 'maklooq' (The people) will go astray and the very infrastructure of society will crumble down. The code of conduct of 'Deen', the Faith will fall apart and become 'Batil' i.e. invalid.

Hence, anyone who fails to abide by it without valid reason will be a wanton sinner. The Almighty Allah has accordingly ordained.

وَ لْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ ۝ (ال عمرٰن : ١٠٤)

Let there be among you a community that calls to good, bids to the desirable and

forbids the disgusting.... (3 : 104)

It is, as such, a 'Farze Kifaya' to do so. If most of the people obey this order of Allah, it will be all right to an extent. If noone does it, then all of them will be responsible for it. Allah has also proclaimed.

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِي الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ وَ
اَمَرُوْا بِالْمَعْرُوْفِ وَ نَهَوْا عَنِ الْمُنْكَرِ ○ (الحج : ٤١)

Who, if we establish them in the land, will establish the Prayer and pay the Alms, and bid the desirable and forbid the disgusting.... (22 : 41)

In this 'Ayat', (Holy verse from the Glorious 'Qur'an) Allah has praised the 'deendar' (The Faithful) and restressed this proclamation with the instruction of 'Iqamatus Salat' (The consolidation of 'Namaz') and 'Eeta'ùz Zakat' (Giving of 'Zakat'). To rub the point in, the Holy Prophet (peace and blessings of Allah be upon him) has also stated that "keep on asserting the right and striving to enforce the good, otherwise the Allah will install that person on you (as a ruler) who will be the worst amongst you. So crucial would be this era that the prayers of the best among you would also be of no use in the tyranical regime."

According to Hazrat Abu Bakr Siddiq (peace of Allah be upon him), the Holy Prophet (peace and blessings of Allah be upon him) has said that "a people in which the evil prevails to such an extent that they get used to it and accept commission of sins in normal course of life, soon meet (Azabe Elahi) their nemesis

by the wrath of Allah." He (peace and blessings of Allah be upon him) has further said that "your good deeds vis a vis 'Jehad' are like a drop of water in a vast sea, whereas in comparison to 'Amre Bil Ma'roofo Nahi Anil Munkar' the 'Jehad' is like a drop of water in an ocean.

The Holy Prophet (peace and blessings of Allah be upon him) has further stated.

A. "Those who follow 'Amre bil Maroofo Nahi Anil Munkar' and keep on doing the 'Zikr' of Allah (Remembering Allah) gain a lot, by the Mercy of Allah the Beneficient. Such pious person are protected by Allah. They are a source of protection for others too by obeying the commands of Allah to this effect. But things get awry when the good stop pursuing 'Amre bil Ma'roofo Nahi Amil Munkar'."

B. "That, people should avoid being at those places where tyrants are at large, resorting to mayhem and battery of the innocent."

C. "If a person sees a sin being committed and resorts to (Nahi Anilmunkar) its condemnation, he is like a man who was not present to see the misdeed of that nature being performed. But, if he is agreeable to it, he himself becomes a party to it."

D. "That, each prophet has his 'Hawaris' i.e. principal supporters and assistants. They act according to Allah's will and His Book. They themselves do good deeds and assit the prophet in asserting the good and averting the evil. But

there will come a time when the so called elite of the 'Deen' will stand on 'Mimbers', (Parapets for addressing the people) deliver vociferous sermons to others and act against them, themselves. My Ummah should be wary of these impostors. They should perform 'Jehad' (Battle for Allah against His foes) against them to save the 'Deen' (Faith). If they can't do so with their hands, they should do so with their tongue. But if that too may not be possible, the man should at least condemn the thing in his heart. The last stage is the least of all."

E. "That, Allah ordained an angel to topple a certain village upside down for its unforgivable sins. He humbly pointed out that 'in the village also lives a pious person who has all along remained away from sins'? The Almighty Allah reaffirmed His command and said, "Topple that village regardless, as, despite his piety he remained unconcerned with them and never felt sad over the state of affairs prevailing."

Hazrat 'A'isha Siddiqa (peace of Allah be upon her) has narrated that the Holy Prophet (peace and blessings of Allah be upon him) told her that "once Allah sent His 'Azab' (wrathful bane) on a city which contained eighteen thousand prophet like persons, because they remained unconcerned with the evil doers, who had wreaked havoc by their tyranny and misdeeds. They never opposed them. Nor did they feel hurt over their devilry."

People asked the Holy Prophet (peace and blessings of Allah be upon him), "Has anyone a

greater status than the 'Shuhada'?" He (peace and blessings of Allah be upon him) replied, "That person has greater status than a 'Sahaheed' (one who gives his life for Allah) who may put a tyrant king to accountability for his sins and atrocities and the king has him slained for taking him to task. If this does not happen, in that case the pen will have no power over him, ever."

It is in the 'Hadith' that hte Almighty Allah had informed Hazrat Yooshah Bin Noon (peace of Allah be upon him) by 'Wahi' "that I will kill a hundred thousand persons of your people. Sixty thousand of them will be evil, while forty thousand of them will be righteous." He humbly asked Allah for its cause. Allah replied, "Because these good people did not take notice of the miscreant's bad deeds and failed to reprimand them. They used to feel no hesitation in mixing up freely with them, as if they were not culprits."

THE CONDITIONS OF 'IHTISAB' ACCOUNTABILITY

Islam is based on wellfounded principles. Those who violate them are accountable for them. There are four major elements of Ihtisab i.e. accountability viz.

1. The 'Muhtasib' (The Judge) i.e. the one who monitors it.

2. The person who is put to accountability i.e. 'Ihtisab' for his deeds.
3. The accountable deeds.
4. The conditions of accountability viz 'Ihtisab'.

The Muhtasib has to be an upright 'Deendar' person. The judiciary and the king should approve his appointment and authority. There is however a point of difference between the 'Ulema' whether it is necessary that the king should ratify his position. In our opinion, as the king is likely to be a man of questionable standing himself, it is not essential. As for his own 'Adaalat' i.e. being just, the matter may become controvertial, as no human being is immune to error.

Some people asked Hazrat Hassan Basri (Rahmatullah Alaih), "How far is it true? There is a man who says that a person can not do the 'Ihtisab' of a person i.e. judge him unless he purifies himself." Hazrat Hassan Basri (Rahmatullah Alaih) replied, "It appears that the Satan has taught him this thing so that the door of 'Ihtisab' may be shut, for good."

To be fair, the Ihtisab is of two kinds:

One way is that of counselling the other on his shortcomings. Naturally, if a peson commits an error himself and sermonises others, he will become a laughing stock of others. By acting thus he may perhaps cause more harm than do good. Such 'Ihtisab' will become a 'Gunah' i.e. a sin in itself. That is why the pretentious 'Ulema' are criticised by the people the most. Their spurious ('Va'az') sermon is despicated. They become 'Gunahgar' and do immense damage to 'Deen'. An 'Alim' who himself indulges in 'Fisqo Fujoor' i.e. in evil things, is actually poles apart to what he should be. Instead of being a reformer in 'Deen', he is actually the devil's disciple, the reverse of it. He is

looked down upon by the people.

The Holy Prophet (peace and blessings of Allah be upon him) has said that "In 'Shabe Me'raj' I saw a group of people whose tongues were being chopped up with scissors sizzling with fire. I was informed that they were the people who used to practice contrary to what they used to preach."

Likewise Allah the All knowing once sent 'Vahi' (Divine Instruction) to Hazrat Isa Alai Uas Salam (Prophet Jesus Christ) "Oh son of Mariam! Give advice to yourself first. If you follow it, then you can give advice to others. Otherwise, feel ashamed of yourself for duplicity of character, before Me."

The second method of 'Ihtisab' is that he should use his hands and moral power to suppress the evil. If he sees a cask of liqour, he should dispel it forth with, pour it out and throw it away. If he hears the sound of 'Chango Rubab', he should not waste a moment. He should destroy them. If a mischief monger is out to creat mischief of any kind, he should put a stop to it firmly with an iron hand. He can do so only if he is above and beyond such evils, himself.

Summum bonum there are four stages of 'Ihtisab'.

(i) The first stage is of counselling and creating the fear of Allah in the man's heart so that he may not do it again. It is vital for all Muslims. No 'Farman' of the king is required for it. On the contrary, the real verity lies in telling the king to

abstain from the evil and the atrocities he is generally used to.

(ii) The second stage is that of scolding, rebuking and taking the culprit to last vehemently, like telling him in so many words that "you are a scoundrel, a 'Fasiq' (Miscreant : Evil doer one who acts against established code of morality) etc. you have done this, this. Aren't you ashamed of yourself etc. "No 'Farman' (order) is required for it, also.

(iii) The third stage consists of the aforementioned method of dealing firmly with the defaulter by breaking the wine cask of the drunkard and breaking the 'Chango Rubab' of a villianous reveller etc. These things are 'Wajib' (Plausible : Commendable) and equivalent to 'Ibadat' i.e. worship of Allah. The moral code of Islam is very strong. Islam has permitted it irrespective of the intervention of the king.

(iv) The fourth mehtod of 'Ihtisab' constitutes of having to use physical force to chastise a person. However, there is fear of strong reaction by the defaulter, in it. For this, a counter strength will be required to be rallied. This is the least effective method. It may require the king's intervention.

Besides, the conditions of 'Ihtisab' keep on changing.

A. For instance, a son can not use strong language with his father or be in any way harsh to him.

B. Nor is it proper for a son who may be a 'Jallad' (An excutioner) to execute his father on a verdict of felony, if he is a 'Kafir'.

C. However, for a son to throw away the 'Sharab' i.e. the liqour of his father, to take away the usurped goods from his father and return it to its rightful owner etc. is in order, despite the fact that his father may not like it. Nevertheless, the son should respectful to his father all the time. Hazrat Hassan Basri (Rahmatullah Alaih) has remarked that "A son should remain quiet when his father is angry. He should not give advice to him."

D. The 'Ihtisab' by a 'Ghulam' (Slave) of his master, a wife's 'Ihtisab' of her husband and the subject's 'Ihtisab' of their ruler is like the 'Ihtisab' of his father by his son.

E. But the 'Ihtisab' of a student by his teacher is easy. The child can gain so much from it.

Now, we come to the 'Ihtisab' of the 'Amal' i.e. the act or acts in question. It has four phases.

(i) The first one pertains to small mistakes and indiscretions which are bad, like a child breaking somethig belonging to another person or an unbalanced person taking liqour. Wearing a gold ring, using a silken handkerchief, drinking water in a cup made of silver, fall into this category. Counselling in indicated in such cases.

(ii) In the second category the element of sin is manifest. For instance.

A. To enforce the law is the function of the Hakim (The judge) but if a person has already taken wine, he can only be given advice.

B. On the contrary if it gets known that a person intends to take liqour at night, he should be adequately counselled to stop him from indulging in this vice. It will be heartening if he relents. Likewise, coming to graver things the 'Ihtisab' of a 'Na Mahram' sitting in the privacy of a woman and that of a man standing in front of a 'Hammam' so that he may see 'Na Mahram' ladies coming out of that place is necessary. These are culpable sins.

(iii) The 'Ihtisab' of the third kind can be rather misguided as it is based on conjecture or suspicion. Peeping into closed doors, eaves dropping is not regular. Likewise even if a 'Fasiq' (A licentious person) be stealthily carrying something it is not proper to put him to the indignity of a search. He may be known to be a drunkard but to slander him on mere suspicion is not good. However, if he be smelling of liqour, it would be in order to take away the wine bottle and break it.

One day Hazrat Umar Farooq (Allah be pleased with him) consulted his friends of Faith and asked if a 'Hakim' (A ruler : An administrator) can issue a 'Hed' (A decree : Judgement for act in default) if he sees a person doing something

unlawful with his own eyes. Some people said that it was in order but when the matter came to the knowledge of Hazrat Ali (Allah be pleased with him) he said that "Allah's order are clear on the subject, that there should be at least two witnesses before a 'Hed' is pronounced. Hence in such a case it is better for the ruler to keep quiet."

(iv) The fourth condition is that the default, the disorder should be manifest without any doubt. As such, if a 'Hanafi' (Follower of Imam Abu Hanifa (Rahmatullah Alaih) performs a 'Nikah' without a 'Vali' the 'Shafai' (The follower of Imam Shafai Rahmatullah Alaih) should not object to it. But, if a Shafai does so, he should be checked from doing it, as it is not in order for a follower to go against his 'Imam'. However, there are some dissidents who say that there is no harm in the follower of one 'Imam' to go against him and follow an other Imam. Obviously, such rolling stones gather no moss. However, it is a heinous crime if a 'Badati' (A miscreant) says that Allah has a 'Jism' (God forbid), a body or God forbid calls the Holy Qur'an a common book or talks intolerable rot like this. He should be put to 'Ihtisab' sternly and taken to task severely.

The third element constitutes of the liability of the defaulter. It can be of several kinds.

A. As stated earlier, a son can not chastise his father but a 'Muhtasib' (A monitoror : A

counseller) can have an unbalanced person stopped from doing damaging things. Likewise a child can be checked from causing harm to goods and the property of other persons.

B. Likewise, if an animal of an outsider is found grazing in the farm of a faithful, he can be warded off.

C. Similarly, a person who damages the property of an other person is liable to 'Ihtisab'.

In such cases all the trouble taken to protect the property of a faithful is 'Sawab', no matter how much time and labour may be involved in it. The fact remains that to see damage being done in whatever shape it may be and remain quiet is to act against the standing orders of Allah.

(i) That is why, that person who stands up frimly in 'Ihtisab' of a cruel king and gets killed for it is considered superior to a 'Shaheed' which is a very high status.

(ii) Secondly, if the man knows that he can stop an evil without any fear and yet does not do so, makes himself Gunahgar due to his negligence or complainer.

(iii) If a man finds that the evil is prevailing but does not have the strength to stop it. He should at least protest against it.

(iv) Lastly, if one feels that he is against a vicious circle. The immorality and Satanic deeds are the order of the day. He has to face merciless

tyrants in absolute power. Them he had better condemn the evil in his heart and keep quiet fully convinced that his life is in peril and his silence per force majeure is the only alternative left to him. He can't do anything. However, if someone says that Allah has ordained.

وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ج صلے (البقرة : ١٩٥)

And do not cast yourself to destruction by your on hands.... (2 : 195)

The answer is that Hazrat Ibne Abbas (Allah be pleased with him) has said that the meaning of this 'Ayat' (The Qur'anic verse) is that "Spend your 'Mal' (Money and goods) for Allah so that you are not destroyed."

According to Hazrat Bar'aa Bin Alaazib (Allah be pleased with him) the meaning of this verse of the Holy Book is that a person should commit a sin and thereafter think and say that Allah will not forgive him.

However, as per Hazrat Bar'aa Bin Alaazib (Allah be pleased with him) the meaning of this verse is that it is tantamount to 'Halakat' i.e. killing one's self, if a person sins and thereafter does not relent from doing so.

It is argued, that it behoves a to Muslim not to hesitate to attack a 'saff' (A line of soldiors) of the enemy single handedly, fighting valiantly, killing as many of his adversaries as he can and give his life in this process. The enemies of Islam would thus be overawed by his gallantry and become overwhelmed

by their staunch Faith and valour. Such a soldier is a 'Shahid'. In antithesis if a blind soldier or an invalid person does so, on his 'Ihtisab', it would be declared by one and all that he has wasted away his life, to no avail.

The 'Ihtisab' of a 'Mohtasib' can be affected by his meekness of temperament. Such a person is likely to be cowardly in pronouncing the mangnitude of the evil. Similarly, a 'Mohtasib' may be influenced by the ('Shaan-o-Shaukat') i.e. the grandeur - pomp and show of the defaulter. For instance, in another case a student may not be able to perform 'Ihtisab' of his teacher for fear that he may not teach him after that. Similarly, a 'Mohtasib' may not be able to do the 'Ihtisab' of a ruler least he shoud stop his monthly allowance.

The subject has been broached before, that a 'Mohtasib' may not be able to do the 'Mohasaba or Ihtisab' of that person who may be giving him 'Nan-o-Nufqa' (Livelihood) for which he is 'Muhtaj' (Dependent) on him. He may even be at the peril of his life at the hands of a tyrant. Hence he would be helpless!

THE STATUS OF *IHTISAB* : ACCOUNTABILITY

Ihtisab consists of eight things.

(1) To know the facts.
(2) To frame the changes : To intimate the defaulter of his faults.
(3) To counsel and give hiim advice.
(4) To deal with him firmly in strong words.

(5) To set him right by hand.
(6) To threaten to wound or injur him.
(7) To beat him.
(8) To take up arms against the defaulter and to call one's allies in faith for this purpose, if necessary.

(1) In trying to ascertain the facts of the matter, the 'Mohtasib' should be careful not to cross the barriers of decency. As aforementioned, peeping into the house of a person, scaling of his wall, listening to secret talk enquiring from the neighbours in a manner which may have connotations of slander in, it is not correct. Two witnesses to the offence are necessary. If entry into a house may become inevitable, it should not be without the permission of the householders. Moreover two witnesses should be present. It is the famous saying of Hakim Luqman, the great sage that "it is better to conceal a doubtful thing rather than casting aspersions on a person." This axiom was inscribed in his finger ring.

(2) Secondly, if one sees an illiterate person not performing his 'Rukoo-o-Sujood' properly in the mosque or if his feet are not clean etc. it is necessary to brief him about it. The idea should be to educate, not to hurt him. It is better to do so by saying such polite words as 'is there no 'Alim' near your house who should teach you these things."

(3) It is always better to do the counselling of the person amiably. Sometimes harshness has

reverse effect, specially on a beginner. Backbiting is a treacherous evil. It is 'Haram'. It is better to reform such a person by saying "who is immune to a fault. To err is human. May Allah rectify things." Then the counseller should go on quoting the relevant 'Ayat' of the 'Holy Qur'an' in which back-biting has been condemned etc.' The principle of not hurting the 'Izzate Nafs' (Self respect) of a person, particularly at his back, and at the same time to discreetly rectify the evil should go together. The 'Shaitan' (The Satan) makes an easy victim to us all to resort to backbiting of a fellow Muslim, by pumping our ego.

Once Hazrat Da'ood Tai (Rahmatullah Alaih) humbly asked the Holy Prophet (peace and blessings of Allah be upon him) about the status of a man who goes to a king for his 'Ihtisab'. He (peace and blessings of Allah be upon him) replied, "I am afraid he may be whipped." Hazrat Da'ood Tai (Rahmatullah Alaih) asked, "Ya Rasoolullah, suppose he can bear them?" The Holy Prophet of Allah (peace and blessings of Allah be upon him) said, "He may be killed." Hazrat Da'ood Tai (Rahmatullah Alaih) again respectfully submitted." Ya Rasollullah suppose he is not afraid of death even?" The Holy Prophet (peace and blessings of Allah be upon him) answered, "In that case I am afraid of that for him, which is hidden and worse of all evils. He may become prey to the Satan in egotistic thought of self aggrandizement!"

Similarly, Abu Sulaiman Durrani (Rahmatullah

Alaih) described his autobiography in these words. "One day I thought of the Ihtisab of a certain 'Khalifa' (Ruler in Muslim regime). I knew he would kill me. I probed my heart. It was not afraid of death. Then I thought of the perpetual throng of 'Khalifa's' flatterers and gave up the thought immediately. I knew that I will become a hero in the eyes of others but was afraid that I may lose the ('Daulate Nafs') unique treasure of humility and doing things for 'Deen' and Allah only. Even a momentary thought of self esteem would have destroyed me completely."

(4) The fourth stage comes when one has to use strong words to deal with a miscreant. This stage should reach when polite counselling may not work. Then even, abusive language should not be used. The nascent truth should be said. For instance he should be called a 'Zalim' (Trangressor) or 'Fasiq' (Evil doer : Lustful) or 'Jahil' (Ignorant) or 'Ahnoq' (A stupid person). A sinner is an 'Ahmaq'. The Holy Prophet (peace and blessings of Allah be upon him) has said that "an 'Aqalmand' (Sensible person) is he, who does his 'Ihtisab' himself and keeps his 'Maut' (Death) in mind. Vice versa, that person is an 'Ahmaq' who is licentuous and libidinal, following his 'Khawahishe Nafs'. His hands and tongue are hurtful. He is arrogant and still vainly thinks that Allah will forgive his sins."

(5) The fifth stage is of reformation. It starts with verbally persuading the defaulter to say remove the pompous silken clothes from his person or

to throw away his liqour. But, if he is the least hesitant the man should be physically shaken to come to his senses. The action should become firmer and firmer gradually according to the situation trying all the while not to humiliate and redicule him. But if the later is still obdurate then the 'Chango Rubab' of a wasteful merrymaker can be destroyed, the liqour of the drunkard thrown away by the Mohtasib' and the other faithful with him, beating him severely while doing so.

(6) The sixth stage is of threatening the adament illdoer. If all else fails, the man should be told, "if you do not desist and throw away the liqour (and repent for it) I will act very sternly with you, or I will beat your head etc." But to threaten aggravatingly and unfairly 'that I will tear away your silken clothes or I will hurt your family etc.' is not justified. In any case the clothes should not be torn nor the utensil containing the liqour broken, unless it be an original clay cask of wine, which is better shattered.

(7) If the criminal be a persistent defaulter and uppish in his ways and it may be felt that perhaps giving him a beating will teach him a befitting lesson, he may be slogged physically or beaten with a stick. Such strong arm methods should be used as a last resort. The beating should also not be merciless. His face and other delicate parts should not be hurt. If beating with hand suffices, the stick should not be used. As soon as the man says that 'he is sorry, he won't

do it again' he should be spared. The 'Ta'azir and Had' (Punishment : Decree : Verdict) lies with the Hukoomat' (The government). In case of a stubborn person even the sword can be unsheathed to scare him.

(8) The last stage but not the least is that in case of an obstinate, unyielding intransigent person the end is reached. In such an eventuality, the 'Mohtasib' has no other alternative left but to rally support of the faithful and take up arms against a diehard 'Fasiq' and his ill fated allies. However, some 'Ulema' advocate the intervention of the king in it but others are of the opinion that just as the permission of the king is necessary to fight the 'Kafirs', the king's permission is likewise not required in fighting such filthy 'Fasiqs'.

THE 'MUHTASIB'

It is obvious from the foregoing that the 'Muhtasib' should have three qualities viz 'Ilm' (Learning : Knowledge : Education), 'Zuhd' (Piety of character) and 'Husne Aklaq' (Good behaviour : Good conduct). Without 'Ilm' he will not be able to differentiate between the good and the bad. Without 'Zuhd' he will be sailing in the same boat as the culprit. Without 'Husne Akhlaq' the 'Mohtasib' will not be able to conduct himself with fairness and dignity. His anger will overrule him. He will not remain God fearing. People will abhor him for his prejudicial behaviour. It is not unlikely that he may be hurt by people for his high handedness. HIs 'Nafsaniat' (Egotism and selfcentredness) will render him a 'Gunahgar' i.e. a

sinner, hence unfit to be in such a worthy position of trust.

Once Hazrat Ali (Allah be pleased with him) defeated a 'Kafir' in combat. He had just sat on his chest and was about to slay him when he spat on his face. He spared his life instantaneously and said rubbing his hand cooly. "You can go. Now, if I kill you, my wrath would be part of my action. It will not be for Allah."

Similarly, Hazrat Umar Farooq (Allah be pleased with him) stopped flogging a person when he abused him. He informed the questioners that 'I was doing so for Allah. Now I am angry. It is not 'Jaiz' (Fair : Allowed : Permissible).

Once, the Holy Prophet (peace and blessings of Allah be upon him) described the pre-requisites of a 'Mohtasib' and said that "a 'Mohtasib' should be a faithful, 'Alim', 'Burdabar' (Sedate person) and a good tempered person."

It is the saying of Hazrat Hassan Basri (Rahmatullah Alaih) that "as a good principle but not a rule, a 'Mohtasib' should practise what he preaches."

It is so, because when people asked the Holy Prophet (peace and blessings of Allah be upon him) about it, whether, unless we ourselves act on a thing can't we adopt 'Amre Bil Ma'roofo Nahi Anil Munkar', He (peace and blessings of Allah be upon him) classified that "It is not so. You must try your best to do so but if you may not be able to succeed fully, you must however not give up 'Ihtisab'. At the same time

the 'Mohtasib' should be a patient person, capable of facing trying situations with fortitude and grit." The Almighty Allah has ordained.

وَ اْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَ اصْبِرْ عَلٰى مَآ اَصَابَكَ ط

(لقمٰن : ١٧)

Bid the desirable, forbid the disgusting,
and endure patiently what befalls thee;

(**31** : 17)

Hence a 'Mohtasib' should be able to face the difficulties that come in his way.

A. A 'Mohtasib' should maintiain his position. He should keep himself at a reasonable distance from all that may be inimical or incriminating. His aloofishness will stand him in good stead.

B. There should be no greed in a 'Mohtasib'. A 'Buzurg' used to take the flesh bones from a 'Qassab' (A butcher) for his cat. When he saw the 'Qassab' doing something wrong, he felt sorry for his greed, came home destroyed the stuff, then took the 'Qassab' to task. The 'Qassab' taunted him about the flesh bones that he used to take from him. He replied, "I have already taken care of the evil."

C. Similarly, a 'Mohtasib' can not dispense justice if he wants to remain popular with the people. He can be kind but not complaisant. He had to be just and fair.

D. One day Ka'abal Ahbar (Rahmatullah Alaih) asked Hazrat Abu Muslim Khaulani

(Rahmatullah Alaih), "How are the matters with you in your people?" He replied, "Every thing is all right." Hazrat Ahbar (Rahmatullah Alaih) was surprised and remarked "but I have read in the 'Torait' (Torah) that the condition of a 'Mohtasib' is never good in his peole." Hazrat Khaulani (Rahmatullah Alaih) replied, "The 'Torait' is right. Abu Muslim has not conveyed the truth. Indeed, the spirit of 'Ihtisab' lies in the 'Mohtasib' feeling a pain for the person. The reformation of the accused should be his principal concern. He should counsel the defaulter like an errant son."

Once a 'Mohtasib' spoke rather harshly to Khalifa Mamoon (Rahmatullah Alaih). The Khalifa told him cooly. "The Almighty Allah has ordained a better person than you to a speak more kindly to a worse person than me."

It is in 'Soorae Taha' (A chapter in the Holy Book). When the Almighty Allah sent Prophets Moosa and Haroon (peace of allah be upon them) to 'Firaun' (The legendary heathen Pharoah of Egypt) he ordained.

فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا.... (طٰه : ٤٤)

And speak to him in gentle words....
(20 : 44)

It is incumbent upon the faithful to follow in the footsteps of the Holy Prophet (peace and blessings of Allah be upon him). One day a young man came to Him (peace and blessings of Allah be upon him) and

asked for His permission to commit adultery. The 'Sahabae Karam' (Allah be pleased with them) present were dumbfounded, lost control on themselves on his audacity and wanted to thrust him on the spot. The Holy Prophet (peace and blessings of Allah be upon him) stopped them, called him and made him sit close to him - almost knee to knee. "Would you, God forbid that someone should act like this with your mother? Would that anyone should behave thus with your mother's or fathers sisters?" He said 'No' every time. Thereupon the Holy Prophet (peace and blessings of Allah be upon him) remarked that "Others also want this?" After that He (peace and blessings of Allah be upon him) affectionately tapped His hand over his chest and said, "Oh Allah the Merciful! Purify his heart. Give him honour to protect his secret organs from others in sin and forgive him." It is related that after that he became so pious that if anyone ever asked him which is worst sin of all, 'adultery' he used to reply and shiver.

It was related to Hazrat Fazeel Ayaz (Rahmatullah Alaih) by people that Hazrat Sufian Bin Einia (Rahmatullah) used to take 'Khalaah' (gift of honour) from the king. Hazrat Fazeel became unhappy and rebuked Hazrat Sufian (Rahmatullah Alaih) angrily. Hazrat Sufian answered, "I may not be amongst the 'Saleheen' (Plural of saleh i.e. Pious) but I love them."

One day Hazrat Salah Bin Ateem (Rahmatullah Alaih) was sitting with his friends and disciples. He and those sitting with him saw a person pass by. The border of his robe was dongling in a showy way. It is

'Makrooh' according to 'Shari'at'. His disciples wanted to rough handle him for it. They were so annoyed. Hazrat Salah asked them to keep quiet and said that he knows how to deal with him best Hazrat Salah (Rahmatullah Alaih) beckoned him and said, "I have to ask, you for something?" He enquired, "What"? Hazrat Salah said, "Pl: Pull the border of your robe, up." He did so. Hazrat Fazeel smiled and told his disciples. "Had you been impolite to him, he might have called you a bad name, in turn."

Once, a person caught hold of a woman and pulled out a dagger out of his cuff at her, in anger. She started wailing and crying for help but noone dared to go near them. Hazrat Bashar Hafi (Rhamatullah alaih) quietly went and rammed his shoulder against the man. He came a purler and lost consciousness. The knife fell down from his listless hands. He was sweating profusely. People asked him about it when he regained consciousness. He said, "I know only this much that a man came to me in a huff and told me Almighty Allah is seeing what you are doing. I got so nervous that I fainted on my feet overawed and abashed. People informed him that it was Hazrat Bashar Hafi (Rahmatullah Alaih). He cried out. "What a piety. How silly I am. My face is now mantled with shame. How will I be able to go for his 'Ziarat'? How shall I face him? He became sick. High fever and delirium overtook him. He died after a week.

THE PREVAILING 'MUNKARAT' (UNDESIRABLE THINGS)

Almost all over the world the things are getting

rather lax amongst the Muslims these days. The faithful are forgetting the basics. The spirit of Faith which made it a glorious code of conduct is ebbing and getting fainter and fainter, all over. At times, what is in the forefront is being neglected and what is at the background is being emphasised. New fangled artifices and intricacies are being introduced into faith with obvious repercussions. People seen to have lost hope of reformation. They have even given up those things which they can do easily. Neglect, and taking the undesirable things which are so damaging for Deen for granted has become the order of the day. Their are innumerable 'Munkarat', (Undesirable things : Indiscretious) that all of them can not be touched upon, here. They are being committed every where; in the streets, in the 'Hammams' (Public baths) and at home.

'MUNKARATS' OF THE MOSQUE

There are so many 'Munkarats'. They are strictly forbidden.

(1) Like, the 'Rukoo-o-Sujood' are being perfunctorily performed.

(2) Odd connotations, like musical notes are being added to ('Ilhan') rendering of the Holy Qur'an, in its sacred recitation.

(3) While saying the 'Azaan' (call for prayers), the words are being unnecessarily stretched. While uttering 'Hayya Allus Sala' (You are being called for prayers) and 'Hayya Allah Falah' (Come for your betterment), the entire body is put askew from 'Qibla'.

(4) The 'Khatib' i.e. the person who gives the 'Khutba' (Address to the faithful in prayers or otherwise) wears silken clothes and displays a gilt-edged sword in his hand, while doing so.

(5) People gossip and raise cain in mosques. Some of them tell wild stories and recite frivolous verses, there. Charms, amulets are freely sold there. Small children disturb the 'Namazis' (the prayer-sayers).

In the initial days, the 'Habshi's (The negroid people) used to play 'Gatka' (Slap sticks) in the mosque which was stopped after the intervention of Hazrat 'A'isha Siddiqa (Allah be pleased with her).

In the olden days, some persons used to do 'Khayyati' (Tailoring) in the nooks of the 'Masjid' but it too was stopped. Undermine the sanctity of the mosque is not good. So much so that the Holy Prophet (peace and blessings of Allah be upon him) except for at the very inception, used to give orders and do the consultative work with His Sahaba in adjoining premises i.e. even 'Hukumrani' was segregated.

(6) Likewise, coming to the mosque in gorgeous, showy clothes is undesirable. In the 'Munkarats' of the olden days was also the custom of the women coming to say their prayers there. Although they used to be separately seated, it was promptly stopped.

(7) The practice of the olden days to congregate in the mosque and settle accounts and affairs there

was also stopped to uphold the sanctity of the mosque. Doing so is 'Makrooh'.

'MUNKARAT' OF THE 'BAZAAR' (MARKET PLACE)

Following are the 'Munkirats' of the bazaar.

(i) To resort to falsehood with the buyer. To conceal the defects of the commodity being sold, if any.

(ii) To cheat by defective weights and measures i.e. to weigh less or measure (cloth etc.) short.

(iii) To be dishonest in dealings with the customer. It can be in many ways For instance, to charge more by attributing those qualities to the merchandise, which it does not possess.

(iv) To sell prohibited things. Like, to sell toys and other children's playthings made in the shape of forbidden musical instruments or animals, specially on the occasion of Eid. To deal in 'Chango Rubab' and other such hedonistic 'Saz' (Musical Instruments).

(v) To sell or use gold and silver utensils etc. They are 'Haram'.

(vi) To sell things required by Fire-worshippers, on the 'Nauroze Day', for them, to make money. Our ancestors were so cautious, that some of them used to keep a fast on the Fire worshipper's festival day, lest any sweets etc. coming from them should somehow reach their hands from such ignoble sources. They used to

abstain from candle glowing etc. on the roof tops on that day. However, other 'Ulema' used to say, 'to keep a fast on that day would tantamount to remembring or in a way commemorating that day. Hence it should also be considered a simple, normal day, like any other day and ignored.'

'MUNKARATS' OF THE ROAD SIDE

These 'Munkirats' are as follows:-

(1) To make pillars on the road or to plant a tree in the middle of the road.

(2) To make outlets of water from the overbearing arches which may make the roadside dirty, creating muddles in the way.

(3) To harness animals on the thorough fares in such a way that they may obstruct pedestrians and traffic.

(4) To cast thorns and thistles or bushes having them so carelessly, that they may get strewn on the roadside.

(5) To be cruel to animals by overloading them.

(6) It is not proper for the 'Qassab', the butcher, to slay animals on the roadside.

(7) To throw banana skins and other slippery peels on the ground.

(8) To sprinkle too much water on the streets and thoroughfare making them muddy and slippery.

(9) To allow water drains and outlets to pass through streets and roads.

(10) To allow stray dogs of menacing nature to roam aound the streets. Harmless dogs, whether awake or asleep do not fall into this category.

THE 'MUNKARAT' OF 'HAMMAM' (PUBLIC BATHING PLACES)

(i) A woman should take care not to bare her person from the nail to the knee. She should take bath in a covered place. No part of her body should be visible to a man.

(ii) Pictures of animals and other menageric painted on the walls of a 'Hammam' are 'Haram'.

(iii) According to the followers fo Hazrat Imam Shafai (Rahmatullah Alaih) to dip an unclean finger or utensil in limited quantity of clean water is not permissible. It is valid according to the school of thought of Imam Malik (Rahmatullah Alaih) but no objections should be raised against them. The opinion of Imam Abu Hanifa (Rahmatullah Alaih) is also the same. The contention is that such contamination should not take place in small quantity of water. According to the followers of Imam Abu Hanifa (Rahmatullah Alaih) the 'Hauz' i.e the water tank should be large, about ten yards by ten yards and there should be a lot of water in it. Also too much water should not be wasted.

THE 'MUNKARATS' OF 'MEHMANI' (ENTERTAINING TO A MEAL)

The 'Munkirats' of 'Mehmani' are as under:-

(i) Things like silk dressed, richly draped and carpetted floors, silver burner or stove, The 'Itardan' i.e. a perfume sprinkler and 'Gulab Pash' (A scent burner) and walls and draperies having pictures of animals are all 'Najaiz' (Not permissible).

(ii) A stove made in the shape of an animal is also not 'Jaiz' (Valid : Allowed : Desirable).

(iii) Music show, dancing by women or young girls is strictly prohibited. They are a source of many an evil. Such sensual acts must be nipped in the bud. If the guest can't help it, he should leave the place but the 'Ihtisab' of such evil doers is necessary.

Once Hazrat Imam Hanbal (Rahmatullah Alaih) saw a silver rouge pot at such a gathering and left the place.

(iv) If a person sees some man wearing silken clothes or a gold ring, he should leave the place, since 'Raisham' is 'Haram' for men like liqour. The growing young children should be specially guarded against wearing such attire, lest they should become habituated to an evil dress when they grow up.

(v) It is 'Makrooh' to sit in an assembly of men where mimics, jokers and evil talkers may be present.

(vi) The chapter of 'Munkirat' is a long one. The spirit of the foregoing may be adopted for

pursuance in a school, a monastry, an affice or before a ruler or a king. This is as best as man can think, the rest is best known to Allah. It is not the letter of the law (of morals) only but it's spirit that really matters the most.

THE RULER, THE SUBJECTS AND RULE (THE GOVERNMENT)

It is a sacred thing to rule with justice. If the rule is just, it is 'Khilafat' (The chosen of Allah to rule the earth) for man on Allah's earth. Vice versa it is 'Niabayat' (Being assistant : Follower) 'Shaitan' (The Satan), for, there is nothing more agonising than the atrocity of a ruler. It creates great discontentment and mischief in the people. 'Ilmo Amal' (Learning : Educational competence and its practice) are its foundations.

As such the ruler should know his duty and true status.

A. He should know why he has been sent into this world.

B. He should know his goal as in it lies his welfare and the betterment of his people. He owes it to them.

C. The ruler should realise that like others, this world is not his permanent place of residence. Actually he is in transit, here. Death is a culminating reality. The womb of the mother is his beginning. The grave is his final resting place.

D. In fact, a man's journey through life via his

grave to eternity is like that of a 'Musafir' (traveller) traversing a long, arduous path through a bridge. Symbolically, in final reckoing he has also to cross the 'Pule Sirat' (The celeslial bridge of reckoning on the Day of the Judgement).

E. Hence the man should undertake this journey to collect the finest 'Zade Rah' (One's baggage in transit) and the goods of the finest good for the hereafter. Hence, he has to catch the time by the forelock and make hay while the sun shines. Even moment lost can not be receptured. He may not take the next breath.

F. Summum bonum, what will stand him in good stead is his merchandise of good deeds achieved through forestalling the tempting and the lustful i.e. by shunning the evil and accumulating the true, the pure and pious things enroute. Or else, he will suffer miserably at the time of 'Jankani' (Last breaths of life) and also not be able to face his Creator on the Day of Judgement. The 'Eiman' (The Staunch Faith in Allah) is his principal tool whereby he can accomplish his objective. The pleasures of the world are tansitory. On the final day, the ruler would not be able to gain even an iota of virtue, vice all the treasures of his kingdom.

The man, the ruler should appreciate that if he does not conduct himself in conformity with the dictates of Allah towards His beings and to him; unto whom he has to return, nothing but shame and remorse will be his lot in this world and is the

hereafter. At the maximum he can live for a hundred years or so, in this world. But to conceive of 'Akhirat' one has to think in terms of the legendary example oft-quoted by the sages to denote the merest glimpse of the time span of the eternal 'Akhirat' i.e. 'they say that it is like filling up all the seven layers of the heaven and the earth with rye corns and asking a sparrow to come and collect one rye seed every thousand years, till all of it is consumed.'

As such, how infitisimal the 'Saltanat' (The kingdom) of this world is, as compared to the 'Saltanat' of the 'Akhirat' can be well imagined. Yet, what a pity that with whatever little the ruler possesses in his kingdom in this world, he should only be the possessor of the shallow and the meanly things!

Hence, it is incumbent upon the ruler to so model his life, as to be able to discharge his responsibilities in a befitting manner, by being kind to his subjects, looking after this welfare assiduously and giving them a fair deal. It will make him and his people happy. Put together, it will make the Allah happy and if He is happy, the purpose of life is achieved. It is so important.

The Holy Prophet (peace and blessings of Allah be upon him) has said that "a rulers just and pious rule over his people is more than sixty years of dedicated worship." "That a just king will be the first one amongst the seven kind of blessed persons who would be installed on a lofty position under the 'arsh' (The Celestial Heaven)."

"That sixty angels carry the blessings of the

verity of a just king to the 'Arsh'."

"That a just king is close to the Mercy of Allah whereas a cruel king is near to His condemnation and punishment ('Azaab')."

"That, I (peace and blessings of Allah be upon him) swear by Allah who commands My life that a just king is so fortunate that the angels carry all the accumulated 'Naikies' (Good deeds) of his subjects for his blessing to Allah on Heavens above and his 'Namaz' is equivalent to seventy thousand prayers."

What can be more blissful than that for a just government and how cursed for a regime to the contrary.

The 'Adl' (justice) can be dispensed by a ruler, if he takes care of the following ten principal considerations.

I. The first thing that the ruler should always bear in mind, is that he should consider himself as one of the 'Riyaya' (subjects) and not the king. This will enable him to behave in the manner with his subjects as he would like to be treated by the king. He will thus realise that his acting to the contrary is treacherous and unfair.

In the 'Jange Badar' (The famous battle of 'Badr') the Holy Prophet (peace and blessings of Allah be upon him) happened to be in the shade inadvertently his comrades in combat were in the gruelling heat of the sun. Hazrat Jibreel Alai Uas Salam (The arch angel Gabriel :

the messenger of Allah) came and pointed it out to Him (peace and blessings of Allah be upon him).

These sayings of the Holy Prophet (peace and blessings of Allah be upon him) on the subject are well known.

(i) "That a faithful person has the 'Kalima Tayyiba' on is lips as his dying last words and during the rest of his life he behaves with others as he likes others to behave with him."

(ii) "That a 'Momin' gets up from sleep early in the morning with the first thought of Allah in his mind. He is neither a 'Momin' nor a man of any worth if he is negligent of his fellow brothers."

II. Serving his subjects and attending to their requirements and problems is far superior to 'Nafl Ibadat' (Supererogatory/additional prayers) by a ruler. Attending to his people is his first priority. He should not have queues of people in distress waiting at his door. He should be up and doing conscientiously and redress their grievances and dispense justice to them, expeditiously.

One day Hazrat Umar Farooq (Allah be pleased with him) remained extremely preoccupied into the affairs of the state till midday prayers. After 'Zuhr' he came home and was about to have a little nap for momentary respite when his son respectfully addressed him and said, " 'Ya Aba'

(Dear father), you are taking rest here. 'Maut' (Death) can come to a man at any moment. It is quite likely that people may be waiting for you for the resolution of their problems, outside." He liked it and went out to attend to his duties.

III. The third principle constitutes of making it a point to remain away from luxury and levity. The ruler should put on simple clothes and have simple food. There should be no pomp and show, no ostentation.

One day Hazrat Umar Farooq (Allah be pleased with him) asked Hazrat Salman Farsi (Allah be pleased with him) for advice. He said, "I have heard that as a rule you have two kinds of dishes in your meals. I have also heard that you wear different dress in the morning and different dress in the evening when you come out of your house?" Hazrat Umar Farooq thanked him profusely but clarified that both of these things were not correct. It pleased Hazrat Salman Farsi, also (Allah be pleased with him).

IV. The Holy Prophet (peace and blessings of Allah be upon him) has said that "Allah will be Merciful and Lenient towards that ruler on the Day of Judgement who will be kind and compassionate towards his subjects in this world." He (peace and blessings of Allah be upon him) also prayed to the Almighty "Ya Allah, in Your Sublime Mercy be kind to that ruler who is kind to his people and harsh to him who is harsh to his subjects." This is the fourth

redeeming virtue that a ruler should adopt towards his 'Riyaya'.

There is an ingenuity of thought about 'Hukoomat (The rule). Whereas, for the vain and the vapid it is a source of self display, conceitedness and glamour, it is a great responsibility for a God-fearing 'Momin'. Hazrat Hashsham Bin Abdul Malik (Rahmatullah Alaih) was a much esteemed 'Khalifa' (Ruler) of 'Banu Ummiya' (The Banu Ummiade). One day he asked Hazrat Abu Haazim (Rahmatullah Alaih one of the 'Ulamae Kubar' - great 'Alims' of the day). "How can one get rid of the Hukoomat?" Hazrat Haazim wittily replied, "It is fair give and take. Whatever price and profit you earn of what you give, should be 'Halal' and spent for good. You will never regret it.'* Hazrat Hashsham asked, "Who can do so?" He replied, "A person who is afraid of the 'Azabe Qabar' (The punishment for sins after death) yet does not shirk his responsibilities and keeps on striving and hoping to be forgiven."

V. The fifth redeeming principle is that a ruler should try and build up a reputation of being fair and impartial according to 'Sharat' ('Shari'at' : Islamic code of conduct), to the pleasure of his people. He should add a dash of pity to it.

The Holy Prophet's sermon on the subject is self-explanatory, to wit "the best rulers are those who are fair and friendly to you and you are firendly to them. The worst rulers are those who are arrogant, prejudiced and keep on cursing

and condemning you, with the result that you start disliking them."

There is a lesson in it for the sane 'Hukumrans' i.e., the rulers. They should be alert that they do not get flattered by the praise of the people. Pride hath a fall. It may also be that people may consider it a point of protection of their life, property and honour, to ostensibly sing praises of a 'Jabir Hukumran' (A cruel ruler). Therefore, it is in the interest of the ruler to appoint some trustworthy people to keep him abreast of the true state of affairs of the people, all the while.

VI. The sixth important thing is that the ruler should take care not to compromise the basics i.e. the code of the 'Shari'at', to keep his people mollified. Personal praise should not overweigh the laid down principles of 'Sharah'.

Hazrat Umar Farooq (Allah be pleased with him) used to say "When I get up from my 'Mimbar' (Pedestal ; Here, Parapit for justice) half the people are angry with me. I can't please everybody, although I have the welfare of all, at heart. However I can not leave aside the 'Raza' (The pleasure) of my 'Khaliq' (The Creator) for the 'Raza' of the 'Makhlooq', (The people) at any cost."

Once Hazrat Amir Mu'aviya (Allah be pleased with him) sent a respectful note to Hazrat 'A'isha Siddiqa (Allah be pleased with her) asking for her invaluable advice. She replied back. "I have often heard from the Holy

Prophet (peace and blessings of Allah be upon him) that a just 'Khalifa' (A ruler who invokes the wrath of the people on him due to his fairness and justice (thereby not aiding and abetting the wrong) to seek the Mercy of Allah, gets it in abundance and makes the 'Makhlooq' also to realise his virtue, in the long run. Vice versa an unjust ruler summons the anger of the people and the Allah, both."

(VII) The seventh important point for a ruler to always keep in mind is, that it is an undertaking of great pith and moment to take proper care of his subjects. He should remember that it is vital responsibility bestowed by Allah on him. If he is able to discharge his duty faithfully, he will be automatically rewarded by Him. Vice versa, there will be noone to save him from the retribution, in lieu.

One day, people saw the Holy Prophet (peace and blessings of Allah be upon him) leaning against the 'Khana-e-Kaaba' and praying. He (peace and blessings of Allah be upon him) told the people present that "as long as you keep on doing three things, the 'Hukoomato Saltanat' (The rule and the realm the government) will remain with you. Dispense mercy when people seek mercy from you. Perform justice between people when they ask for it. Always keep up your word of honour. Anyone who acts against it will be accursed by Allah and His angels."

The following sayings of the Holy Prophet (peace and blessings of Allah be upon him) on the

subject may also be noted.

"That the curse and condemnation of Allah is the fate of that person who is not just between two conflicting persons or parties."

"That Allah the Merciful will never condone three kinds of people on the Day of Judgement viz an unjust king, an old, adulterer and an arrogant 'Faqir'."

"That 'Mashriq-o-Maghrib' (The East and the West) will be conquered by the Musulmans. But, thereafter their 'Hukumrans' (Rulrs) will burn in Hell, except the righteous, the pious and the 'Amanatdar' (The honest trustees and the dutiful) among them."

"Tell that man who does not look after his 'Raiyat' (The subjects) like his own family members, that his final abode is in Hell."

"Two kinds of people will remain devoid of My (peace and blessings of Allah be upon him) 'Shafa'at' (Intervention in mercy) on the Day of Judgement viz a savage king and a 'Bidatee' (Evil doer) who may surpass the limits in creating mischief and acrimony in 'Deen'. Specially, the atrocious king would be put to terrible 'Azab' on the Day of Judgement."

"Allah is unhappy with five kinds of people. They will meet 'Azabe Ilahi' (Punishment by Allah) either in this world or in the 'Akhirat'.

(i) That ruler who collects his 'Haq' (Right) from the people but does not give them their's because he is not just and is cruel to them.

(ii) That 'Raees' (Wealthy person : A leader) who does not treat a weak and a strong person equally will be punished.

(iii) A person who is a hard task master to a labourer but does not pay him his remunerations timely according to his toil.

(iv) A head of the family.

a) Who does not inculcate the spirit of 'Deen' in his family and does not instruct them to follow it to that.

b) Who does not worry about earning an honest livelihood for them.

(v) A person who usurps the 'Mehar' of his wife and is cruel to her."

It is related that one day Hazrat Umar Farooq (Allah be pleased with him) wanted to perform the funeral prayers of a deceased person when suddenly a person darted forward and performed his 'Namaze Janaza', instead. After his burial rites were completed he put his hand on the dead man's grave and uttered these words. "Oh Allah! If you wish to give 'Azab' to this man you have command to do so. And if you want to reward him, you have full power to do so because you are 'Rahim' (Merciful)." Then he addressed the deceased and said, "I think there should not be much for you to worry about unless you were a 'Haakim', his principal assistant, his writ-writer (or writ server) or his 'Tahseeldar' (A revenue officer : A district official). Then he vanished from the scene. The 'Ameerul Momineen' (The Head of the momins) had

him searched for everywhere but he could not be found. Thereafter he said that it was Hazrat Khizar Alaihas Salam. Then Hazrat Umar Farooq referred to the 'Farman' (The Holy saying : An express order) of the Holy Prophet (peace and blessings of Allah be upon him) whereby He had expressed His regrets over such people and had said. "That these people would be seen hanging from their hair from the sky on the Day of the Judgement. A 'Haakim' (A ruler : A person in command : An official) who had control over even ten people would be strictly examined and set free only when he is proved not guilty."

Hazrat Umar Farooq (Allah be pleased with him) said, "It is a pity that the 'Haakim' of the world gets so much beyond himself that he is not afraid of the 'Haakim' above, of the skies, the ruler of the universe, even." He added that "on the Day of Judgement only that 'Haakim' will be 'Surkhroo'; (Happy and successful) who will not have resorted to undue favouritism of his friends and kith and kin, who will have abstained from worldly lust and licentuousness and who would not have altered a just decision to please anybody."

The Holy Prophet (peace and blessings of Allah be upon him) has also said that "all the 'Hukmrans' of the world would be assembled before the 'Ahkemal Hakimeen' (The Greatest Ruler of all) and they would be questioned. 'You were the men in lead, you were the shepherds of my 'Bandas' i.e. my servants in the world. You were the trustees of my treasures there. Why did you whip them arbitrarily?' Some of them would reply. 'We did so because of your 'Na Farmani'

(Disobedience). We became angry on it and punished them.' Then the Allah would ask them. 'Was your anger more than mine?' Likewise Allah would ask those who had levied lesser punishment than was prescribed (According to 'Hudood')? In turn, they would answer that we did so because we felt mercy on them.' Allah will ask them. 'Are you more Merciful than Me'." Thereafter they would be collected and thrown into Hell.

Hazrat Huzaifa (Allah be pleased with him) used to advise people not to praise the 'Hukumrans' (The officials of the government). People asked him its cause. He replied that it is the ('Irshad') saying of the Holy Prophet (peace and blessings of Allah be upon him) that "all the 'Hukumrans' whether good or bad will be collected and produced before Allah on the Day of Judgement. Then they will be made to stand on the 'Pule Sirat'. Thereupon the Almighty Allah will order the 'Pule Sirat' to be given a jolt. Thereupon all the cruel, partial dishonest and unjust 'Hukumrans' will fall down and would keep on descending down towards Hell for seventy years till they reach its bottom, their ultimate rendezvous."

It is in the 'Hadith' that (Prophet David) Hazrat Da'ood Alai Uas Salam used to roam around the streets of the city in disguise and used to ask people. "What kind of a man is 'Da'ood?" One day the arch angel Gabriel also met him similarly disguised. As used, Hazrat Da'ood (peace of Allah be upon him) also asked him the same question.

Hazrat 'Jibraiel' Alai Uas Salam replied, "If he

earns his own living and does not take anything from the 'Baitul Mal' (The official Treasury), he is a good man." When Hazrat Da'ood Alai Uas Salam heard this, he came back to his place of worship, cried bitterly before Allah and beseeched Him to teach him some vocation or trade whereby he may also learn to earn his living. Allah the Merciful, taught him the art and he became an armourer (A maker of 'Zarah').

Hazrat Umar Farooq (Allah be pleased with him) had the habit of acting the watchman of the place or the area where he feared any mischief, so that he may be able to act on the spot and nip the evil in the bud. He used to say that 'as the Amir (Head) of this place I have a great responsibility on my shoulders. Even if a goat with an itchy skin is found without ointment on the bank of river 'Furat'. I will have to account for it on the Day of Judgement.' There is no doubt about it, that his sense of justice was proverbial. He was extremely cautious. Yet, when he died, Hazrat Abdullah Bin Umroo Bin Al'aas (Allah be pleased with him) prayed to Allah and said, "Ya Allah! I want to see Hazrat Umar in my dream." His desire was fulfilled after twelve years. He saw Hazrat Umar in a loin cloth as if he had just had a bath. In the dream he asked Hazrat Umar (Allah be pleased with him). "How did you fair?" He asked Hazrat Abdullah (Allah be pleased with him),. "How many years is it, since we parted?" Hazrat Abdullah replied, "Twelve years." Hazrat Umar (Allah be pleased with him) replied, "It is only now that I have become 'Farigt' (Free : Relieved) of my reckoning. If Allah had not been most Merciful I would have been in a dire straits. This is despite the fact that I did not possess anything more than a whip, in the

instruments of the government."

Bezar Jumhar sent an ambassador to meet Hazrat Umar (peace of Allah be pleased with him) to see things for himself and let him know. When he reached the 'Madinae Munawwara' he asked people, "Where is your king?" People replied, "We don't have a king as others do. We have an 'Amir' instead. He has just left this place." when he went out he saw Hazrat Umar (Allah be pleased with him) lying down in the sun, his hunter under his head, perspiring profusely. He was most impressed and said to himself "so this is Umar whom the world dreads. He does not spare anyone and is known for his justice the world over. No wonder!" He addressed Hazrat Umar (Allah be pleased with him) and said, "You dispense justice. That is why you can sleep so fearlessly. Our king is a tyrant. Hence he remains scared all the time. Your 'Deen' is true. Now I am sure of it. I if had not come here as an 'Ailchi' (Ambassador) I would have embraced your Faith straightaway. I will come back soon and do so." He did so later.

That is why we have stated in the beginning of this discourse, that to conduct a government is a very onerous job. There are many hazards in it. To know them and have the 'Ilm' of their solution is thus very necessary. Also, it is better for the man in office, the 'Hukumran' to cultivate the society of 'Deendar Ulema' i.e. the Faithful people of learning and wisdom, so that they may add to his knowledge, as to how to govern better. At the same time it is necessary for him to beware of the imposters. They are devils disciples.

Once Hazrat Shaikh Balakhi (Rahmatullah Alaih) went to see 'Khalifa' Haroonul Rashid. He asked the 'Khalifa', "Are you a Zahid (A pious person)?" He answered, "No. But I am a 'Shafiq (kindly : Compassionate) person." Thereupon Hazrat Balakhi gave him advice. "Seek company of the pious persons and the 'Ulema'. Remember that a singular honour has been bestowed on you. You are sitting on the 'Masnad' (seat of honour) of great people. You are sitting on the seat of Hazrat Abu Bakr Siddiq (Allah be pleased with him). You are required by Allah to be 'Sadiq' and the righteous like him. This seat was also occupied by Hazrat Umar Farooq (Allah be pleased with him). You are also enjoined by Allah to differentiate between 'Haqo Batil' (The right and the wrong) as he was instructed to do. Likewise, you are also expected to have the qualities of 'Sharmo Haya' (The verity of grace and honour) as Hazrat Usmane Ghani (Allah be pleased with him) was honour bound to do by Allah, when he sat on this seat before yu. What is more, Hazrat Ali (Allah be pleased with him) was also installed on this seat of honour. You too are ordained by Allah to dispense justice with 'Ilmo Adal' in the excellent way as he did. Khalifa Haroon-ur-Rashid was touched and asked for more guidance and words of wisdom. Hazrat Balakhi (Rahmatullah Alaih) again started his sermon with the words. "Seek the company of the 'Ulema' and 'Ahlullah'. They will be a treasure of knowledge and all that is noble, for you." He added, "The Almighty Allah has made a house. It is called 'Dazakh' (Hell). He has given you three arms and made you its 'Sarbaan' (Watchman). You have to save yourself and your people from it by the 'Talwar' (The sword), 'Taaziana' (The hunter) and 'Baitul Mal'

(The official treasury). If a 'Muhtaj' (A destitute person : A person in want) comes to you don't let him go without adequate aid and succour. Take the 'Na Ferman' (Disobedient person) to task with the hunter, as instructed. And with the permission of his 'Vali' (The one incharge : A guardian) remove the head of the murderer with the sword. If you don't do this you will be the first to enter 'Dozakh' and the rest will follow you suit. What a stranage guardian is such a person who ruins himself and others also with him?" Khalifa Haroon Rashid asked him to say some more. He added, "You are like a 'Chasma' i.e. chasm of clean, pure water. Your tributaries should clean others and be a source of cultivation of crops of good, for them. Don't let it be sullied."

Khalifa Haroonur Rashid used to call on Hazrat Fazeel Bin Ayyaz (Rahmatullah Alaih) along with his 'Masahib' (companion) Abbasi (Rahmatullah Alaih). Each time they used to do so Hazrat Fazeel (Rahmatullah Alaih) used to recite this verse of the Holy Qur'an.

اَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّاٰتِ اَنْ نَّجْعَلَهُمْ كَالَّذِيْنَ
اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لا سَوَآءً مَّحْيَاهُمْ وَ مَمَاتُهُمْ ط
سَآءَ مَا يَحْكُمُوْنَ O (الجاثية : ٢١)

Or do those who commit evil deeds think that We shall make them as those who believe and do righteous deeds, equal their living and their dying? How ill they judge!.... **(45 : 21)**

Once Khalifa Haroon Rashid was so moved that he said "This 'Ayat' (Qur'anic verse) is enough for us,

if we want to take advice and make amends. "Threafter Abbasi knocked on the door and asked for permission, "Saying the 'Amirul Momineen' (The head of the momins) is here to pay his respects." He replied from inside. "What can bring him to me?" Abbasi replied, "So that the 'Amirul Momineen' may seek and follow your advice." Thereafter Hazrat Fazeel (Rahmatullah Alaih) opened the door and doused the candle. It was a pitch dark night. Khalifa Haroon Rashid started groping his way. While doing so his hands got clasped in the hands of Hazrat Fazeel (Rahmatullah Alaih). He remarked, "Such soft and delicate hands seen earmarked for hell. Haroon! You are the leader of the faithful. Don't forget that on the Day of the Judgement you will be made to sit with each person you have had to deal with and account for your conduct. Thereupon Khalifa Haroon Rashid started crying vehemently. Thereupon Abbasi asked Hazrat Fazeel (Rahmatullah Alaih) to be quiet for a while and remarked, "Your words have almost killed the 'Amirul Momineen'." Hazrat Fazeel (Rahmatullah Alaih) looked at Abbasi and said, "Oh 'Haaman' (From the point of view of a chief minister - a chief advisor)! You and your comrades have brought him to this state, yet you are saying that I have killed him!" 'Khalifa' Harroon Rashid understood its implication, addressed his 'Masahib' Abbasi and told him, "Do you realise that on account of you I have been termed as 'Firaun'?" Then, he conveyed his profound regrets to Hazrat Fazeel (Rahmatullah Alaih) laid down one thousand dinars at his feet and respectfully said, "It s a humble offering from me. Kindly do me the favour to accept it. It is 'Male Halal'. It is from the 'Mehar' of my mother." Again Hazrat Fazeel (Rahmatullah Alaih) told

'Khalifa' Haroonur Rashid, "I am advising you again to withdraw your hands in piety from all you possess, as 'Halal' mixed with 'Haram' is apt to become adulterated and return each thing to its rightful owner." Thereupon 'Khalifa' Haroonur Rashid bowed his head down in aquiesence and returned home.

Once Hazrat Umar Bin Abdul Aziz (Rahmatullah Alaih) asked Hazrat Majeed Bin Ka'ab Alqarzi (Rahmatullah Alaih) to describe 'Adl' (justice) to him. He replied, "If you wish to become an 'Adil' (Dispenser of justice), act like a father towards a Muslim who is younger to you. Behave like a son before your senior in age. Treat people of your age as your brothers. Accord only that much punishemnt to a defaulter which is genuinely due to him for that offence. Don't let anger or considerations of our own piety to take the better of you. If you happen to inflict a single extra whip upon a person, you will be severely punished for it. You are in loco parentis to others. You have a grave responsibility."

A 'Zahid' (A pious person) happened to go to the 'Khalifa-e-Waqt' (The caliph at that time). The 'Khalifa' asked him for some advice. He uttered these words of wisdom. "I had gone to 'Cheen' (China). Their king had become deaf. People used to see him in a state of agony all the time. He used to cry and say, "I am not miserable because I have lost the power to hear. It is a painful disability but what I am most worried about is that I am the king, and I can not hear the plaint or plight of people who come to my door steps to have their grievances redressed, nor can I hear their 'Faryad' (Application for justice or mercy)."

Therefore he told me that, "as, with the blessings of God my eye sight is all right, I am having an express announcement made to my subjects that hereinafter, if a person is in distress he should come to me clad in red. I will try and see what I can do for him.

Thereafter, the king started roaming around the streets of his kingdom on elephant back, looking for people in red to resolve their problems. The 'Zahid' added, "Mind you, he was a 'Kaafir' yet he was so careful of his duties and was merciful towards the servants of Allah. You are a Muslim. Realise your responsibilities and be kind to your subjects."

Abu Qulaba (Rahmatullah Alaih) went to Hazrat Umar Bin Abdul Aziz (Rahmatullah Alaih) and requested him to say some words of advice to him. He told him, "No 'Khalifa' has been left till today since Hazrat Adam Alai Uas Salam. Now the first 'Khalifa' to die will be you. Hence, realise your position! Beware, that you can invoke the Mercy of Allah only when you are God-fearing. If Allah is 'Razi' (Happy) with you, you have no fear. Vice versa, there is no refuge for you."

A wild thought occured to Hazrat Sulaiman Bin Abdul Maalik, one day that "all is well with me so far in this world. I don't know what will be my condition on the Day of Judgement?" In the meantime he sent someone to Hazrat Abu Haazin (Rahmatullah Alaih) who was one of the esteemed 'Ulema' of the time, with a request to accord him a bit short time from what he takes for his 'Iftari' (food taken at the time of consummating a fast). He sent him some fried barley

husk. When he saw it he cried his heart out. The comparison was automatically drawn. The answer to his euphoria was received. He was so repentent at his vain thought that he kept 'Roza' (Fast) for three days continuously and opend his fast with the same 'Bhoosi' (Barley husk) that the venerated saint, Hazrat Abu Hazim (Rahmatullah Alaih) had sent to him. His entire life was changed after that. He was soon blessed with a son i.e. the illustrious Hazrat Umar Alai Uas Salam whose 'Adlo Insaf' will go into the pages of history, as unique and examplary. The 'Ahle Dil' (The cognoscenti) are of the opinion that this singular blessing was the reward of his change of heart and fear of Allah.

Hazrat Umar Bin Abdul Aziz (Rahmatullah Alaih) was busy in 'Taubao Astaghfar', one day. People asked him the reason of his doing penance. He shivered and replied, "One day I was beating my slave over a trifle. I was angry. He told me. 'Kindly remember that night, after which the Day of Judgement will dawn.' It has touched me a lot. I am repentant since then."

Once a 'Shaibe Dil' (A pious and soulful person) saw 'Khalifa' Haroonur Rashid standing bare footed, bareheaded on a burning boulder under a scorching sun in 'Madane Arafat'. He was seeing upwards, his hands cupped aloft in reverent prayer. He was saying "Oh Allah! You are 'Arhamur Rahimeen' (The only and the most Merciful). Your Mercy is unique. I am a perpetual sinner. I keep on committing evil. Your nobility is sublime. You keep on forbearing my sins most compassionately. Have mercy on me, my Lord

and Master! The 'Buzurg' (A senior : A respected person) remarked. "See. The 'Jabbar' (Autocrat) of this world is asking for Mercy from the 'Jabar' of the universe!"

One day Hazrat Umar Bin Abdul Aziz (Rahmatullah Alaih) requested Hazrat Abu Hazzam (Rahmatullah Alaih) to give him a word of advice for his good. He said, "Leave your comfortable beds. Start sleeping on the ground. Always keep in mind that you have to die one day." It is in the interest of all 'Hukumrans' to remember the foregoing. These 'Hikayats' are very telling, very trenchent and thought provoking. At the same time the 'Ulema' of the time should keep on overseeing them and putting them on the right path by word and gesture. Let the 'Ulema' not get away with the thought that as 'Hukoomat' is not their forte, they need not worry about it.

It is necessary for the 'Hukumran' to make sure that not only he himself but his assistants and servants assigned to public duty should also behave themselves and tread on the right path. The 'Hukumran' should keep on monitoring them and taking them to task for their highhandedness.

The living example is that once Hazrat Umar Farooq (Allah be pleased with him) sent a strongly worded letter to his governor Hazrat Abu Musa Ash'ari (Allah be pleased with him). It said, "A good 'Hukumran' is he, who is just. His people know him and are pleased with him. Vice versa a bad 'Hukumran's' subjects are always weary of his inattention or his injustice.

If you become engrossed in the attractions of this world to the detriment of your charge and responsibility your 'Ummal' (Assistants in government) will follow you suit. Then your condition will become like that of an animal who starts over grazing as soon as he sees a pasture so that he may become fat. This obscenity is always the cause of his death. People slay the animal and make a merry meal of him."

It is written in the 'Torait' (Holy Torah ordained on Prophet Moses, (peace of Allah be upon him) that if a 'Haakim' - a ruler (An official incharge) remains wantonly indifferent to the atrocities and misdeeds of his 'Aamil' (Assistant : Functionary), his misdeeds are also ascribed to the ruler. He is punished for them.

Hence, the ruler will not be able to get away from it if his 'Ammal' keep on cheating the public, fleecing them, taking bribe from people, intimidating them or harrasing tham on one pretext or the other. Actually they are the 'Khidmatguzars' of people, not their masters. Nor for that matter is the ruler their master. He is actually the servant of his people more than his functionaries. Hence, how unfortunate is that ruler who fritters away his life's worth by being negligent himself, of his 'Aamils' and most vital of all, of his people. The 'Aql' should guide him to take adequate steps, at all stages. For, 'Aql' i.e. the wit is a semblance of angelic traits. Who should overpower whom, the 'Lashkar' (Forces) of Allah or the 'Lashkar' (The forces) of Satan? Lust, lasciviousness and unscrupulous anger are the participants of the 'Lashkar' of the Satan. Hence why should the 'Hukamran' succumb to them at the cost of his life, the life of his

'Ahlkars' (Functionaries) and the life of his people (His subjects) against the forces of 'Iblees' (The principal fallen angel).

The sun of 'Adal Parasti' ;(Justice) should dawn first in the heart of the ruler. It's rays should then diverge to his family, friends and fellow beings. If the sun shines in its full brilliance, there can be no dearth, depravity or darkeness. On the contrary, if a person in position of power stays his hands to mete out fair play and justice to others; for personal interests, or for other petty considerations of the world as against the dictates of Allah, he will neither get the respect of the people nor the reward of Allah. Rigorous retribution will be his fate. He will neither get this world, nor the 'Akhirat'. An easy comfortable morsel of food will lead a world-seeker alone, nowhere. He will be merely like animal. If dashing clothes attract the person, the man will be more like a woman than a man for, the beautification and ornamentation of self is the trait of women, not men. If a person's ego gets satisfied by torturing others with his anger, where is the different between him and the beast? If it pleases an amongst official to see people bowing down before him like serfs, singing false praises; all the time, all around, such ostentation will get him nowhere. The 'Aqils' will be left with no other alternative but to act as his 'Khadims' (servants) in peril of their lives. but all this would be to please the 'Haakims' 'Khawhish' (wish, not too please Allah. How can such a 'Haakim' please Allah when he smashes His people?

Hence the verity of th 'Adl' (Justice) lies in following the 'Farman' (Order) of Allah and not giving

baits to people in the form of 'Rozeena' (Daily allowance) to some or 'Khalaat' (Prize) to other. The sensible ruler should know that such acts don't cut much ice, in the long run. For instance, if the rumour spreads that, that ruler's regime is likely to be toppled, people will leave him. 'Adl' lies in 'Khidmat' and 'Bandagi'. The sane know it. Those who refute it go straight to hell.

Pride and anger go together. The tenth essentiality is that the 'Hukumran' should not be arrogant. Conceitedness and wrath make the man vengeful. Such a person can always be up to a vendetta fend of sorts with somebody or the other on personal whims and caprices. On the contrary, virtue lies in 'Afvo Darguzar' (Kindness and compassion). An 'Adil' is always sober and sedate. He feels the weight of responsibility all the time, on his shoulders. He never crosses the limits. He excels in this position when he visualises that 'I am placed in the position of honour of the 'Anbia' (Prophets), 'Aulia' (The venerated friends of Allah) and 'Sahabae Karam' (Allah be pleased with them) who were such exalted personalities, hence I should discharge my duties most faithfully.' It is foolish to act otherwise.

Sometimes action and counter-reaction interact. When a 'Hukmran' is harsh, the accused or the offended person or party protest even more harshly. This strong interplay of sentiments provoked by the 'Hakim' makes the 'Mahkoom' lose his temper. It is tantamount to losing the balance. It makes the 'Hukmaran' angry. At times, he becomes wild with rage and inflicts undue punishments. He goes

overboard. There is a 'Hikayat' (An ancedote) to this effect i.e. one day 'Khalifa'; Abu Jaffar awarded death penalty to a person. By chance, Hazrat Mubarak Bin Fazala (Rahmatullah Alaih) happened to be there, at that time. He intervened and quoted a 'Hadith'. He said that the 'Farman' (An order : A holy dictate or saying) of the Holy Prophet (peace and blessings of Allah be upon him) reaching us through Hazrat Hassan Basri (Rahmatullah Alaih) is "that a heralder would call out aloud before Allah on the Day of Judgement that 'If anyone can dare to stand up before Allah, let him do so.' But nobody would be able to do so except those persons who might have forgiven the faults of others in the world." When the 'Khalifa' heard this he said, "Release him. I have forgiven him."

So if the vain 'Hukmarans' tend to accord severe punishments to people because they are angry; because their ego, their vanity is hurt, then at that time these persons should keep in mind what Hazrat Isa Alai Uas Salam (The holy Christ) had said to prophet Yahyah Alai Uas Salam. It is that "if a man tells the truth, thank Allah for it. If he tells a lie be more grateful to Allah, for, you being the victim and he the aggressor you would be better placed and the angels will write a plus point in your favour in your 'Namae Aamal' ;(Record-book of man's performance)."

Once people praised a person highly before the Holy Prophet (peace and blessings of Allah be upon him) and said that such and such person is very powerful. He (peace and blessings of Allah be upon him) asked them "what kind of a person is he?" They replied, "He is so mighty that he defeats everybody in

wrestling." The Holy Prophet (peace and blessings of Allah be upon him) observed that "he is the most powerful person, who can overpower his anger." The Holy Prophet (peace and blessings of Allah be upon him) elaborated that " 'Eiman' has great power. And when a person attains three attributes his 'Eiman' (Staunch irrevocable Faith in Allah) becomes perfect i.e. when a person is angry he should control it and abstain from rest retaliation. Likewise when a man is really happy he should not forget the rights to be fulfilled in his merriment. And when he has the power and competence, he should not take more than what is due to him."

It is the saying of Hazrat Umar Farooq (peace of Allah be upon him) that "Do not pin your faith on anyone unless you have tested him in the state of anger. Also do not be sure of the factum of the 'Deen' of anyone unless a person proves his worth against temptation and avarice."

One day somebody abused Hazrat Ali Bani Al Hussaini (Rahmatullah Alaih) when he was going to the mosque. The servants wanted to thrash him for it but he stopped them, addressed the felon and said, "The sins and faults of mine that are not in your knowledge are far more than what you have abused me for. If I can be of any more service to you, do let me know?" He gave him the robe that he was wearing and asked his 'Ghulams' to also give him a thousand dinars also. The abuser was sorely ashamed of himself. He went away calling aloud. "I can swear that he is a 'Farzande Rasool' (From the Holy lineage of the Holy Prophet (peace and blessings of Allah be upon him)."

The other 'Rivayet' is also about him. One day he called his 'Ghulam' but he did not reply. He called him again. Again he gave no answer. Then he said, "Don't you hear me?" He replied, "I heard you." He asked, "Then why did you not answer back?" He replied, "Due to your 'Husne Akhlaq' (The grandeur of your conduct). I knew you won't be angry. He thanked Allah and said, "Oh Allah! I am grateful My servant is not afraid of me."

Hazrat Ali Bani-al-Hussain's (Rahmatullah Alaih) servant broke the leg of a goat, one day. He asked the 'Ghulam', "Why did you do it?" He replied, "I did so purposely to infuriate you, as I have never seen you lose your temper." He answered, "All right, now I am going to make him (The 'Iblees') annoyed with you, who tempted you to do so" and set him free.

The Holy Prophet (peace and blessings of Allah be upon him) has said that "some people attain the status of 'Saimu Dahar' (The most patient) and 'Qaimul Lail' (Those in night vigil in worship of Allah) due to perpetual tolerance and sobriety of temperament. On the contrary many people are apt to be short tempered. They are called 'Jabirs' although their rule is limited to their homes only."

The Holy Prophet (peace and blessings of Allah be upon him) has also said that "there is a door of 'Dozakh' (The Hell) from which only those people will enter it, who get angry 'Khilafe Sharah' (Against the Shari'at)."

There is a Rivayat that one day 'Iblees' came to Hazrat Moosa Alai Uas Salam (Prophet Moses) and

asked him to beg three things from Allah if he wants to succeed. He asked 'Iblees', "What are they?" He replied they are known to you also but I am spelling tham out to you.

(i) That people should abstain from anger. It is fast and light. I play with it at will as the children play with a ball.

(ii) Similarly, people should not get involved with women. They are my principal dependable bait.

(iii) That people should not have lust for money and be money grabbing and Shylocks, because I succeed in ruining their 'Dunya-o-Akhirat', easily.

The Holy Prophet (peace and blessings of Allah be upon him) once remarked that "it is better for a person in power, who can display his temper, to control it with fortitude. Allah will fill his heart with peace and 'Eiman'."

The following sayings of the Holy Prophet (peace and blessings of Allah be upon him) are very important.

A rich, God-fearing person who wantonly does not wear 'Libase Fakhira' (Dress of honour and position) in humility to Allah is rewarded by 'Taqwa' (Piety) by Allah.

He is deplorable indeed who is in the habit of unleashing his wrath on people without having the fear of the wrath of Allah on him.

Once a faithful requested the Holy Prophet (peace and blessings of Allah be upon him) to give him some advice so that he may be able to go to 'Jannat'. He (peace and blessings of Allah be upon him) replied:

(i) Control your temper.

(ii) Do not extend your hand towards another person for anything, as far as possible.

(iii) Say your prayers regularly. Say 'astaghfar' (Do penance of one's sins) to Allah seventy times after the 'Asr' prayers. Allah will forgive your sins of seventy years, in lieu."

Hazrat Abdullah Bin Mas'ood (Allah be pleased with him) said that one day a person had the audacity to raise an objection before the Holy Prophet (peace and blessings of Allah be upon him) regarding his share of the 'Mal' that He (peace and blessings of Allah be upon him) was distributing to people with His own hands. People saw that the Holy Prophet (peace and blessings of Allah be upon him) face became crimson. He looked so hurt. However, he did not say anything except "may Allah have Mercy on you." He (peace and blessings of Allah be upon him) also added, "May Allah have Mercy on Moosa Alai Uas Salam (Prophet Moses) and reward him as people hurt him far more than it and he was patient."

We closing this chapter with these 'Hikayat', sermons and valid discourse on this subject that people will take a lesson from them and from the 'Ahadith' and Qur'anic verses that we have hither to quoted to make things as lucid as possible. The main thing is to engrain piety in the heart, have fear of Allah and

model one's life and conduct in such a way that the man is blessed with 'Eiman' and 'Taqwa'. A superficial approach to life, with erratic conduct is of no use. The man is very forgetful. He gets so engrossed in the dinars and the 'Dunya' to such a pitch that the principal consideration viz his 'Akhirat' becomes obscure to him and that is precisely what he has to forestall. The man should always keep his death and the Day of Judgement in his mind. Neglect undermines the 'Eiman' severely.

THE STAGES IN MAN'S LIFE WHICH IMPAIR HIS 'AKHIRAT' THE BLESSINGS OF 'AKHLAQE HASSANA' (VERITABLE CONDUCT)

The finest of the finest! Allah the Beneficient has honoured the Holy Prophet (peace and blessings of Allah be upon him) with the following compliment par excellence, in these words.

وَ إِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ۝ (القلم : ٤)

And then art surely of a magnificent character. **(68 : 4)**

The 'Akhlaqe Hassana' constitutes of veritable conduct of man towards everybody. It implies being sober, amiable, chaste, with a pleasant demeanour, sympethetic, helpful, sincere, a man of one's word, fair, just, kind, pious, firendly, respectful to the elders and seniors, sedate and sober etc.

The elegant sayings of the Holy Prophet (peace and blessings of Allah be upon him) on this subject are

reproduced below. These are self explanatory.

"The Allah has sent Me (peace and blessings of Allah be upon him) to complete the prescribed conduct of man on the earth. The 'Akhlaqe Hassana' will overwiegh all other things in the 'Balance' (The eternal weighing scale) on the Day of Judgement."

One day a person paid his respects to the Holy Prophet (peace and blessings of Allah be upon him) and asked, "Ya Rasoolullah what is 'Deen'. He (peace and blessings of Allah be upon him) replied, " 'Akhlaqe Alaia' (The best demeanour and conduct)." He kept on asking this question repeatedly but each time He (peace and blessings of Allah be upon him) gave him the same answer and added, "Believe me this is the 'Deen' and don't get frustrated."

People asked the Holy Prophet (peace and blessings of Allah be upon him), "What are 'Behtareen Aamal' (The best acts)?" He replied 'Aklaqe Hassana' (Veritable conduct)."

Somebody asked the Holy Prohet (peace and blessings of Allah be upon him) to give him some advice. He (peace and blessings of Allah be upon him) said, "Whereever you are have the fear of Allah in your heart." He asked for more. The Holy Prophet (peace and blessings of Allah be upon him) said, "After every bad deed hurry up to perform a good deed so that virtue may eradicte the evil." He respectfully asked for some more. The Holy Prophet (peace and blessings of Allah be upon him) added, "Treat the 'Makhlooq' (The creation : The people) of Allah with 'Husne

According to Hazrat Katani (Rahmatullah Alaih) 'Soofipun' and 'Naikkhooi' are akin to each other i.e. to be good natured is to be like a 'Soofi'." Hazrat Yahya Bin Ayaz (Rahmatullah Alaih) used to say that "bad manners are so devastating that a worshipper's veneration and reverence in prayer is marred by it, whereas a person has 'Husne Akhlaq' in him always succeeds in bringing the sins to bay."

MORE ABOUT THE EXCELLENCES OF 'AKHLAQE HASSANA'

'Akhlaqe Hassana' is such a varied and vast subject that various 'Ulema' have described its verity in different words and in different ways. Some have termed it as 'Kushada Rooy' (Pleasantness of demeanour). Others have called it, to take the sufferings of others on one's self and relieving them of their pangs by making sacrifices for them. A class of 'Ulema' think that it constitutes of not taking revenge on one's enemies. Naturally, these individual traits form a part of 'Akhlaqe Hassana' and are not all of it. Each one of them is a drop in the ocean.

Actually the 'Jism' i.e. the body of the man which can be seen with the naked eye and the 'Rooh' viz the soul which is not visible as such, both contribute to the 'Akhlaqe Hassana' individually and collectively. 'Akhlaqe Hassana' is 'Ibadat' (worship of Allah). It has been repeated by the sages several times over the years, that much verity is obtained; by using the 'Quvate Ilm' (The power of knowledge and Learning) and 'Khashm' (Authority and control), over the undesirable traits, specially over 'Shahwat' (Sensual

urges : The base desires) to establish 'Adl' (Justice) and its resultant unbiased humane behaviour with one and all, to give the term 'Husne Akhlaq' (The beauty of character and behaviour) its meaning of pleasing conduct with human beings.

It is logical that the 'Quvate Ilm' which is always harnessed by the ration in man; enabling him to differentiate between the good and bad, spurred by a soul saturated with the love of Allah and His beings gives him the required 'Sagacity'" the 'Hikmat' to conduct himself in an unprejudiced manner with charity for all and malice towards none. This 'Hikmat' is an estimable source of all blessings, as the Almighty Allah has ordained in the 'Holy Qur'an'.

وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ط (البقرة : ٢٦٩)

And whoso is given the Wisdom is given much good.... (**2** : 169)

Likewise, when it comes to the 'Quvate Ghazab' (The overruling power of condemning the evil), this power is to be used to suppress the devil in man.

(i) By remaining in the confines of the code of conduct of the 'Shari'at'.

(ii) By overcoming the savage, the sensual and self aggrandising urges.

The 'Ghazab' is like a hunting dog, while 'Shahwat' can be compared to an unruly horse. Hence when the aforementioned traits combine in man he attains the quality of 'Naik Khooi' (Good naturedness).

The redeeming feature of this 'Naik Khooi' is that it is based on 'Naik Niyyati' (Good intentions). Unless these traits conjoin in man, he can not have 'Husne Akhlaq'. To illustrate it by an example, if certain organs of man's body are well formulated and some are not uniformly congruous with them, he will look conspicuous and even hideous. Hence the concept of 'Husne Akhlaq' conveys the uniformity of good characteristics.

'Shair'at' enforces the necessary checks and balances. The man is frail. To be a sensible person is one thing but to be an over clever person is another. Likewise, to be self contained, sedate and sober is quite different to be a tame, timid or an inspirid person. Likewise, to be instigating and quarrelsome is in absolute antithesis to the battle in 'Jehad-e-Fe Sabeelillah' (Fighting for, and in the cause of Allah).

In the same manner to be thankful to Allah for his bounties of health, wealth and power is one thing but to become proud and overbearing with peope - to look down upon the poor and 'Fuqara' is an other. A God-fearing rich man will walk the Allah's earth in humility; thanking the Allah for his affluence with 'Male Halal' with each breath, giving 'Zakat' and charity in His way, whereas a vain and a boorish person will become just the opposite of it and a living terror and menace for the down-trodden. Summum bonum, if the man follows the 'Shari'at' and maintains a good balance in the pre-requisities of the 'Akhlaqe Hassana, he would become a blessed person as described by the Holy Prophet (peace and blessings of Allah be upon him):

There is a world of difference between the good and the bad. They are poles apart. They are different banks of a river but when we come to think of it, if the mean is maintained, the balance is kept up in things on the basic principles of 'Shari'at' and good conduct, then we find that there is a fine hair line separating the two. The middle course is the best course. To go overboard, indulge in extremism and ignore the norms of prescribed behaviour is very harmful. Allah has forbidden it. For instance Allah has ordained in the Holy Book.

وَ الَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَ لَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ۝ (الفرقان : ٦٧)

Who, 'when they expend are neither tasteful nor niggardly; surely between that is the just stand. (25 : 67)

Allah the Merciful has also addressed the Holy Prophet (peace and blessings of Allah be upon him) and proclaimed.

وَ لَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلٰى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ.... (بنیٓ اسرآءیل : ٢٩)

And keep not thy hand chained to the neck, nor spread it all widespread....
(17 : 29)

Then do remember that the real 'Naik Khooi' (Being good:Good natured) is that in which there is a proper balance between things. The real beauty lies in all organs of the body being proportionately

wellmodulated. Seen in this light people are usually of four principal kinds.

(i) Those who have these virtues in heapful measure. People should take a leaf out of their book. It's finest example is that of the Holy Prophet (peace and blessings of Allah be upon him). In his days Hazrat Yousuf Alai Uas Salam (Prophet Joseph) was also blessed with 'Husne Soorat' and 'Husne Seerat', both.

(ii) In absolute antithesis, there are those who are full of evil traits. They are the Satan's representatives. They should be kept at a safe distance.

(iii) The third category of people is between them both but a little more disposed towards the good.

(iv) The people of the fourth category are also likewise placed i.e. they are an intermixture of good and bad both, but with a greater inclination towards the bad.

As such the verity of 'Husne Akhlaq' lies in balanced behaviour. If one has the 'Husne Soorat' as well as the 'Husne Seerat', there is nothing like it. But, in reality it is in 'Husne Seerat' i.e. in noble, veritable conduct without an axe to grind that the real 'Husn' (The beauty) lies. 'Husne Akhlaq' does not only imply being good to others but is based on the mandatory fact that he should be good himself to begin with and his 'Husne Akhlaq' should genuine and veritable.

IT IS POSSIBLE TO CREATE VIRTUOUS TRAITS

Some people are of the opinion that after one has grown up, he does not change bodily i.e. his features remain the same. A short statured person remains the same as a tall person remains of the same size. They also say that an ugly person can not become beautiful nor can a handsome person become ugly in normal course. They go to the extent of saying likewise the human conduct which is the facsimile of his 'Batin' also does not alter. But this theory is not altogether correct. Had it been so, working hard on a parson to teach him etiquette, good manners and to give him advice how to behave himself in society would have been an excercise in futility. The fact is that the Holy Prophet (peace and blessings of Allah be upon him) has said:

حَسِّنُوْا اَخْلَاقَكُمْ ۔

"Beautify your habits."

This saying of the Holy Prophet (peace and blessings of Allah be upon him) puts the stamp on the issue. Surely, if even the animals can be tamed and taught, why can man not be? Of course, there are two aspects to it i.e. things vary according to their status.

(i) For instance, there are certain things which are impossible i.e. one can not produce an apple with the seed of a walnut or some other fruit. But, a fruit can be grown with its own seed. When its plant starts sprouting it can be tended, nurtured and generally looked after till one is able to eat its fruit. Therefore the sages have

said that in the same manner it is not possible to pullout human traits like the anger and the sensuality from the roots. However they can be tamed and brought under control with hard work and counselling. It has been proved by practical experience. Things can thus be normalised. Of course, this experiment varies with various people. One has to exert a lot with some people. Nevertheless, all people are not alike.

قُوْٓا اَنْفُسَكُمْ وَ اَهْلِيْكُمْ نَارًا.... (التّحريم : ٦)

Guard yourselves and your families against a Fire.... **(66 : 6)**

(ii) There are some simple people. They are very innocent. They are so naive that they hardly know what is good or bad. They learn things easily. They are not wanton, habitual defaulters. A good 'Murabbi' (Trustee : Teacher : Reformer : Wellwisher) who takes care to keep him in the dark about ('Gunah') the evil can do so much for them. All children are like that. It is lack of care on the part of their parents that sometimes mars their unpretentious innocence. The safety of 'Deen' and their character is the responsibility of their parents. The Almighty Allah has accordingly ordained.

(iii) In the second category, comes that man who may as yet not have become 'Bud Aqeeda' (An ill believer) but may have started indulging in bad things, knowing fully well that they are evil.

It is more difficult to bring him to the right path. It would require two prolonged attempts to dissuade him from the wicked deeds and at the same time saw the seed of the good and virtuous conduct in him. If he starts responding to it, he will become chaste and charitable.

(iv) The fourth kind is rather hard to tackle. His rectification and reform becomes a hard nut to crack as he likes the evil so much that he gets used to it instinctively, irrespective of its moral values.

(v) The people of the fifth category are those who surpass the limits. A man of this kind becomes so degenerate that he has the audicity to flaunt his depravity before others. He takes pride in evil and boasts. He says 'I have killed so many people. or 'I have taken so many bottles of liqour unless' a miracle happens, there is very little likelihood of rectifying and rehabilitating such a miscreant.

THE TREATMENT OF THE FELONS

It is obvious that the best way to treat cruel is to be good and guide them to the opposite direction of whereto they are headed. An antidote counteracts. It is a medicine given to remove the poison. The face of the person going in the wrong direction is changed to its opposite direction i.e. the right direction. Once this is done, he is made to traverse the course. He is constantly supervised and encouraged.

It is so. The antonym of heat is cold. The

medicine for ailment like anger lies in compassion, forbearance and charity. The treatment of the discease of arrogance is in humility. The dose of 'Akle Halal' makes a thief, a dacoit healthy. His hands don't have to be cut off.

Constant counselling and practical application become habit forming until it becomes a second nature with the man. The verity of good makes him respected in society. Vice versa the ruin of the bad habits is so catrastrophic that one shudders to even think of it. What is more, the 'Akle Halal' (Honest livelihood) and fear of Allah make the erstwhile barbaric king and the barber, both proud of themselves. The sweeper is equally happy earning an honest living. The dignity of labour becomes manifest.

Hence, when 'Khilafe Taba' (Against one's inherent nature) things take the shape of good habits in man, things become easier for him. So much so, that by constant cultivation of the good in man, he becomes inclined to seek the 'Marafat' (The cognizance) of Allah, in His obedience. He starts riding the human wrath and recklessness of lust as a gallant person does a horse. The evil is a sickness of body and soul. Just like a sick person wants to take the very things that are forbidden to him for the health and welfare of his body, a similarly ailing soul of man wants to partake of that which he should not. The more indiscretions he commits, the sicker he becomes, as Allah has ordained in the Holy Book.

فِي قُلُوبِهِم مَّرَضٌ ۙ (البقرة : ١٠)

There is a sickness in their hearts....(2 : 10)

Consequently, the heart that is not sick is popular with Allah the Merciful and is blessed.

اِلَّا مَنْ اَتَى اللّٰهَ بِقَلْبٍ سَلِيْمٍ ○ (الشعرآء : ٨٩)

Except for him who comes to Allah with a sincere heart. (26 : 89)

In the same manner as a sick body is in danger in this world, an ailing soul is in danger in the next world. The secret of the 'Ilaj' i.e. the treatment of a man sick in body is in consulting a 'Tabeeb' (A physician) and in taking sour medicines against his will. Likewise, a peson with a sick soul should take avail of a 'Sahibe Sharah-o-Sahibe Dil' (A man of Shari'at and a saintly person) for the treatment of the sickness in his heart. The principle is the same for both i.e. just as cold is the antidote for heat and the heat for the cold, in the same manner a person who is suffering from arrogance should take the potion of fear of Allah and meakness. He will recover soon.

It is said that three things contribute to 'Akhlaqe Hassana'.

(i) The first of these is the Blessing of Allah i.e. some are born good. Some say it is hereditary. We will still call it a singular Blessing of Allah.

(ii) The second thing is the cultivation of good and constantly checking the bad, till such time as the man acquires the good, habitually. It's grand finale is that the man's conscience starts taking

pride in it, in extreme humility to Allah.

(iii) The blessedness of the third kind also lies in sitting in the company of the people blessed by Allah and acquiring their traits, in collecting treasure of wisdom and sagacity from them and getting fascinated by their virtues, that the man becomes a virtuous person of quality himself.

He is indeed very 'Nak Bakht' (Fortunate) who is able to accumulate all three of these prizes. Vice-versa the man who is not able to have any of them is very 'Bad Bakt' (Unfortunate). Nevertheless the status of 'Sa'aadat' (The blessing) and 'Shaqawat' (Ill fortune) of people varies according to their own efforts and contributing factors to this effect. Allah the Omnipotent has said.

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ○ وَ مَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ○ (الزلزال : ٧،٨)

That they may be shown their works. Then whoso has done an atom's weight of good shall see it, and whoso has done an atom's weight of evil shall see it. (99 : 7,8)

It should be remembered that whereas the appreciable acts get performed by the man bodily, as the eye can see them and senses can perceive them, their prime mover should actually be the feeling heart. And since the heart is the gallant rider that mounts the body in their journey through life, its verity lies in its 'Jamalo Kamal' (Beauty and excellence). It is only then that in its vivid lucidity he may be able to see the

'Malakooti' (Angelic) forms in a Paradise like splendour in its 'Safar' towards the 'Maraft' of Allah. We have already stated that the man's body pertains to 'Alame Shahadat' (The realm of physical factum) whereas his soul belongs to the 'Alame Malakoot' (The angelic realm). Nevertheless, the grandeur of man's ascendance rests in the conjoined efforts for an eminent 'Akhirat'. Every good act that a man performs in the love and cause of Allah creates a 'Noor' (Celestial enlightenment endowed by Allah) in his heart. In antithesis, every bad act committed by man physicaly, darkens his heart. The seeds of 'Sa'aadat' and the 'Germs' of 'Shaqawat' emanate from what is introduced to the heart by man's good or bad deeds, respectively. Summing up the debate, one comes to the foregone conclusion that 'as you sow, so shall you reap.'

For instance, 'Kitabat' (Calligraphy) is actually more of a characteristic de merit of the heart than of the fingers. Hence, if a person desires to improve his art, he will have to do it with more dedication and 'Takalluf', so much so, that the art forms he may produce may be imprinted on his heart. In doing so the man's fingers would be transcribing them from the heart on to the paper or the canvas. In the same way with the conjugation of the heart with the body good deeds of worth come into being. The man's 'Takkaluf' brings out the best in man in this manner. The more enriched the heart is with the verity of whatever 'Naiki' it wants to do, the more blessed the consequent action performed becomes. Later comes the stage when it starts sparkling with Allah's 'Noor'. What a transformation. The thing that starts with 'Takalluf' and

contrivance in the beginning, becomes a heaven of Allah's blessings. It starts doing deeds with 'Raghbat' and devotion that springs from within. But 'Ghaflat' i.e. the neglect of the heart is a different thing altogether. The performance of the body in such a state is niggardly.

If a patient has pneumonia, it does not mean that he should eat things, in any quantity he likes. For that matter, some of them may be injurious to him and even those things which are considered useful in this disease may prove hazardous to his health, if they are taken in what is called an over dose. As a matter of fact, all such things are prescribed in quality and quantity both. There has got to be a balance.

In the same manner, the 'Akhlaqe Insani' (The human conduct) has two opposite extremes and the middle course comprising the balanced mean between the two. In these poles apart, one is 'Mahmood' (The veritable) and the other is 'Mazmoom' (Deplorable : Extreme : Unscrupulous). Of course, the central course is moderate and temperate. It has equilibrium, stability and poise. Actually, that is what is precisely required.

It stands to reason that to except of a 'Bakheel' (A miserly, Stingy person) to be charitable is asking, more than he is fit for, as he is on the extreme and of being Mazmoom' (Deplorable) same as a person who is in the habit of 'Asraf' (Extravagance : Wastefulness). He too is on the wrong end. The 'Shari'at' has condemned both of these traits. Unless they come to the 'Itidal' (The balanced behaviour) the verity of good conduct will not be achieved. That is where the

foregoing 'Ilaj' (The treatment) comes into force to remedy their inherent defects and bring them on, to behave with equilibrium.

That is why the Holy Prophet (peace and blessings of Allah be upon him) has given the efficacious advice to the 'Ummah' "to comply with Allah's orders happily in an inspired spirit. If necessary, these dictates of the Almighty should be followed with 'Jabr' (Force) on one's self but there should be no disobedience." However, as elucidated earlier 'Khairat' i.e. the 'charity' in the name of Allah fountains up like a 'Chashma' (chasm) of clean sweet water from the heart. A Shylock is the last person of whom such a noteworthy virtue may be expected. 'Bukhl' (Being mean : miserly : Money grabbing) becomes his 'Aadate Sania' (Second nature). Such persons are cowards. There is no tenacity in their hearts for Allah and His servants, and the 'cowards die a thousand times before their death whereas the valiants taste of death but only once. That is why it is repeated over and over again that if the man gives his reins in the hands of the 'Shari'at' he would be much better off.

فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتّٰى يُحَكِّمُوكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا
يَجِدُوْا فِىْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ.... (النّسآء : ٦٥)

No, by thy Lord, they do not believe, until they make thee the judge on controversies between them, then do not find in themselves any impediment in what thou decrees.... (4 : 65)

There is a secret, a mystique hidden in it, which can not be fully elucidated. However we shall dwell on it briefly; here, to wit, the grandeur of man lies in the man becoming endowed with angelic traits. Hence his grand finale is inherent in his reaching his destination of the 'Akhirat' blessed as such, without the inhibiting characteristics of worldly lust and other depravities, which these pious angels of Allah do not possess. It is the zenith of glory for man to reach this elevated status. In any case, as long as the man strikes the balanced mean; follows the middle course, does not expose himself to too much heat or too much cold bordering on extremes but remains in temperate conditions, he is better off, as he remains in the sanctuary of sanctioned norms bidding himself to do what is desirous and forbidding himself all that is undesirable and deproved. In this mystique lies the excellence of man in, pursuit of Allah's 'Marafat' in his heart all the time. The man reaches the pinnacle of glory when he gains the blessings and the nearness of Allah as soon as he gets totally submerged in this state and becomes forgetful of everything else.

قُلِ اللّٰهُ لا ثُمَّ ذَرْهُمْ ..... (الانعام : ٩١)

Say: 'Allah.' Then leave them to play in their vain discussions. (**6** : 91)

The truth of saying "La Ilah Ha Illulah" (There is no Allah but only He) is also the same and as to err is human, it was ordained.

وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا ج كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا O

(مريم : ٧١)

> And there is none among you, but he shall arrive there; it is a thing definite, and decreed by thy Lord. (**19** : 71)

Therefore the purpose of life is to reach the 'Martaba' the status of tauhid (Oneness of Allah), understand it, inculcate it in his being to follow His dictates to reach the pedestal of the 'Akhlaqe Alaia' (The grandeur of conduct). It would mean a singular achievement of transcending from the 'Bashari'at' (Being a human being : fallible) to the 'Maqame Haqiqat' i.e. the position of verity and the truth sublime.

To strive in the path of Allah is a very difficult task. Such 'Riazat' takes a lot, of man. It is painstaking. The man requires a competent 'Tabib' (A physician) i.e. a 'Murshade Kamil' (An accomplished guide of the soul) to treat him of his ailments, to recovery and redeeming health.

The 'Murshad' knows how to go about it. Just one dose of medicine is not enough to eradicate all ills of man. He supervises his patient right through, in the stages of his recovery. The position can be explained by the example that when a child comes to his teacher to learn 'Ilmo Adab', he does not tell him "study hard my child so that you may become the 'Hukoomat' of this place," for the child does not know what a 'Hukmran' or 'Hukoomat' is. But the child can be exhorted to become a good student by taking keen interest in his studies by telling him that 'if you study hard and do well, we will get you a bat and ball to play with." The stage of 'Sardari' (Becoming a chief)

comes later.

Likewise, a 'Murshad' takes command of his pupil, his disciple and makes him a novel person out of an-imaginary. If the 'Murshad' finds his 'Murid' lacking in certain things he tells him "to work hard, keep on enquiring and make up the deficiencies by hard work and sincerity of purpose." His guidance gives the 'Murid' self-confidence and respect as he progresses. The 'Murid' learns to disdain the derogatory things and esteem the estimable. He comes to realise that his 'Murshad' is right that there are scorpions in sins and the lizards of lust and lasciviousness swallow the good in man in quick gulps. To be a 'Siddiq' is a very esteemed status. These are the very first traits that are nullified in a 'Siddiq'.

HOW TO DIAGNOSE THE DISEASES OF THE 'NAFS'

Just like short sightedness is an ailment of the eyes, as the man can not see properly, the deafness signifies that there is a defect in the ears of the man and so on, in the same manner the sickness of the heart i.e. the soul, the 'Nafs' becomes evident when it has no place in it for Allah and all that is ordained by Him. The 'Marafat' of Allah is the food of the soul, as meals taken by the man are nourishment for his body. And, if the appetite of a man sags or if he stops taking food as he has no desire for it, it means that the man is sick in body. Similarly that soul too is sick which does not take its natural food. It is so vital for it. Hence Allah has ordained.

قُلْ إِنْ كَانَ آبَآؤُكُمْ وَأَبْنَآؤُكُمْ.... (التوبة : ٢٤)

Say, if your fathers, your sons.... (9 : 24)

It means that if you prefer your parents, children, wife, brothers and sisters viz your family, your 'Mal' (worldly assets), trade and palaces to fighting for Allah against His foes, then wait for the Allah's command in the matter. The 'Qudrat' to this effect means that the man has become 'Qadir' competent mentally to perform Allah's 'Farmanbardari' i.e. obey His commands. The blessings is contained in doing so without 'Jabr' (Per force majeure). When the heart becomes mellorised and fervent in the love, he makes haste to render faithful service to Allah and make sacrifices for Him. The Holy Prophet (peace and blessings of Allah be upon him) has said:

جُعِلَتْ قُرَّةُ عَيْنِىْ فِى الصَّلٰوةِ ۔

"The soothing solace of My eyes is in my prayers."

When a man does not find this thing in his heart he should know that it is sick and he should become busy in its treatment. He may or may not be able to diagnose its disease. Hence, it is advisable for him to take stock of things, introspect and try to ascertain what is wrong and why?

(i) He should seek the guardianship of his 'Murshad'.

(ii) Or he should have a sincere friend, to pick out

his shortcomings and tell him. A flattering person or a prejudiced critic, won't do. Such persons whom he may really esteem for his love and unmaligned opinion are rather scarce these days. Hazrat Daood Tai's (Rahmatullah Alaih) remarks are self explanatory in this regard. Somebody asked him why he remains aloofish. Is it because he has no friend? He heaved a sigh and said, "What is the use of sitting in the company of such people who do not tell me anything of my faults?"

(iii) Though his enemies are likely to try and exaggerate his shortcomings and try to give the dog a bad name and hang him, the third way is that he should avail of their criticism, sift the evidence and determine his drawbacks by this indirect method. Once people asked Hazrat Isa Alai Uas Salam (The holy Christ) "Now did you come to acquire such high morals? He replied, "From no one in particular but I made it a point not to do, what an evil person was doing.

Remember, that a conceited person remains in a fools Paradise in his vain egotism. Vice versa, a sane person keeps an eye on himself. It's living example is, that one day Hazrat Umar Farooq (Allah be pleased with him) asked Hazrat Hifza (Allah be pleased with her), "One day the Holy Prophet (peace and blessings of Allah be upon him) had told you of the tricks in trade and the treachery of 'Munafiqs' (Treacherous person : Imposters : Hypocrites). Do tell me if you can find any of their traits in me?"

The greatness does not lie in overestimating one's self but it is rooted in perpetually trying to find faults inone's self and in trying to rectify them, forthwith. Surely, if a person does not know what is wrong with him, what he is suffering from, how can he find its 'Ilaj' (Treatment). Allah the Most Sagacious has pin-pointed the mot just.

وَنَهَى النَّفْسَ عَنِ الْهَوٰى ۝ فَإِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ۝

(النّٰزعٰت : ٤٠،٤١)

And forbade the soul from lust, the Garden shall be the refuge. **(79** : 40,41)

The Holy Prophet (peace and blessings of Allah be upon him) used to remark the people after returning from 'Jehad'. "We have reverted back to bigger 'Jehad' from a smaller 'Jehad'." The 'Sahabae Kiram" used to ask "Ya Rasoolullah (what is bigger Jehad?" He (peace and blessings of Allah be upon him) used to reply, "Jehad Bin Nafs i.e. Jehad against the exhortations of the evil tempting self."

رَجَعْنَا مِنَ الْجِهَادِ الا صْغَرِ اِلَى الْجِهَادِ الاَكْبَرَ -

"We have come back to the bigger 'Jehad' after the smaller 'Jehad'

There is an other oft-quoted saying of the Holy Prophet (peace and blessings of Allah be upon him). "Do not fall a prey to evil temptations of 'Nafse Ammora' (The evil 'Nafs') in the fulfillment of your ignoble desires against the command of Allah lest you

should be accursed by it, on the Day of Judgement. So much so, that different parts of your body may hold each other responsible for the heinous acts performed, due to you."

Hazrat Hassan Basri (Rahmatullah Alaih) has said that "it is far far superior to keep a fiery 'Nafs' under proper rein and control than a wildly galloping horse."

Likewise, once Hazrat Sirri Saqti (Rahmatullah Alaih) remarked to people that "my 'nafs' has been desirous of taking wall nuts dipped sooked in honey for the last forty years but I have so far succeeded in keeping it at bay."

Similarly, Hazrat Ibrahim Khawas (Rahmatullah Alaih) has related that "I used to go to 'Kohe Lakam' (Name of a mountainous place). There were many pomegranate trees, there. One day I ate one of them. It was bitter. I threw it away and walked away. Suddenly I heard a wail and saw a person being snootered by wasps. I said. 'As Salamo Alikam' to him. (Conveyed my greetings to him). He replied, 'Wa Alaikum us Salam' (Greetings to you also), Ibrahim'. I was surprised that he had called me by name. I could not help but enquire of him. 'Now do you know me?' He replied, "A person who has cognizance of Allah can recognise everything." I was still at a loss to understand the matter and remarked, "Under the circumstances why don't you pray that the desire for the promegrate is removed from your heart?" He answered, "You are absolutely right. The pain of the sting of the wasps is limited to this world only but the

agony in the craving for the promegranates will have to be faced and answered for, in the next world."

Ponder over the thinking of the elite of the 'Deen'. To eat 'Anar' (The pomegranate) is 'Mubah' (Permitted : Not forbidden) but to the veritable its craving is not good. They are careful people. They do not want to make their 'Nafs', the heart, slave to the desire of any worldly temptation big or small. It tantamounts to 'Haram' for them as they are afraid of its accountability on the 'Roze Qiamat' (The Day of Judgement). So much so that once Hazrat Umar Farooq (Allah be pleased with him) remarked that "I am so afraid of 'Haram', that in its fear I withdraw my hand from what is ostensibly 'Halal' seventy times a day."

There is more to it than meets the eye i.e. when the man starts relishing 'Halal' things, love for this world is evoked in his heart. The heart gets stuck in it. Then the world becomes a 'Jannat' (The Paradise) to him. In consequence, he starts dreading the death. The vicious circle of desire restricts him. The web of delicious and savourous things is so entiwined in his heart that when he bows in prayers before Allah, it is without the texture of zeal and fervour to his Creator. He finds no 'Lazzat' (Delight) in it. Vice versa, the friends of Allah remain so akin to the idea of pleasing Allah that they remain broken hearted in the pangs of His love and start looking down upon the world's attractions, instinctively. Even the 'Mubat' delicious of this life become immaterial to them. In return, Allah the Beneficient rewards them with the most exquisite fruits of His 'Jannat' and other

delectable rarities, which the people of this world can not even dream of. They say the rosaries of the praise of Allah with doleful, palpitating heart and gain the eminent stature of the 'Saliheen' and 'Siddiqs'.

Taming the 'Nafs' is like taming the eagle. In doing so his eyes are blind folded so that he remains away from the home, unaware of its confines - at a safe distance from its inmates. Then his food is gradually increased, so that he may become used to his master, till he can fly aloft to greater heights to find its designated prey. In the same manner, the soul does not find its quest till the eyes, ears, the nose do not give up seeing the unsightly, hearing the cheerless and smelling the odour of a fragrant moment. The Divine fragrance of the love of Allah is far superior to the musk of this world for these venerated people. Then engrossment in the quest of the 'Marafat' of Allah is unique. 'Goshae Tanhai' (A solitary place) for undusturbed worship, becoming remiss of their food and enchanting night-vigils become their habit. They are awaken when others are fast asleep. It is not easy to achieve the grandeur, which they possess.

The essence of 'Riazat' (Dedication in Allah's reverence and worship) lies in singular toil to this effect.

(i) By acting contrary to what pleases him the most in this world.

(ii) By overcoming those things which have overpowered him in life. It entails many hardships.

In other words if he likes the 'Jaho Hashmat' of this world, he should leave it. Such pomp and show should be sacrificed for Allah. If he likes the 'mal', the worldly riches and assets, he should spend it away in the name of Allah.

Likewise, if there are other occupations and attractions which have taken the better of him and distract him from the 'Yad' (Remembrance and worship) of Allah, he should cast them aside.

Having done this and got rid of all such deterrents in his way, he should get close to the only friend, who will stand by him always in this world and in the next - the Eternal Friend, in whose friendship he will find far more than what he has given up. He will get so much of solace and happiness that he will never be able to conceive of it. A 'Vahi' was sent to Hazrat Daood Alai Uas Salam (Prophet David) by Allah that "as I am your friend, you also become My friend."

Indeed, singularly blessed are those, whom Allah the Beneficient likes. This glory has been culminated by Allah on His Holy Prophet (peace and blessings of Allah be upon him). He (peace and blessings of Allah be upon him) has also summarised this truth in the following words.

اَحْبِبْ مَا اَحْبَبْتَ فَاِنَّكَ مُفَارِقُهٗ -

"You may get enamoured by anything in the world you like. But, remember that after all everything will be cast apart from you."

GOOD CONDUCT : 'AKHLAQE HASSANA'

The qualities of good conduct and 'Akhlaqe Hassana' have been described at various places in the Holy Qur'an. For example, in these 'Ayats'.

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ۝ اَلَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ۝

(المؤمنون : ۱،۲)

The Believers have succeeded, who are humble in their Prayer. (**23** : 1,2)

اَلتَّآئِبُوْنَ الْعٰبِدُوْنَ.... (التوبة : ۱۱۲)

Those who repents, those who serve.... (**9** : 112)

Again, in this 'Ayat'.

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا....

(الفرقان : ۶۳)

The servants of the All-merciful, are those who walk on the earth modestly...(**25** : 63)

The Holy Prophet (peace and blessings of Allah be upon him) has said that "The purpose of a Musulman's (A Muslim's) life is 'Namaz', 'Roza' and worship of Allah' whereas that of a 'Munafiq' (A treacherous person : A hypocrite : A misehief monger) is always to eat, drink and enjoy himself in life, at all costs." The habits of these Munafiqeen referred to in the Holy Book are evil, to the extent of being nefarious.

Hazrat Hatim Assam (Rahmatullah Alaih) once described the veracity of a Muslim and said that "the difference between a 'Muslim' and a 'Munafiq' is that whereas a 'Muslim' remains constantly occupied in the ponderance and propogation ('Fikro Naseehah Pazeeri') of the virtuous things of life, in antithesis a 'Munafiq' has no other aim in this world but to run after the worthless and the abominable. Both are poles apart. With the result that the 'Musulman' is afraid of nothing but the Almighty Allah whereas a 'Munafiq' is scared of everyone except Allah. The true Muslim pins his hopes and aspirations on his Lord and Master, while a 'Munafiq' depends on all other things except Allah to come to his aid and succour. Likewise, a Muslim spends his 'Mal' for the 'Deen' but a 'Munafiq' prefers his 'Mal' to the 'Deen'. The Muslim revers his Master, pays faithful service to him humbly beseeching His Mercy in tears, while a 'Munafiq' perpetuates iniquitous crimes and noisy laughs shamelessly. A Muslim prefers quietitude but a 'Munafiq' likes hustle and bustle and pandemonium. A Muslim grows the crops and keeps on praying for a good harvest. On the contrary, a 'Munafiq' ploughs the fields perfunctorily and hopes for a plentiful harvest."

The cognescenti veritable saints, the 'Ahlullah' have also said that you will generally find such people of honour rather coy and retiring, reticent, kindly and complacent, an embodiment of truth, disdainful of the derogatory and shallow, angels in mercy, dignified, unprejudiced, ardent worshippers of Allah and elegent in demeanour. Their unconstrained foreheads are always aglow with the 'Noor' (Celestial blessed illumination of Allah) bestowed on there by Allah

according to their exalted status. Their friendship and enmity is only for Allah. Such are these illustrious people that they are called 'Vali's' i.e. the friends of the Almighty Allah.

Dear brother, sobriety of temperament is an eminent trait. The enemies of the Holy Prophet (peace and blessings of Allah be upon him) tried to menace His life to such an extent that His teeth were martyred yet the Embodiment of 'Rehmat' (Benovolence) forgave them and prayed "may Allah have Mercy of them. They know Me not."

It is related that Hazrat Ibrahim Adaham (Rahmatullah Alaih) was going in a desert when a soldier met him and asked him. "Can you tell me if an 'Abadi' (Where people dwell) is nearby?" He pointed his finger towards a graveyard. He irksomely retorted. "I have asked you for an 'Abadi', not a grave yard." Hazrat Ibrahim Adaham answered. "This is the real 'Aabadi'." He became furious, hit Hazrat Adaham (Rahmatullah Alaih) so mercilessly that he started bleeding profusely. He also caught him and brought him to the city. When people of the city saw him in this state they condemned the unscrupulous soldier and told him. "Don't you know he is Hazrat Ibrahim Adham, the venerated Saint All of us dote on him?" Thereupon he alighted from his horse, fell at he feet of Hazrat Ibrahim Adaham (Rahmatullah Alaih) apologized and said " 'Janab' (Sir), why did you call yourself a 'Banda' (Servant)?" He replied, "I told you no lie. I am the 'Bandae Rab' (The servant of Allah)." He started crying and entreating for his forgiveness. Hazrat Ibrahim Adaham said, "I had forgiven you the

moment broken open my head." People were amazed to hear it. They enquired of its reason from Hazrat Adaham (Rahmatullah Alaih). He replied, "I did so, as I liked to do for him what I wanted for myself. I did not wish to get the 'Sawab' for it and 'Burai' i.e. punishment for him."

Somebody invited Hazrat Abu Usman (Rahmatullah Alaih). Actually he wanted to test him. When Hazrat Usman (Rahmatullah Alaih) reached his host's place, he said, "Now the food is finished." He departed from there. Thereafter the host ran after him and called him back. This process was repeated several times. Ultimately, the host addressed Hazrat Usman (Rahmatullah Alaih) and respectfully said, "Indeed, the nobility of your behaviour is surpassed by your own nobility of behaviour. Infact, I wanted to test you." Thereupon Hazrat Usman replied, "It is just nothing. It is no better than a dogs behaviour. He comes when you call him and goes away when you send him out."

One day somebody poured a platter full of dust on Hazrat Abu Usman's (Rahmatullah Alaih) head from his roof. People who saw this were shocked. But, they were more amazed when they saw him dusting his beard and person with his hands and murmuring. "Oh Allah Merciful, I am most grateful to you. Actually I deserved the blazing flames."

Hazrat Ali Bin Moosa Raza's (Rahmatullah Alaih) colour was dark wheatish. There was a 'Hammam' (Public bathing place) near his door, in 'Nishapore'. Out of deference for him, people used to vacate it as soon as he used to enter it. Likewise, one

day the 'Hammam' was vacated but its owner was not on guard. With the result that a 'Ganwar' (An ill bred, illiterate person : An uncouth person) entered it. Raza (Rahmatullah Alaih) was one of the servants of the 'Hammam' and asked him to bring some water. Hazrat Raza brought it for him. Then he ordered Hazrat Raza (Rahmatullah Alaih) to fetch some bathing clay for him. He did so. He kept on obeying his various commands. When the owner of the 'Hammam' saw the brute, he ran away halter skelter, in fear.

Hazrat Abdullah (Rahmatullah Alaih) was a 'Vali Waqt' (A 'Vali' of his time). He was a tailor by profession. An idolator used to have his clothes stitched from him and used to give Hazrat Abdullah a false coin everytime which he used to accept unhesitatingly. However, one day Hazrat Abdullah's servant declined to accept a false coin from him in remuneration, when Hazrat Abdullah was not present in the shop. Hazrat Abdullah came to the shop and told his servant. "Why did you do so with him. He has been giving me a false coin I have been accepting it from him quietly and unobstrusively all along so that no other Muslim is harmed by it?"

The children used to throw stones at Hazrat Owais Qarni (Rahmatullah Alaih) whenever he used to come out, on the street. He used to tell the children. "Throw small stones at me. If my feet are hurt I may not be able to stand for my prayers."

One day a person kept on abusing Hazrat Ahnaf Bin Qais (Rahmatullah Alaih) while he was walking along the road side. Hazrat Qais kept quite

right through but when he reached near the vicinity of his relatives, he told the man, "I'll wait here till you have finished with all the bad names that you want to call me. I am afraid that after that my kith and kin may get offended and you may be harmed."

One day, a woman called : Hazrat Malik Dinar (Rahmatullah Alaih) and said that "you are a 'Riakar' (A hypocrite : An imposter)." He looked at her and told her, "The people of Basra seem to have forgotten my name. How did you come to recollect it?"

There is lot to be learnt from these anecdotes of our 'Buzurgane Deen'. They were the torch-bearers of wisdom for the path finders in the darkness of this world. We should take a leaf out of their book, reform our lives and adopt 'Akhloqe Hassana'.

THE BRINGING UP AND NURTURING OF 'AULAD' (ONE'S CHILDREN)

A person's children are like a trust to him. It's heart is like a unique pearl which, besides a strange aura of translucence is pure and nascent. A child is like ('Pak Zameen') the unalloyed earth in which whatever is grown is harvested. If the seed of virtue is sown in it, virtue will blossom forth from it and his parents and his tutors would be rewarded. Vice versa, the ill fate of the deplorable thistles and thorns of the evil would be the frustrating result. That is why the Almighty Allah has ordained.

قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا.... (التّحريم : ٦)

> Guard yourselves and your families against a Fire.... (66 : 6)

The fire of Hell is far severer than the fire of this world. If we can not bear the fire in this life how can we possibly encounter the conflagration of Hell? It necessitates that the dictate of Allah are followed obediently by fulfilling our duty. The parens and the teachers should take adequate steps to this effect.

1. By teaching the children 'Adab'. (Respectfulness and good behaviour).
2. By imparting education and good manners to them.
3. They should be protected from the evil and the bad company.
4. They should not be made to wear pompous dress of the vain and the ostentatious otherwise they will become habituated to it.
5. If the child does not take his mother's milk, her 'feeding mother' (The 'Amna') should be a 'Saliha' (A pious lady), so that her 'Halal' milk may penetrate into the veins of the infant with resultant piety in blood.
6. The child should be so brought up that as soon as he learns to speak, the first word that he utters should be 'Allah'.
7. The child's coyness is a good trait. He would later feel averse to shameful deeds and things.
8. The child should be taught the 'Adaab' (The

etiquette) of eating, with his growth.

A. He should be made to have the habit of saying 'Bismillah' (By the Name of Allah) when he starts eating.

B. He should be taught to eat with his right hand.

C. He should be told to chew his morsels properly.

D. He should become accustomed to not to taking his food hurriedly in quick gulps.

E. He should be made to learn the good manners of not counting the morsels of others.

F. He should take the morsels of food one at a time, not acting like a starving python.

G. The child should be taught to eat neatly without spilling things up and sullying his clothes.

H. It would be in the best interests of the child to get him to take the bread without the curry sometimes. It will make him used to contentment in life.

I. The child should be trained to wear simple but neat and clean clothes. The avarice for rich, colourful, fancy attire is damaging to his later life. The parents have to set an example for him. We have already dwelt on it.

9. The neglected children who move about in bad company tend to become cheeky, shameless, liars and overbearing, besides attaining many other bad traits. Some of them become petty thieves.

10. As soon as the child starts going to 'Maktab' (School), his scholastic career should start with the 'Holy Qur'an' (Anecdotes of wisdom) of the 'Buzurgane Salaf' (The venerated people of respect of the older days), to him. Strict care should be taken that love lyrics and amorous stories of women are not told before the child, at any stage. Only pious and learned tutors should educate the child. A wise teacher always encourages his pupils by word and gesture, also by praising him for his good attributes, progress and good behaviour before his parents. Such a pat on the back does so much to bring out and flourish the inherent virtue in the scholar.

11. At the same time, the child should not be scolded on trifles, but a vigilant eye should all along be kept on his major drawbacks and simultaneous corrective action should be taken on them politely timely, without ridiculing him before others.

12. Tact and discretion is equally required in forming the conduct of the child as well as in reforming him where necessary. The father should oversee things but should keep his 'Azmat' (Greatness) as the head of the family in mind, whereas the mother should scare him by saying that 'if you do not give up this bad habit

etc I will tell your father about it etc'.

13. The child should not be made to sleep on soft luxurious beds, so that he may grow up to be a strong, rough and tough person. Luxurious life can make a child become vain and boastful.

14. The child should be advised not to take things from other children as far as possible so that he may not get into the habit of begging.

15. The child should also be told not to twiddle the nose or spit before others. Nor should he sit with his back to others. Also to sit casually before his seniors with his palm under his chin is not good for the child's breeding.

16 The child should also be taught not to gibber. Talking too much aimlessly and the habit of swearing is undesirable for a child. Nor should the child initiate conversation in the company of his elders. He should learn to be respectful to his elders. It should show in his demeanour.

17. The child should be taught 'namaz' at the age of seven. When he becomes ten, he should be dealt with more severely. A child in teens is in a delicate stage of life. Traits like petty pilferage, giving false statements to cover his faults and other minor ills can become major ailments afterwards. A little smacking way also not be overruled at this stage, to avert a major disaster, later on.

18. The 'Haqiqat' i.e. the truth of 'Jannato Dozakh' i.e. the Paradise and the Hell should also be taught to the child vis a vis good deeds and the

bad ones at the age

19. A child's mind is more receptive at this juncture. Such training will have a lasting effect on him. The main thing is that the child's upbringing should be undertaken with such care and fineness that the objective of his proper briefing and cultivation of character is achieved as smoothly, as possible. To be unduly harsh and critical is unwise.

Hazrat Sahal Tastri (Rahmatullah Alaih) has narrated that "I remember I was three years old. I used to see my matérnal uncle Hazrat Muhammad Bin Sawar (Rahmatullah Alaih) saying his prayers. One day he told me, "Won't you like to pray to your Creator?" I asked him, "How can I do so?" He said, "Before going to sleep you should say in your heart Allah is with me. He sees me, seven times." Later, he asked me to say it eleven times. I started doing so and a strange mellowness started dwelling in my heart. I kept on doing so for several years. Then, one day he told me, "If Allah remains with a person and sees him, that man does not disobey Allah." When I became seven years of age I started going to 'Maktab'. When I became ten years old I learnt the Holy Qur'an. Till twelve I started keeping 'Roza' also. When I became thirteen years of age I became stuck on a point and requested that I may be sent to 'Basra'. I roamed around the place, went to several 'Ullama' but the knot was not unravelled. Then somebody suggested that I should go and see an 'Abid' (A Holy man : A worshipper). I did so and the issue was resolved, forthwith. I remained with him for quite some time. After that I came back home to 'Tastar', I used to buy

barley worth a dirham and break my fast with it. There used to be no curry. I kept on dragging along like this for quite some time. Thereafter I decided to go without meals. To begin with, I did not eat for five days, then for seven days, till I reached the limit of remaining thus up to twenty five days. It became my routine till twenty years. With the blessings of Allah, I used to pray all night during this period. My entire existence changed." This 'Hikayat' has been related in the context that the seeds of the good sown in the hearts of the children initially never go waste. They flourish, and blossom forth fruitfully.

THE DISCIPLE AND 'RIAZAT'

The seeker of Allah and His 'Marafat' should traverse on the path of Allah. He is unsuccessful only if his 'Talab' (Pursuit) is not 'Sadiq' (True : Genuine : Veritable) or he does not know the true path of Allah i.e. he is lacking in its 'Ilm'. That is where the Murshid (His spiritual guide) can help him. Surely, who would like to have a petty pot of clay, feeble and feckless instead of a beautiful vase of gold. That is the difference between the attainment of this world and the 'Akhirat'.

As such, the best course to pursue is to seek the 'Raza' (Happiness : Blessing) of Allah and follow in the footsteps of His Holy Prophet (peace and blessings of Allah be upon him). As regards the requisite 'Ilm' to do so, the pity is that with the passage at time the real 'Ulema' have become scarce, almost extinct. It is a great tragedy. This fact is all the more agonising for those who are sincerely desirous of treading on the

path of Allah but there is no dependable guide, no leader of worth for them. It results in 'Zu'fe Eiman' (The weakness of Faith and reverence of Allah). It means loss of 'Deen-o-Dunya'. It is catastrophic. Allah the Merciful has conveyed this factum to us all in clear words, in the Holy Book.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ○ (بنیٓ اسرآءیل : ۱۹)

And whoso desires the Hereafter and strives for it with necessary effort, and he is a Believer, they are the ones whose striving shall be thanked. **(17** : 19)

You see, here again the Allah has laid stress on making 'Saee' (Dedicated effort). The purpose of this discourse is to examine it. Thus, 'Saee' means to go on a path. It implies four distinct things. The impediments of 'Mal', 'Jan', Taqleed and Ma'siyat. 'Hal', 'Jan', Taqleed and Ma'siyet.

The first condition is that the man - the seeker of the truth should try and remove the 'Hijab' (A veil) between him and his Allah so that he may not be amongst those people about whom Allah has ordained, in the 'Holy Qur'an'.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا.... (یٰسٓ : ۹)

And We have put a barrier before them....
(36 : 9)

Those four veils of the 'Mal' (The worldly

assets), 'Jan' (Position of power : Pomp and show), 'Taqleed' (Following) and 'Ma'siat' i.e. depravity are big impediments in the path of man.

A. So, it is advisable not to keep more 'Mal' with him than is actually required. The man should expend the rest in the 'Rah' i.e. the way of Allah. And if a man gives away all that he possesses. in the name of Allah and strives in the cause of Allah, he becomes absolved of all 'Hirs' (Greed), becomes noble and is able to travel on the path to Allah far more conveniently.

B. 'Jaho Hashmat' is likewise, also a great deterrent. It makes the man intoxicated with power and worldly ostentation. The fanfair and the plaudits of the people have a blinding effect on him. He loses his way and becomes misguided. How can that man reach his goal, who is misdirected and is going on the wrong course? Such a misrouted person can never reach Allah, as, instead of having his direction and face towards Him, he treads on the wrong and reverse path, with his back to the Almighty, due to his enchantment of the worldly glamour instead of the splendour of the 'Akhirat' and Allah.

C. Similarly, 'Taqleed' - blind following also becomes a 'Hijab', a veil between him and his Allah when he vainly comes to have faith in the wrong beliefs. His heart gets so set with these thoughts that it does not accept any other code of conduct. He becomes one-track minded and

does not listen to reason. The only cure, the only way out for him, out of this dilemma is to fathom the verity of 'La Ilaha Illullah' (There is no Allah but Allah) and get to believe in it with his heart and soul. After that comes the stage of 'Riazat' i.e. striving in the 'Rah' (path) of Allah, as ordained by Him in the above noted verse of the 'Holy Qur'an'. Allah, is most Merciful. In the same 'Ayat', He has promised to reward such a seeker of the truth. Oner, the veil is lifted Allah makes his heart translucent with His illumination, the 'Noor'. No sooner he sees the 'Tajalli' (Holy illumination of Allah's blessing) of Allah than unique things of virtue start getting, intimated to him by the man's Creator, by 'Kashf' (Allah's Merciful pre-ordination of things to come). In antithesis the 'Luqmae Haram' (The forbidden illegitimate, immoral livelihood) mars and darkens his soul. The choice is his, which way to go!

In a way the 'Ma'siat' (Depravity : Evil) is the greatest 'Hijab' between the man and his Creator. It is just the opposite of what Allah dictates. He becomes the foe of Allah and the friend of 'Iblees', the arch enemy of Allah. Such a man who has the audacity of countermanding his Creator and befriending Allah's foes, is the most appaling and abominable His creatures. There is peace, Paradise and purity in Allah's friendship and curse of Allah and His angels on the friend of the Satan. Therefore, it is in the best interest of man to fall on the 'Shari'at' and then get engrossed in the pursuit of Allah's 'Marafat'. The cognizance of the 'Deen' and 'Shari'ah' is the first

thing. Obviously a person who does not know Arabic, to begin with, will not be able to delve into the 'Tafseere Qur'an' (The details and discourse of the Holy Book).

Having cleansed himself in this manner, the man becomes fit to say his prayers - his 'Namaz'. Now he needs an 'Imam' (A leader of prayers). In a way, he is his 'Murshad' (The spiritual teacher - leader). He should say his prayers under his leadership. He should carefully listen to the verses fo the 'Holy Qur'an' that he recites in his prayers and otherwise and model his life according to the dictates of Allah. He should also befriend the pious and the learned in the mosque and gather knowledge and words of wisdom from them. The main thing is to find out the divergent ways of the wicked whose leader is the Satan and this path of Allah followed by the Holy Prophet (peace and blessings of Allah be upon him). He should be diligent and wary of the 'Munafiqs' who try to muddle things up and mislead the faithful. Indeed, the devil has many appealing methods of misleading people. He does so in thousands of crafty ways but if the man - the seeker of truth is staunch and sincere his 'Jazbae Eiman' (The verity of Faith in Alalh) will stand him in goodstead and save him from falling into the clutches of the Satan.

The truth is that he 'Iblees' has many devious ways, there is only one path to be pursued viz that of Allah. If he wants to proceed on this path and is also lucky to get a 'Rehbare Kamil' (An accomplished leader), he is very lucky indeed. The Murid (The disciple) should entrust himself to his 'Murshad' (The

spritual teacher) for the enlightenment of the Akhirat. If he finds something ostensibly wanting at any stage, he should not vascilate or demur and think that my ultimate betterment lies in faith in him. As the poet has said:

"If your 'Murshad' asks you to do so, do not hesitate to dip your prayer mat in wine and dye it in for, the 'Salik' (The seeker of truth, in love) multicolour knows that there are many novelties of a unique nature in this path."

Therefore, if a 'Murid' sometimes, observes something intriguing in his 'Murshad', he should think twice before looking askance at him. He should remember the episode of Hazrat Khizar Alai Uas Salam. Then he will learn that, at times Allah reveals such secrets and things to his illustrious people, which a 'Murid' can never fathom in his life.

It is narrated that the famous Hakim Jalinoos put an effectual or healing ointment on the paining right hand finger of a patient several times but without any effect. The veritable sage then applied the ointment on the tip of his right shoulder and the pain subsided straightaway. People were surprised. It was only when he explained to them that the muscles in his nerve centre were affected hence he had done so that people understood the mystery as to why the medicine was applied to his shoulder while the pain was in the finger. It shows that there is a 'Hikmat' (Sagacity : Ingenious verity) in everything. Hence, if the 'Murshad' is 'Sahibe Kamal' (Par excellence) a doubting finger should not be raised at him. Make sure first, whether,

what you have chosen is a stone or a gold nugget. If it is gold, rest assured that it is not stone. Have no misgivings and fears. Things will unfold before you eventually. The 'Murid' should not bring any 'Tasarru (Doubts and misgivings) in his 'Batin' i.e. in his soul.

Shaikh Abul Qasim Gurgani (Rahmatullah Alaih) was known for his interpretation of dreams. He was a 'Vali Kamil' (A great 'Vali' : A Great Saint), to boot. Once, Khawja Boo Alai Farmadi (Rahmatullah Alaih) was unhappy with him. He himself noticed that Hazrat Gurgani (Rahmatullah Alaih) had not spoken to him for a month. When Hazrat Imam Ghazali (Rahmatullah Alaih) tried to placate him, he said, "You know that I explained something to you in the dream. Instead of accepting to it, as such, you asked me "Why", in your dream. Clearly you were not happy with it. Now I am not happy with you." There is a lasting lesson in it for all of us. A 'Murshad Kamil' is a 'Murshad Kamil'. He reaches this stage after great 'Riazat', with the blessings of Allah. The 'Murid' should have full faith in him. Only then will he be able to become a good pupil. In turn the 'Murshad' will take him in his 'Hisar' (Protective wall : Guarding circumference) whereby he will be protected against all hazards with the Mercy of Allah.

This 'Hisar' ;is not an ordinary protective wall. It has four strong walls like a fort or a castle i.e. 'Khalwat' (Privacy), 'Khamoshi' (Silence and Solitude) 'Gursangi' (overcoming want and hunger) and 'Bikhawabi' (Sleepness : Night vigils in worship of Allah) are its outer structures of strength. The Gursangi blocks the path of the devil. The 'Khamoshi'; i.e. quietitude

cleanses the dust accumulates on the body. Privacy in 'Khalwat' eliminates the derogatory and the darkness of the multitude of 'Dunya'. It also safeguards the eyes against seeing the unsightly and unsavoury. The 'Be Khawabi viz the habit of night vigils in worship envelopes all of them into its superlative culmination in the reverence of Allah.

One day Hazrat Sahl Tastri (Rahmatullah Alaih) was explaining it to his disciples and summed it up by saying that "the eminent status achieved by the 'Abdal' (A 'vali' of a high status, in its categorisation) is due to these virtuous instruments of excellence. When the mist of worldly dust is removed, the path becomes vividly clear, the 'Salik' starts noticing and removing the impediments in his path. The 'Solitore' (A diamond or gem set by itself) of Allah's 'Marfat' constant cleaning and polishing of it, elevating his status more and more, till he himself becomes a 'Vali Kamil', - an 'Abdal'."

The 'Murshad' considers himself in loco parentis to his 'Murid'. He watches his disciple saying 'Allah Allah' with his heart in solitude, the tongue silent, till the heart beats and it becomes absolutely akin to each other and the voluntary effort to intone the 'Kalima', 'Allah' in His 'Yad' becomes an involuntary automatic process. Then comes the stage that this 'Kalimae Pak' of Allah becomes 'Jari' (Personally flowing) from his heart. It's blessings overtake his being. Allah and Allah alone rules, overall else in him. The word 'Allah' gets engrained in his heart. His soul is enriched. He becomes blessing and piety personified. His horizon changes. He becomes pre-eminent. to personify it,

Hazrat Shibli (Rahmatullah Alaih) told one of his disciples, one day that "I want you to come to me regularly for a week, without fear of anything in your heart except that of Allah, the Omnipotent. If you feel that you can't do so, you should not come here any more. It would be of no use."

There is no limit to excellence. When the heart is purified of the worldly 'Wasawis' (Fears and anxieties) the seed of 'Zikre Ilahi' (The remembrance and the reverence of Allah) should be sown in its fertile field. This is the right time to do so. The harvest would be rich and plentiful. The heart has been so made by Allah that it is able to nourish and nurture His love. This is its singular characteristic and the most elegant of all. If the land be so extraordinarily fertile and the seed grown so splendid and the Grace of Allah be there, the harvest is likely to be equally excellent, as ordained by Allah.

مَنْ كَانَ يُرِيْدُ حَرْثَ الْاٰخِرَةِ نَزِدْلَهٗ فِيْ حَرْثِهٖ ج

(الشوریٰ : ۲۰)

Any who desires the tillage of the Hereafter, we shall give him increase in his tillage.... (42 : 20)

Unto each up to his reach. Subsequently different 'Murids' find themselves in different situations. It is a unique undertaking. Some 'Murids' start vacillating under the impact of this 'Kalima' in a state of hope and fear. Some overcome it. Others start seeing beautiful souls and facsimiles of angels, in their dreams or with their naked eye in a blessed trance. In short, it

is a transcendence of the soul to strange realms and realities. It is a very lengthy and difficult subject. The more we delve in it the more our thirst for it will increase, but the matter won't end.

Summum bonum, it is better to become a fortunate participant in the proceedings, go from step to step, advance from stage to stage, see what transpires and eagerly awaits more to come. 'Hijab' after 'Hijab' would be unveiled until the 'Ilm' would stand rooted to the spot wonder stuck and 'Eiman', 'Twakkal Billah' and 'Mar'fat Ilahi' would supervene! Some 'Ulema' who confine themselves to the obvious and the ostensible tend to differ with it, but there is a world of difference between a fact and easily done thing.

HOW TO FORESTALL SENSUAL URGES; STOMACH AND IT'S RAVENOUS DESIRES

If we look at it squarely, the stomach is like the pond of the body. Veins are its tributaries. Actually, a man's stomach is the source of all sexual urges. When we come to brass tacks we realise that, in fact, 'Shahwat' (Sexual Mania :Sexual Desire) is the most predominant trait in man which leads him astray. Perhaps Adam had to leave Paradise on account of it.

Nitty gritty, this lust is the strongest of all lusts and fiery cravings. As soon as a man's belly is filled with food this urge starts menacing him. Then, either he performs 'Nikah' (i.e. enters into wedlock) or goes haywires. The man requires 'Mal' (The worldly assets) to fulfil the 'Shahwat' i.e. the yearning or lust of his

stomach and the 'Sharmgah, (Sexual organs). In turn, he requires a certain standing or status to be able to achieve it. With the result that his self starts striving for it and in doing so he is apt to be inclined to do things which he should not do and even antagonists people and things. Tragically, he upsets the apple cart, sometimes. Jealousy, vindictiveness and arrogance emerges imperceptibly, in him. He loses the balance and goes overboard. Hence, the sages have advocated leaving the belly to itself i.e. become used to remaining hungry. There is 'Naiki' (Goodness) in suppressing it.

THE VERITY OF HUNGER

Ravenousness is deplorable. The Holy Prophet of Allah (peace and blessings of Allah be upon him) has described it as being equivalent to 'Jehad' against the 'Kuffar'. Allah likes the killing of its yearning, specially of delicious food for the lust of appetite. A glutton can not fathom the far reaches of the soul, in its lofty light to the skies above.

Someone asked the Holy Prophet (peace and blessings of Allah be upon him) about the traits of an esteemed person. The Holy Prophet (peace and blessings of Allah be upon him) replied, "A person who eats less, laughs less and is finels and sedately dressed (Sedately like the 'Satar' of a woman).

The following other sayings of the Holy Prophet (peace and blessings of Allah be upon him) are also worth-remembering.

" 'Tafukkur' (Ponderance over the Truth) is half

of worship but eating less to kill the lust of the 'Nafs' is equivalent to full fledged worship. Voraciousness and verity of Allah do not go together.

"He, who is addicted to Selfish overeating and indolent oversleeping is an enemy of Allah."

"Don't kill your soul by overeating. A field flooded with water is devastated."

"Over filling the stomach is a bad habit. a few morsels of food are enough. At the maximum there should be one third of food in it, one third of water and one third of space to breathe in."

"The Satan courses through the veins of a man, as blood does in his arteries. Block his free passage by remaining hungry, as far as possible."

Hazrat 'A'isha Siddiqa (Allah be pleased with her) has quoted that one day the Rasoolullah remarked to me. "Keep on knocking at the door of 'Jannat' (Paradise). I enquired, "How can one do it?" He (peace and blessings of Allah be upon him) answered, "By going without food."

Hazrat 'A'isha Siddiqa (Allah be pleased with her) has also described how sparingly. He (peace and blessings of Allah be upon him) used to eat. He (peace and blessings of Allah be upon him) used to go without food often: She expressed how pained she used to feel seeing Rasoolullah do so. She said, "One day I could not help it" and said, "I would like to give my life for you (peace and blessings of Allah be upon him) What

is the harm if you eat just that much whereby you may not have the feeling of hunger left in you?" The Holy Prophet (peace and blessings of Allah be upon him) replied, " 'A'isha! Do you want me not to do what my brother Prophets of Allah before me used to do and Allah liked them so much? Would you like to see that my share and status in the 'Akhirat' is reduced?"

One day Hazrat Fatima (Allah be pleased with her) baked a loaf of bread and came to the Holy Prophet (peace and blessings of Allah be upon him) He (peace and blessings of Allah be upon him) asked her, "What is it?" She said, "I have prepared it. How could I eat it without you?"" He replied to her affectionately. "These are the first morsels of food tat your 'Abba' (Father) is going to have after three days."

Likewise, Hazrat Isa Alai Uas Salam (The Holy Christ) used to say, "Remain contented in hunger and meagre attire so that Allah may bless you."

Hazrat Abu Sulaiman Durrani (Rahmatullah Alaih) used to say, "Eating even a morsel less in dinner in prepration for the midnightly prayers is quite as meritorious, as saying these prayers."

Hazart Fazeel (Rahmatullah Alaih) addressed his heart one day and said, "Why are you afraid of hunger? Do you know your meagrely status when Allah the Merciful liked to keep the Holy Prophet (peace and blessings of Allah be upon him) and His companions to remain hungry for days?"

One day Hazrat kahmash (Rahmatullah Alaih)

humbly said to Allah, "Oh Allah the merciful! I am most grateful to you. I remain hungry and with the barest of clothes but in your sublime Beneficience you allow me to bow down in solicitous prayers before You at night. How did a man like me become so fortunate when I know that You allow this to Your illustrious people only?"

• Hazrat Malik Dinar (Rahmatullah Alaih) remarked once, "A person who keeps just enough food grains to manage to live by, irrespective of the world, will find great solace."

Hazrat Muhammad Bin Abdul Wasih (Rahmatullah Alaih) used to say that "One should learn the virtue of contentment from that man who remains hungry day and night and does not complain about it to Allah."

Hazrat Sahl Tastri (Rahmatullah Alaih) used to tell the people that "there is nothing more veritable in this wold than to remain hungry here and there is nothing more perilous for the 'Akhirat' than to be over-fed."

Hazrat Abdullah Bin Zaid (Rahmatullah Alaih) has said that "Allah has never made any person his friend except for hunger. Those who can walk on water are so gifted only because of their trait of 'Bhook' (Hunger). Nor did any one travel the earths great span except due to the 'Qudrat' of hunger." It is in the 'Hadith' that Hazrat Moosa Alai Uas Salam (Prophet Moses) did not take over a morsel of food for forty days after he spoke to Allah the Merciful!

THE ADVANTAGES OF REMAINING HUNGRY AND DISADVANTAGES OF A FULL STOMACH

The virtue of remaining hungry does not lie in its pangs, as the efficacy of the medicine lies in taking the bitter medicine for recovery. Nevertheless it has ten advantages.

(i) It's first advantage is that it cleans and sparkles the heart. Vice versa a full stomach makes the man dreary and dull. It makes his mind feverish. This febrility demotes his intellect. He is apt to become scatter-brained. The 'Holy Prophet's sayings on the subject are conclusive (peace and blessings of Allah be upon him).

"Don't hatve a hearty meal. It kills the 'Marafat' of Allah."

"Keep your hear alive by eating less. It cleans and purifies it and the heart becomes your 'Rafiq' (The friend)."

اَدِيْمُوْا قَرْعَ بابِ الجَنَّةِ بِالجُوْعِ -

"Keep on knocking at the door of Paradise with hunger."

Hazrat Shibli (Rahmatullah Alaih) remarked once that "There is not a day when i have not gone through the pangs of hunger for Allah and every time. he has blessed me with fresh 'Hikmat' (Sagacity and wisdom).

(ii) The second advantage is that hunger makes the heart tender, feeling and rueful. It inclines the man to worship Allah more devotedly. Worship of Allah with a full stomach has no zeal or fervour. The word tend to remain stuck on the tips of the tongue.

(iii) The thrid advantage of hunger is that in it the man remains week and humble whereas a person with a full stomach a glutton is apt to become overbearing and haughty. The former feels the want and remembers Allah, while the later becomes forgetful of his 'Raaziq' (The Provider of livelihood : The Allah). When the keys of the treasures of the entire world were offered to the Holy Prophet (peace and blessings of Allah be upon him) he said, "Rather than have them I would prefer the hunger of a day for my piety or the 'Sairi' (Having enough food to one's satisfaction) of a day to be grateful to Him with my heart and soul."

A man with a full stomach forgets the hungry and the poor. As such, he loses the singularly blessed opportunity of being kind to them. He forgets the 'Azaabe Akhirat' (The Chastisement of sins on the Day of judgement). When the man becomes remiss of the 'Akhirat' , it means that he has lost the fear of Allah. Then the Day of Judgement becomes the Doomsday for him. One door of the many doors of 'jannat' is that of the fear of Allah and 'Shafqat' (Kindness) to His 'Bandas' ;(Servants). (Prophet josph) Hazrat Yousuf Alai Uas Salam (Peace of Allah be upon

him) had the keys of the kingdom with him. One day people asked why he had the habit of going without meals most of the time, yet? He replied, "The day I get used to having hearty meals I will forget the 'Fuqara' (The poor : The needy ; The destitute)."

(iv) The fourth and the foremost salient feature of the hunger is that it helps the man in overpowering his evil 'Nafs'. just as an uncontrollable wild animal is tamed by keeping him hungry for a while, the fiery 'Nafs' of man is also controlled by going without food. Hunger is the strongest deterrent to 'Shahwat' (Strong sexual urge) which is like a wild animal. If 'Shahwat' is controlled, the ferocious animal in man is tamed. Hazrat Zunnoon Misri (Rahmatullah Alaih) used to tell his disciples. "mind you. Man is always tempted to commit 'Gunah' (Sin) after a full stomach."

Hazart 'A'isha Siddiqa (Allah be pleased with her) has quoted the Holy Prophet (peace and blessings of Allah be upon him) that 'the first 'Bida't' that the man committed is that of 'Shikam Sairy' (Full stomach : Gluttony). After this his 'Nafs' becomes a rebel." This insurgency of 'Nafs' makes the man sink to many an act of meanness and depravity. Obscenity of tongue and turpitude become his armours of evil. Hunger is an invaluable gem in the invaluable treasures of Allah. He bestows this unique gift to only His friends or to those whom He wants to make His friend. A sage of the olden times

once told his listeners that "if a man has the contentment to take half of his normal meals for a year and eats only 'Rookhi Roti' (Dry bread : Meal without curry or its accompaniments) he will never be harassed by the sensual thoughts or beautiful women."

(v) The fifth obvious advantage is that a person who eats less, sleeps less. And the man who remains awake remains aware of his Allah, specially in his night vigils in the worship supreme. Vice versa an overfed glutton snoring his life away in the stupour of sleep is like a dying man breathing his last Seventy 'Siddiqs' are agreed on the fact that:

A. Overeating decreases the age of man as he squanders most of it in sleep or idle pursuits.

B. Overeating deters the man from saying his prayers, specially his 'Tahajjud' (midnightly prayers). Sleep overtakes man. He becomes a lotus eater.

C. Overeating makes man grow fat with its inherent dangers.

D. There is danger of night emissions of man due to gluttony.

(vi) The sixth advantage of eating less is inherent in many things which occur in consequence viz.

A. The man gets sobered down

B. He is less apt to go to the toilet

C. His needs reduce correspondingly. He loses

less time in idle pursuits.

Hazrat Sirri Saqti (Rahmatullah Alaih) has narrated that one day I saw Hazrat Ali Jurjani (Rahmatullah Alaih) eating "Sattoo" (Grain husk). I asked him, "Why did you not take a meal?" He replied, "I have not taken bread for the last seventy years. There is a lot of difference in gulping the 'Sattoo' in and in chewing the morsels of food. It is not proper to waste time in it and become negligent of Allah. Moreover, it makes the keeping of 'Roza' which Allah likes a lot, easy for me."

Hazrat Abu Saeed Durrani (Rahmatullah Alaih) has said that six things occur in man if his belly is full.

(1) The man loses the 'Lazzat' (The bliss) of Ibadat (worship and prayer).
(2) His memory gets impaired.
(3) The man becomes negligent and carefree of the sufferings of others.
(4) Lust and libido overcomes the man.
(5) Prayers and faithful service to Allah become burdensome to him.
(6) While others head for the mosques, such a person keeps on visiting the lavatory off and on.

(vii) A man who is not a glutton and eats less remains healthy. It guards him against being ill, going to the 'Tabib' (A physician) spending time

and money in consequence and loving to eat unsavoury medicines. It is said that whereas a pomegranate is health giving, dry meat is injurious to health. It is in the 'Hadith', "Keep 'Roza' (Keep a fast) and remain healthy."

(viii) The eighth benefit of eating less is that it automatically means less expenditure. And the less a man requires 'Mal', the better it is for him. Money is the root of all evil. It creates greed and forgetfulness. A sage once said, "I fulfill most of my desires by not going in for those things which pester me (My 'Nafs'). I prefer to take 'Qarz' (A loan) from my stomach and cravings rather than take 'Qarz' from somebody."

ارخصوه بالترك ۔

"Leave it, and the price of it will automatically fall."

People used to see Hazrat Ibrahim Addham enquiring about the price of things, sometimes. They used to say it is very expensive. He used to reply. "Give it up. It will become cheap automatically."

THE MANNERS OF A 'MURID' IN EATING LESS

The 'Murid' should keep three things in mind while eating 'Mal-e-Halal'.

(i) The first thing is that he should eat less and keep on reducing it gradually. For instance if he normally takes a 'Roti' i.e. a loaf of bread per day, he should start with taking a morsel of it less each day till he can do away with eating in

a month. It will bot be a strain on him.

A. It's first stage pertains to the 'Siddiqs' i.e. to be contented with the barest minimum. Hazrat Sahal Tastri (Rahmatullah Alaih) is stated to have adopted this method. According to him worship and prayers ('Ibadat') depends on three things viz life (Zindagi') ' Aqil'(The wit) and 'Quvvat' (Strength). He was of the opinion that food should not be taken unless there is a danger that the man will not be able to say his prayers due to weakness and deblity. Likewise, when the danger of loss of application i.e. the 'Aqil' occurs food should be taken but just enough to go by. He explained that on the same principle his total expense per annum in only three dirhams i.e. one 'Dam' (Dirham : Persian small coin) worth of rice, one 'Dams' honey and one Dam worth 'Roghan' (olive oil). He said, "I make three hundred and sixty cakes of this contraption and break my fast ('Roza') by taking one of these at the time of 'Iftari' (Breaking the fast)." It said that some recluses don't spend even more than a 'Dam' on their food per year. So sparing they are in their food and potations.

B. The second stage consists of eating half a 'Mud' of food grain. This will help him by eating about one third of solid food to fill his stomach as stated in the 'Hadith'. Accordingly one 'Roti' (Loaf of bread)

should comprise about ten morsels.

ثلث للطعام و ثلث للشراب و ثلث للذكر -

"Leave a space one third for food, one third for drink and one third for remembrance (of Allah)."

It is reported that Hazrat Umar (Allah be pleased with him) used to eat about seven to nine morsels of food and that is all.

C. The third stage is that the man should rely on one 'Mud' only. This should suffice the man to fill about half of his stomach with solid food, in normal course.

D. The fourth stage that full 'Mun' (One maund) should be used: This will most likely mean partaking of food more than a 'Mud'. It may tantamount to 'Asraaf' (Extravagance : Overdoing beyond means or beyond what is reasonable). It is written in the Holy Book not to be extravagant, exceeding the limits and wasteful.

كُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ج إِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ O

(الاعراف : ۳۱)

Eat and drink, but do not waste; He does not love the wasteful. (7 : 31)

All this is of course, in general principle. The main thing is to withdraw the hand in time, far before the devil of lust in man is satisfied. The 'Satan' i.e. the curry to go with the bread should be avoided as far as possible.

There used to be a 'Jamaat' of people who used to take not more than a 'Saa'a' (About four 'Muds') of food in a week. For them, the quantity of the dates used to be not more than one and a half 'Saa'a' in a week, including the date seeds.

Hazrat Abu Zar Ghiffari (Allah be pleased with him) used to take only one 'Saa'a' worth of food per week. He was so abstemious. he swore his resolve one day and said that "I intend to abide by it all my life." He used to rebuke people and say, "You have gone back on your commitments. You have increased your intake of food that you had during the times of the Holy Prophet (peace and blessing of Allah be upon him) and you have also started changing your dress twice a day. This is not according to the order of the 'Nabi karim' that 'a man should die in the extreme state of piety attained by him'." Those were the days when the total intake of two people used to be not more than one 'Mud' of 'Khajoor' dates including their seeds.

Once Hazrat Sahal Tastri (Rahmatullah Alaih) said that "even if the entire world turns into a flood of blood, with the blessings of Allah, even then my food would be meagre and 'Halal'.

(ii) The second care is concerned with the time of eating.

A. The first big stage in it is that there should

be a gap of at least three days in eating.

B. In the second stage of the 'Ahlullah' (The man of Allah)) who never used to have anything for ten days at a strength.

C. Then, there were some of the venerated amongst the 'Tabieens' (Followers of the first rung) who used to abstain from food even for forty days, at a time. Hazrat Abu bakr Siddiq (Allah be pleases with him) used to remain without food for six days continuously while Hazrat Sufyan Soori (May Allah be pleased with him) used to stay away from his meagre meals for three days continuously.

The 'Ahlullah' (The esteemed friends of Allah) say that a person who is in the habit of abstaining from food for forty days at a stretch is always rewarded from the 'Alame Malakoot' (The celestial angelic realm of lofty status) by Allah the Beneficient.

A 'Soofi' entered into a 'Munazara' (A religious debate) with a 'Rahab' (A monk). The 'Soofi' asked the Rahab 'why don't you acknowledge and acclaim the Holy Prophet (peace and blessings of Allah be upon him)?" The monk replied, "Because the Holy Christ (Prophet Isa Alai Uas Salam) kept a fast and wen without food for forty days at a stretch. Why did your prophet not do it?' The Soofi replied, "I am a humble person from His 'Ummat' (Followers in

Faith). If I go without food for forty days would you come to believe in Him?" Not believing him, the Rahab agreed. After that the Soofi did not eat for fifty days, did not look any the worse for it and asked the 'Rahab'. "It is enough for you or not?" He still kept quiet. After that the Soofi continued his fast for another ten days. Then the monk asked him to stop and agreed with him. Such a status can only be obtained by 'Eiman'.

Coming down the line, the verity of second rung lies in eating after two to three days. The third stage of a comparatively lower status is of those who eat only once a day. They don't commit the 'Asraf' of eating more than that. The Holy Prophet has confirmed this and said that "Eating more than once in a day borders on 'Asraf' (Exceeding the veritable limit)." Once meal in a day keeps the man in good trim. He is able to perform his 'Tahajjid' prayers with more ease.

(iii) The third 'Ihtiyat' i.e. the care is concerned more with the variety of the 'Jins' (The food grain) chosen. Barley with its husk intact is ordinary cereal while the sifted barley is moderate in quality. Their accompaniment can be the meat and sweets, as dessert. Vinegar and other saltish things and other condiments are without much impact. Nevertheless, the true verity in abstinence from the other auxillaries tc crush the lust of the gluttony and gourmandism in the insurgent 'Nafs'. The more the desirous

nafs is confined in the dungeon by abstinence, the happier it will feel after its realease from the cell after death. It is in the 'Hadith'.

شِرَارُ اُمَّتِیْ الَّذِیْنَ یَاکُلُوْنَ مُخَّ الْحِنْطَۃِ ۔

"The worst people in my 'Ummah' are those who take the wheat flour without its husk."

It is clarified that doing so is not 'Haram'. Actually, the stress is on the levity of going in for the refined and toothsome things, as per another Hadithe Mubarak to the effect that 'The lustful of My Ummah whose bellies remain stuffed with delicious food and whose bodies remain silk-robed must beware of their 'Anjam' (Result : Consequences : Repercussions)."

Likewise Hazrat Moosa Alai Uas Salam (Prophet Moses) was warned by Allah. "In form your people to be aware of their death and cease wearing glamorous clothes. They would go to hell for their ostentation."

Hazrat Wahhab Bin Munabba (Rahmatullah Alaih) heard two angels speaking to each other. One of them said, "Such and such Jew is sorely in need of a fish of a delicious kind. I am going down to involve him into the snares of the fishing tackle." The other said, "I am also going down to save an 'Abid' (An ardent, worshipful person) from the clutches of some people who have brought a utensil full of 'ghee' to tempt him. I am gong to spill it."

One day, people offered a bowl of honey and

water to Hazrat Umar Farooq (Allah be pleased with him). He declined to accept it and said, "Sorry, I will not be able to account for it."

Hazrat Anba Al Ghulam (Rahmatullah Alaih) used to take yeast dried by exposure to sun and used to drink warm water to forestall its 'Lazzat' (Joy).

One day a favourite disciple of Hazrat Malik Bin Dinar (Rahmatullah Alaih) offered a few pieces of fresh dates to him. Hazrat Malik Dinar affectionately declined to accept it and told him. "I have not taken anything for the last forty years. During this period I have occasionally felt a desire to take some milk but I have curbed it all along."

It has been narrated by Hazrat Ahmad Bin Alhawari (Rahmatullah Alaih) that "one day my 'Shaikh' (Spiritual leader : 'Murshad') expressed the desire to have a warm loaf of bread with some salt. I ran home and brought it for him. Thereupon my 'Murshad' Hazrat Abu Sulaiman Durrani Put down the first morsel from his hand started weeping - addressed the Almighty and said, "Oh Allah! In your sublime mercy you have fulfilled my desire. It verges on my weakness for it. I am sorry for its lust. Forgive me."

Hazrat Hammad Bin Anifa (Rahmatullah Alaih) has related that one day, when I reached the door of Hazrat Daood Tai (Rahmatullah Alaih) I heard him saying "One day you asked for carrots. These were provided to you. Now, you are asking for dates. Mind you. You will never get there." When I went in I saw that he was alone.

This is the story of the exalted in status people of Allah. If a man is not able to reach such high position of 'Nafs Kushi' (Self denial), he should at least try to act as much to this effect as possible. Does it do credit to a person to have meat every day? It is said that a person who eats meat regularly for forty days becomes hard hearted. Vice versa, it is said that a person who does not take meat for forty days at a stretch becomes 'Bud Khoo' (Inaptly adamant). Hence the mean or the middle course should be adopted. In any case, the 'I'tidal' (The middle course : Temperate way) was taught by Hazrat umar Farooq (Allah be pleased with him) to his son in these words. "Have meat once, take milk once, take 'Roghan' ; (liquid pallative) once, then take some vinegar and dry bread ('Rookhi Roti').

The betterment lies in not being with full stomach. Otherwise the two evils viz gluttony and neglect from 'Ibadat' (Prayers) are likely to conjugate. It is in the 'Hadith' "Stop over indulgence in eating and sleeping for 'Namaz' and 'Zikr'. Our ancestors used to say four 'Rakats' of 'Nafal' and a rosary after every meal and also used to recite the 'Holy Qur'an'.

Hazrat Abu Sufian (Allah be pleased with him) rarely had a hearty meal but if even he did take a normal meal he used to be engrossed in prayers ceaslessly all night. He used to say, "After you have fed an animal well you should take equally as much hard work from him. Never give into your desire for a thing. If you happen to find it, don't go on looking for it. If the worse comes to the worst and you start searching for it, don't hold it dear to you."

VIRTUE OF ABSTINENCE FROM FOOD: GLUTTONY AND ITS EVILS

A 'Murshad' is an esteemed person of status. He has already gone through the mill. Hence the 'Murid' should know that his span and status is different. The 'Riazat-o-Mujahida' (Rigours of worship and righteousness) that he prescribes for his 'Murid' is for his good, So, whenever he asks his 'Murid' to abstain from eating much, it is to purify his soul as aforementioned. The angel like status achieved by the Pir ('Murshad') is after such 'Riazat'. He knows best how to go about the 'Tarbiat' (Education and upbringing) of his 'Murid'.

The Holy Prophet (peace and blessings of Allah be upon him) used to be with 'Roza' (A fast) so often that people used to wonder when it is going to end. He (peace and blessings of Allah be upon him) used to like honey and dates. Normally people used to hear Him say, "I am with 'Roza'."

Hazrat Maroof Karkhi (Rahmatullah Alaih) liked meat and honey but used to avoid them until people in the house used to insist on it. However, Hazrat Bashar Hafi (Rahmatullah Alaih) used to decline to eat under such circumstances and used to say, "I am the guest of my Master. He looks after my thirst and hunger. I feel very little urge for it now." The efficacy and importance of 'Riazat' and the care taken by 'Ahlullah' of their 'Nafs' is proved by the fact that people of the outstanding calibre of Hazrat Bashar Hafi (Rahmatullah Alaih), Hazrat Sirri Saqti (Rahmatullah Alaih) and Hazrat Malik Dinar (Rahmatullah Alaih)

were so particular about them and used to lay so much stress on them. They were very watchful. If this is the state of affairs with such accomplished 'Ahlullah', what should our reaction be, need hardly be repeated.

THE HAZARDS OF GIVING UP EATING ALTOGETHER

Two dangers are inherent in it. One of them is that some people are not 'Qadir' (Competent) over giving up their 'Khawahishat' (The desires). There are people of different kinds. For instance, there is a man who wants to flaunt his peity, acts as if he is an abstinent but eats quietly, some times heartily, to boot. Satan has his sway. He may persuade others also to follow him suit. This is not being a Muslim. It is 'Munafiqat' (Hypocricy and treachery) with self and the 'Deen'. Whereas there are their opposites who purchase things from the bazaar, as if it is for their personal consumption but when they reach home they send it to the 'Fuqara' for their use. It is a veritable act of the 'Siddiqs'.

It's test lies in the fact that if the piety becomes the predominant nature of a good or a reformed person he becomes a man of gold, a refined person who has cast off the evil off him. In its antithesis, if doing good deeds is irksome and not instinctive then there is something wanting in the man. That something, may be a loot. 'Ria' (Hypocricy : Arrognace) and 'Shahwat' may still have an upper hand on him. Such a person had better take notice of himself. Otherwise, acting in self deception will not help him. It is no use trying to run away from rain

showers and take refuge under a drain. That is why the sages advocate that it is necessary, specially for such a person to put his 'Nafs' in the prison of hunger and deny him liberties of lust and licentuousness. It is an effective treatment of both the diseases of 'Ria' and 'Bhook'.

THE DANGERS OF SEXUAL DEPRAVITY

Sex urge in man, which is blissful in its forte, is for procreation and posterity. It has been created for the prolongation of mankind on earth not for beastly enterprise. It has grave hazards.

One day the Satan told Hazrat Moosa Alai Uas Salam (Prophet Moses to remain away from the privacy of women, specially beautiful women adding that in such an event vality 'I am also always there.' That is why in His Supreme Wisdom Allah always kept all His prophets protected from the menace of women, as such and the Satan always not his worst defect in this connection from them.

This is a serious state of affairs. Under the circumstances its treatment is 'Roza' or the man should perform 'Nikah' i.e. enter into holy wedlock. The next course is that man should become devoid of sex urge. This too is not good. Hence, in case of 'Itidal' (Balanced behaviour), the longing for it should be subordinate to man. On the contrary, some persons use aphrodisfac stimulants to increase their sex potential. It is stupidity of the worst order. It is like wantonly stirring up a hornet's nest. however, it does not apply to a person who may have more than one

wife. It is in the 'Gharaibul Akhbar' that "once when I (peace and blessings of Allah be upon him) felt a little weakness Hazrat Jibreel Alai Uas Salam (The arch angel Gabriel) advised me to take some 'Hareesa' (Strengthening potion)."

One of the Aafats (hazards) of 'Shahwat' is the 'Ishq' (Here in the meaning of sexual attraction, Bodily attraction). It is the cause of many sins. If a man is not guarding from the beginning he is liable to succumb to its lethal impact. The most prudent thing is to remain, with the veil of the eyes cast down. Otherwise there will be complications and no sanctuary left for the man to hide himself in the 'Nafs' is like an animal. It is essential to hold its reins firmly. The moment it tends to go astray, it is necessary to guide it to the right direction, straightaway. If it becomes wild, it will get out of your control.

It is the statement of Hazrat Saeed Bin Jabeer (Rahmatullah Alaih) that the last words of advice of Dawood Alai Uas Salam (Prophet David) to his son were, "It is worthwhile going after a lion or a snake but never a woman."

People asked Hazrat Yahyah Alai Uas Salam, "What is your opinion is the primary source of the evil of adultery?" he gave the answer in one word. "Adultery." Indeed, He was Prophet of Allah and he could not be more right.

The Holy prophet (peace and blessings of Allah be upon Him) has said that "the dart of a lecherous eye is a poison tipped arrow of 'Iblees' (Principal fallen

angel). A person who keeps his eyes sheltered with shame in the fear of Allah is blessed with eternal bliss by Him. And that "after Me (peace and blessings of Allah be upon him) there will be no greater danger for men than tempting women. The eye of a man can be as perverse in 'Zina' (Adultery) as the man himself in his regrettable moments." Sodomy is worse than that. Such a mean person is worse in his villiany than a pouncing lion on its prey.

A person related his own autobiography and said that "once I became so overcome with 'Shahwat' (Sexual urges of uncontrollable nature) that I started crying and entreating to Allah to come to my rescue and save me. That night a 'Buzurg' asked me in my dream. 'What is wrong with you?" I explained the state of affairs to him. he patted me on my chest with his healing hands and I felt much better. After a year, the same situation recurred. The same Buzurg asked me in the dream. 'Do you want that your sex urges should vanish away?' I replied in the affirmative. he asked me to bow my head. I did so. Thereupon he slashed my head off with a sword. I woke up with a start but rested in peace for about a year. Thereafter the unfortunate curse fell on me again. Then the 'Buzurg' finally told me in the dream. 'How much more refuge can you seek? It is better that you get married.' i did so and performed Nikah."

THE EXCELLENCE OF THE PERSON WHO OPPOSES ADULTERY

The more severely a person opposes such evil sex urges the more 'Sawab' he will get. Nothing else

takes an upperhand on a man so much as 'Shahwat' does but it is a worthless pursuit. As a result of it, many persons who can not overcome it, feel a terrible dread of shame and public disgrace. However, the man who manages to somehow remain away from it for this reason, though fortunate, does not get any 'Sawab' for it due to his obstention from the evil due to reasons of worldly important not because of the 'Deen', the Faith. nevertheless to be saved of a heinous crime is a blessing in itself, in any way. Vice versa, if a person is 'Qadir' on 'Shahwat' i.e. has the necessary sources to act so without constraint of any kind and yet refrains from it for the fear of Allah, he gets immense 'Sawab' for it. As stated such a person is one amongst those singularly blessed seven people who would be installed on 'Masnade Aa'la' i.e. on the seat of honour, under the 'Arsh' on the Day of Judgement. His status in this veritable achievement par excellence would be equivalent to that of Hazrat Yousaf Alai ua Salam (Prophet joseph), who would be their forerunner in vanguard on the Day of Judgment.

A beautiful woman became enamoured of Hazrat Sulaiman Bin Bashar (Rahmatullah Alaih) who was an extremely handsome person. She offered herself to him. He ran for his life in panic instantaneously. The very same night he saw Hazrat Yousaf Alai Uas Salam (Prophet Joseph well known for his 'Husn' Beauty. 'Husne Yusuf' has become a proverbial term since then') in his dream. He enquired, "Are you Hazrat Yousuf Alai Uas Salam?" He replied, "Yes I am the very same Yousuf. But you are that Suleman who ran away from it faster than me. The implied reference is to the following verse of the Holy

Qur'an.

(يوسف : ٢٤) وَلَقَدْ هَمَّتْ بِهٖ ج وَهَمَّ بِهَا....

She indeed besought him; and he would besought her.... **(12** : 24)

The same Hazrat Sulaiman Bashar (Rahmatullah Alaih) has also related an other painful incident of his life viz "I used to go to 'Madinae Munawwara' almost daily. One day, on our way back, my companion left me for a while at a place called 'Abwa', to make some purchases. A beautiful woman came to me soon after he left, looked at me in a beseeching manner and said 'Oh Saqi! For God's sake fill my measure with 'Wasl'. I mistook her completely. I thought that she was hungry. Hence I hurriedly spread the 'Dastar Khwan' (Dinner cloth) for her quickly and asked her to eat. She replied that she was not hungry. She wanted physical conjugation in love with me. I was astonished. i started crying out in panic whereupon she left me. When my companion returned he asked me why was I looking so morose. I made an excuse and said, "Because I had suddenly come to think of my family members." He was an astute person and told me, "How come? You are not married!" Therefore I had to tell him the truth. To my amazement he also started weeping when he heard my story and remarked, "If I was in your place, I would not have been able to act, as you did." After that we went to 'Makkha Mukarrama'. After 'Tawafo Saee' I went to sleep in a 'Hujra' (Secluded place). suddenly I saw a singularly handsome person in the dream. I asked him, "Who are you?" He answered, "I am Yousuf." i enquired submissively. "Are you Yousuf

Siddiq?" He replied, "Yes". I again said, "The episode of 'Zanan-e-Misr' (The women of Misr - Egypt) with you is very famous and strangely unique. he replied, "The episode of Zanan-e-Aarabi' is stranger than that."

It has been narrated by Hazrat Ibne Umar (Allah be pleased with him) that the Holy Prophet (peace and blessing of Allah be upon him) related to them that in the olden days three people went on a journey. After a tiring day they decided to take refuge in a cave. However to their dismay they suddenly heard a deafening sound and realised that they had become prisoners in the cave, as a big boulder had come rolling down the hill and had shut it's entrance. Realising that there was no way out; they started praying to Allah fr mercy, as only a miracle could save them.

One of them raised his hands in fervent prayer and said, "Oh Allah, you know that when my old parents were alive. I used to look after them from the core of my heart. You know that neither I, nor any member of my family used to take our meals until they had taken them first. So much so, that one day I was late, when I reached home my parents had gone to sleep. My children were clamouring for milk but I waited with the jug of milk in my hands all night till the dawn of the day and gave my hungry children the milk after they had taken it, the next morning. Nothing is hidden from you. Oh Allah! You know that this act of mine was just for your 'Raza' (Happiness : Acceptance). Hence, save me and my friends from this disaster. Thereupon, the stone moved a little but not enough so that they could get out."

After that the next man started crying beseechingly and said, "Oh Allah! You are the knower of the unknown. You are aware that I had fallen head over heels in love with my paternal uncle's beautiful daughter. She kept on resisting my lustful advances for a long time until, the land became beset with famine. She came round a bit and started smiling whenever she met me. One day I gave her one hundred and twenty dinars on the condition that she would fulfill my desire. When we were on the verge of it, she started trembling and said, "Aer'nt you afraid of Allah, to break His seal without His permission." I got scared of you and spared her. After that I never went near her. Oh Allah! If this act of mine has pleased you have pity on me and my colleagues and come to our rescue. We are badly stranded." Thereupon, the boulder moved a little more, but yet not so much that they could get out.

Subsequently, the third person started praying most supplicatingly and said, "Oh Allah the most Merciful! You are fully aware the once I had deployed some labourers to do some job for me. I had paid the remunerations to all of them except one who had left the place before I could do so. I looked high and low for him but could not find him. Thereupon I bought a goat, of his money to begin with. I kept on trading with it till a lot of 'Mal' (Assets and money) was accumulated, legitimately. Suddenly he called on me and asked for his 'Haq'. I said, "Come and take it." Then I gave him a lot of money including many goats, cows, camels, 'Laundie-o-Ghulam' (Slaves female and male), which had fortunately accrued to his profit, out of the basic investment of his 'Mazdoori'

(Remuneration for labour). He went happily with it when I explained the circumstances to him. My Lord and Master, you know well that I did not keep a dime out of it. Therefore, I implore You to have mercy on me and on my friends. Only You can do so." Immediately, the door of the cave flew open with a grating sound. The boulder came apart and they got their liberty, by the will of Allah so pleased was He!

Hazrat Bakar Bin Abdullah bin Almuzni (Rahmatullah Alaih) has stated that a 'Qassaab' (Butcher) fell in love with the 'Laundi' (Slave girl : Hand maiden) of his neighbour. One day he started chasing her on the road, got beyond himself in its solitary nook and embraced her. She beat him and said, "I love you more than you do. But I am afraid of Allah." When he heard this he stated trembling and told her, "If you are afraid of Allah why should I too not be araid of Him?"he was sincere about it and repented of his folly sorely. While he was returning back from there he felt so thirsty and famished that he thought he is going to die. The Prophet of the day, happened to see him and asked him, "What's wrong with you?" He replied, "I am dying of thirst." He told the butcher, "let us pray. Rather you say the prayer and I will say 'Ameen' (Be it so, with the Grace of Allah)." They did so. Suddenly it got heavily overcast. At the time of parting they saw that the 'Qassab' was walking under the shade of the clouds and the prophet in the sun. Thereupon the Prophet turned round and asked the butcher, "You said that you had no part of worship and verity with you. How did come than these clouds came over so quickly because of you?" The butcher described the incident of his 'Tauba' to him in

discreet words, respectfully. The Prophet was satisfied and said, "You are perfectly right. No one else is near to Allah's mercy and blessings more than a truly repentant person!"

THE CURSE OF 'NAZRE HARAM' (OGLING) AT THE WOMEN

It is one of the curios, that in debating the issue, it may be presumed that a man has the habit or 'Qudrat' (Power) over it and yet refrains from it. In final analysis, it is advisable to keep the eye cloistered from the beginning and be on the guard of the subsequent consequences. Ogling is a very bad habit. Hazrat Allama Bin Ziyad (Rahmatullah Alaih) has gone to the extent of saying that "the man should try and not cast even an eye on the 'Chadar' (The covering sheet) of a 'Na Mahram' woman. It is apt to generate 'Shahwat' (Sexual desire) in him."

Coming to brass tacks, it is not 'Wajib' (desirable) to look at the 'Libas' (Dress) of a woman, to smell the fragrance of perfume she wears and to listen to her. Leave aside sending her a message it is better not to even cross her path, as far as possible. The matter is similicity itself that 'Husn-o-Jamal' (Beauty) and 'Ma'siat' (Sinfulness) go together.

Avoiding the opposite sex applies as much to women as to men. To do so want only is a Gunah (Sin). In comparison, if a man happens to look at a woman inadvertently, by chance, it is one of those things and not a 'Gunah'. But, after having cast an innocent glance on a woman once, to look back at her

is 'Haram'. The Holy Prophet (peace and blessings of Allah be upon him) has said in this regard that "a man's sudden first glance at a woman is in order but the second one is 'Haram'. If he falls in love with her, conceals it in his heart, protects himself and dies, he is a 'Shaheed'; (Martyr)."

"Beware, that there is nothing more devastating and instigating to evil than the ogling of the opposite sexes at each other in lax, mixed parties. To be without 'Purdah' (covering veil and flirtations is worse on the part of a woman. It is very provocative.

The face of the woman going out covered in on ostensibly clean sheet with her face uncovered is likewise deplorable and 'Haram'. The father, brother or the husband - whoever allows the woman to do so, is responsible for it

Likewise, it does not behave a man to act in an unseenly manner.

A. Like, wearing the type of clothes women wear.
B. Or, to fondle their dress or smell its perfume.
C. Present gifts of flowers etc to them.
D. To, fawn on women.

Nor, for that matter, should a woman behave in similar fashion towards a man If a man has to speak to woman sometimes under some extenuating circumstances, he must speak to her curtly. Allah, the Omnipotent has addressed the 'Azwaj-e-Mutahharat' (The venerated wives of the Holy Prophet May peace and blessings of Allah be upon him) and said:

اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِىْ فِىْ قَلْبِهٖ مَرَضٌ
وَّ قُلْنَ قَوْلًا مَّعْرُوْفًا ۝ (الاحزاب : ٣٢)

If you keep your duty (to Allah). then be not soft in speech, lest he is whose heart is a disease (of hypocrisy or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner. (**33** : 32)

However, Hazrat Ayyub Ansari (Allah be pleased with him), his wife and sons used to particularly look for the opportunity to drink water from that glass, of which the Holy Prophet (peace and blessings of Allah be upon him) may have taken water, reverently. This is a singular example of 'Barkat' (Blessing : Happy Augry). The aforementioned instances are distinctly self explanatory and are better to be avoided. The Satan is on, to misguide people. It is the duty of the faithful to resist him staunchly and refrain from all those things which promote Satanic sexual thoughts and urges in them.

The special weapon of the Satan is to bewitch people with beauty. He tries to make the man fall for a beautiful woman head long. It is related that one day the eyes of the Holy Prophet (peace and blessings of Allah be upon him) happened to fall on a woman on the rad. He returned home immediately, conjugated with His wife, had a bath, came out again and said, "The Satan attack's the man when he sees a woman. he should conjugate with his wife immediately. Your wife possesses the same thing which the other woman

does."

THE CURSE OF TALKING TOO MUCH AIMLESSLY : THE DANGERS OF THE TONGUE

Ostensibly, the tongue is a lump of flesh but in its power it is a genet of wonder. It's scope and span is vast, although it is subordinate to 'Aqil' - the ration, in man. In turn, the wit - the wisdom is veritably manifest till far reaches of reasoning and imagination. The other parts of the man's body do not possess this quality. Whatever brews in the 'Aqil' mind of man is translated by the tongue whether it is an established fact or a 'Wahm' (conjecture). For instance, the eye's focus is limited to seeing the things in their purview and their colours. Likewise the ear's access is to listening to voices only. The other organs of the body is also similarly constituted and their capability is circumscribed.

The tongue collects the percepts from different organs of the body and sends their sifted facsimiles to the heart before it utters anything. Thus, the heart attains an attribute every time a thought process is in action. As a result, when the man in distress cries, the heart becomes sombre, doleful and affected in its perspective. In the intricate interaction, the fire of the febrile heart reaching the brain of man starts draining in the shape of tears from his eyes. Likewise, vice versa, when the man is in a state of extreme delight and is joyously expressing it with his tongue, his heart gets flooded with extreme happiness. It shows on his face and in his entire demeanour. In other words, the heart of man starts feeling the sentiments that the

tongue is expressing. Naturally, when the tongue says a bad thing, it darkens the heart and when the tongue utters the good words, the heart of man is illuminated. Absurd talk makes the receptivity of the heart awry, resultantly it an not see things clearly and in their right perspective. Hence the 'Taabir' (The meaning of the dream or thought conceived) varies. The heart of a pact or a gossiping babbler becomes tarnished due to its senseless and supine chatter. hence his dream is seldom true, nor is that of a liar because of the topsy turvy images formed by his talk in his heart. The heart of such a person can, as such, never have the honour of the 'Ziarat-e-Marafat Ilahi' (Discerning the verity of the cognizance of Allah) in this world and in the hereafter. He will never be able to savour its supreme delight. An illformed sword or its awry sheath can never conjoin and are also ugly to look at. The Holy Prophet (peace and blessings of Allah be upon him) has said that "the health and happiness of 'Eiman' depend, on the heart and that of the heart depends on the man's tongue. Hence, the piety of the tongue is one of the pre-requisites of 'Deen'."

THE BLESSING OF SILENCE

As there are many dangers inherent in a wagging tongue and it is very difficult for a person to prevent himself from it, there is nothing better than to remain silent, as far as possible. One should not talk more than, is necessary. Our worthy ancestors used to say that "a person who can limit his eating, talking and sleeping within confines is a 'Abdaal' (An eminent saint)

لَا خَيْرَ فِيْ كَثِيْرٍ مِّنْ نَّجْوٰهُمْ اِلَّا مَنْ اَمَرَ بِصَدَقَةٍ
اَوْ مَعْرُوْفٍ اَوْ اِصْلَاحٍ م بَيْنَ النَّاسِ ط (النسآء : ١١٤)

There is no good in much of their conspiring except for him who bids to offering, or desirable things, or setting things right between the people. (4 : 114)

This is what Allah has ordained in the Holy Book. And the Holy Prophet (peace and blessings of Allah be upon him) has said, "Man Samata Naja" i.e. he, who kept quiet was saved.

Once Hazrat Ma'az (Allah be pleased with him) asked the Holy Prophet (peace and blessings of Allah be upon him) about an estimable act. The Holy Prophet (peace and blessings of Allah be upon him) brought his tongue out and put a restraining finger on it, meaning thereby - that "Silence".

Hazrat Umar Farooq (Allah be pleased with him) has stated that "one day I saw Hazrat Abu Bakar Siddiq (Allah be pleased with him) pulling his raised tongue. I asked him about it. He replied, 'This wretched thing is the source of many evils'."

The Holy Prophet (peace and blessings of Allah be upon him) remarked once that "most of the faults of the man are due to his tongue. Let me tell you the easiest form of paying faithful service to Allah. It lies in silence and in an amiable demeanour."

The following sayings of the Holy Prophet (peace and blessings of Allah be upon him) are oftquoted.

"Tell that man who believes in Allah and in the Day of Judgement to always utter only the good or else remain silent."

"If you happen to see a silent and dignified person, try to seek his company, for such a man is always 'Sahib-e-Hikmat' (Wise : Sagaciou)."

"A blabber never speaks the truth. he commits many mistakes voluntarily or involuntarily. He is a great sinner due to mischief he causes. hence he goes to Hell for it."

Likewise, the following advice given by the Prophet Isa Alai Uas Salam (Holy Christ) is veritable.

"Remain silent. Speak only what is necessary."

"Allah's faithful reverence and worship lies nine parts out of ten in silence. The tenth part consists of running away from people."

Hazrat Siddiqe Akbar (Allah be pleased with him) used to keep small pebbles under his tongue, sometimes, so that he may not speak.

Hazrat Ibne Mas'ood (Allah be pleased with him) has said that the best punishment for a wayward and beligerant tongue is to imprison it in the mouth.

It is related that Hazrat Rabi Bin Khasheem (Rahmatullah Alaih) did not talk about the affairs of the world for twenty years. Whenever he had to say a thing to someone; which he could not help, he used to write it down on a piece of paper and used to show it to him. At night, he used to reflect on his performance in terms of time and truth wasted in idle talk.

Talking is of four kinds.

1. Speech which is totally dangerous.
2. Speech having good and the bad, both
3. Speech without any profit or loss. A sheer waste of time.
4. Veritable speech.

It means that three parts out of four, silence is superior to speech, as Allah the Merciful has ordained.

إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ.... (النسآء : ١١٤)

Except for him who bids to offering....
(4 : 114)

And the Holy Prophet (peace and blessings of Allah be upon him) has given this advice.

مَنْ صَمَتَ نَجَى -

"He, who kept quiet was saved."

(Tirmizi, Kitab al-Qiyamah, Bab No. 50)

Hence, it is worth while going into the dangers caused by the tongue.

The first loss danger is contained in saying a

thing which is not necessary i.e. it is neither good for 'Deen' nor for 'Dunya'. Such unwarranted speech makes the man lose the virtue and the 'Husn' (The beauty) of Islam, as per the Holy Prophet (peace and blessings of Allah be upon him).

مِنْ حُسْنِ اِسْلَامِ الْمَرْءِ تَرْكُهُ مَالَا يَعْنِيْهِ -

"The beauty of a person's Faith in Islam lies in his refraining from uncalled for and impolite speech."

(*Tirmizi, Kitab al-Zuhd, Bab No. 11*)

This 'Hadith Mubarak' is self xplanatory. There are many ways of doing it, as for instance:-

1. To talk at length of one's 'Hikayat' tales of the journey undertaken, describing the entire travelogue in minutest details of one's travail in sands and mountains etc.

2. To talk about useless and irrelevant things with people. Asking them silly questions.

3. To ask a person, if he is fasting? His telling the truth world tantamount to 'Izhar' of 'Ibadat' i.e. the expression of his verity of worship. The virtue lies in its containment and not in its advertisement. Vice-versa, if he tells a lie he will become a 'Gunahgar' (A sinner). The asker of the silly question will also thus become a 'Gunahgar' himself.

4. Likewise, it is not desirable to ask such question, as, 'from where are you coming' or what do you do' etc, for, at times the other

person may not wish to tell them. It is likely that the person may tell a lie to cover what he wants to suppress. This will put him in jeopardy and make him *Gunahgar* (sinful). A person who places another person into such a false position becomes sinful also, if the later tells a falsehood.

It is said that the legendary famous sage Luqman Hakim used to assist and serve Hazrat Dawood Alai Uas Salam (Prophet David). He used to make 'Zarah' i.e. he was an armourer. Despite the fact that 'Luqman Hakim' was very inquisitive about it, he did not ask him about it for a year. It was after that, that one day Hazrat Dawood Alai Uas Salam told Luqman Hakim that "it is a very useful thing in the battle for a man," that he came to know about it.

There is sagacity and untold wisdom in remaining to the point and silent. There is no sense or virtue in being inquisitive about others. For someone it may be a source of finding his faults out and for the other a way out to make friends with him to gain his own ends. Both of these things are ignoble. It is better, that rather than to behave in such a manner, the man should recollect his 'Maut' (Death), count his blessings and not waste a moment in idle or Un-harmonious pursuits. This is as per 'Ilm-o-Aqil' (The knowledge and wisdom). However, the practical approach is that rather than do so, the man had better put some pebbles in his mouth so that it remain closed. When the affected mother of a 'Shaheed' (A martyr) in the Battle of 'Uhud' saw her son, she found that he had tied a stone to his stomach to ward off hunger. She

was seen cleaning the dust and perspiration from his glowing face and muttering these words. She was speaking sooth.

هَنِيئًا لَكَ الْجَنَّةُ ـ

> "Congratulations to you on having attained the 'Jannat' (Paradise)"

The Holy Prophet (peace and blessings of Allah be upon him) has repeatedly emphasised that a man should not be 'Bakhul' (Miserly : Niggardly) and should also not embarass people by asking another man questions which may be a personal or delicate nature. One day, the Holy Prophet (peace and blessing of Allah be upon him) said, "A person is about to enter from this door who is from 'Ahle Jannat' (Rightful or Paradise). Simultaneously, soon after His having said these words, Hazrat Abdullah Bin Salam (Allah be pleased with him) entered from that door. People congratulated him. Informed him of its background and asked him, "Do you know the reason of this singular blessing?" He replied, "I am extremely pleased but I do not know anything special that I have done to earn this reward, except for the fact that I do not remain inquisitive about things and people which do not concern one, nor do I wish people ill."

A 'Sahabi' (Allah be pleased with him) once told his friend that "I believe, that without being curt, if I answer a question asked, in two sentences which can be answered in one sentence, I am wasting the decorum of good behaviour."

Another 'Sahabi' (Allah be pleased with him) said a similar things when he remarked that "if I have a ready answer to a question asked as good as fresh cool water is to a thirsty person, I hesitate giving it, at times, lest it should be undesirable."

Hazrat Mutrib Bin Abdullah (Rahmatullah Alaih) has remarked that the veneration and awe of Allah should be so in dwelling in a man that he should not even sit, as an animal does, without uttering the name of Allah but should refrain from saying derogatory things about an other person.

There is another saying of the Holy Prophet (peace and blessings of Allah be upon him) that "he is a 'Nek Bakht' (Fortunate : Blessed) who refrains from talking too much and feels happy to give more 'Mal' in charity, for Allah. He (peace and blessings of Allah be upon him) added that "Allah does not like a slanderous foolish talker. Allah has proclaimed in the Holy Book."

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ O (ق : ۱۸)

Not a word he utters but by him is a ready observer. (**50** : 18)

The second damaging thing is that conflict in views create grave misunderstandings and quarrels. Some self-contred, conceited persons consider themselves to be very clever and always go to extremes, thinking that they are right and the other person is wrong. It breeds contempt. The arrogance and callousness adds fuel to fire and mattes get more

aggravated, resulting in catastrophic conditions.That is why the Holy Prophet (peace and blessings of Allah be upon him) has warned against it and said that "a person who is careful is avoiding acrimony and discord in conversation, never says anything humiliating and unfair in his dealings with others, a house is made for him in its reward in 'Jannat'. And if he goes to the extent of not even saying the 'Haq Bat' (The nascent truth) so that the other person is not offended - to forestall a quarrel, begets a house made for him specially in the 'Jannatul Firdaus'." The aforementioned higher reward for the considerate person in conversation is due to the fact that it is very difficult to be patient with a person who is a liar and pretends with impunity that he is right. The Holy Prophet (peace and blessings of Allah be upon him) has further added that 'in the achievement of the real grand status of 'Eiman' ('Eimane Kamil), the excellence lies in the man acting savely by with drawing from the clash and conflict, even though he may be right (and the other person or party wrong).

It may be kept in mind that such disagreements, some of them of a strong nature are not necessarily of a religious nature. They can be on anything - any subject. For instance a person may say that this pomegranate is sweet. The other may can say, 'No. It is sour." likewise one person can state that such and such place is at a distance of one kilometer from her. The other person may disagree with it. To be crazy at such trifling things is to make a mountain of a mole hill.

The Holy Prophet (peace and blessings of Allah

be upon him) has said that "If you happen to make the mistake of entering into a quarrel or fight with somebody, you must say two *Rakaats* of Namaz (prayer) as its expiation." It is worth-while remembering that in controvertial matters it is 'haram' to be continuously finding faults in the point of view of the other fellow. On the contrary, silence is the virtuous part of 'Eiman' in such delicate matters. There is nothing worse than creating of bad blood between the faithful. The 'Jaddal' (Severe conflict in matters of Faith) is the worst.

To put in a good, uncontrovertial word in such situations is on thing but to fan the fire of dissent by picking up holes in one's adversary, to show off one's virtuosity and wisdom is another. That is precisely why Luqman Hakim the esteemed sage, gave advice to his son, one day and said, "Son, be patient with the 'Ahle Ilm' i.e. the learned. Do not ever quarrel with them."

There is a praiseworthy greatness in remaining patient and silent of a 'Be Mahalo Batil' (Impossible and untrue) thing. The point is elucidated by the noteworthy statement o Hazrat Dawood Tai (Rahmatullah Alaih). One day Hazrat Imam Abu Hunifa (Rahmatullah Alaih) asked him, "Why have you gone into seclusion. We miss you so much?" Hazrat Dawood Tai (Rahmatullah Alaih) replied, "I want to refrain from conflicts and confusion by 'Mujahida' (veritable excercise)." Hazrat Abu Hanifa (Rahmatullah Alaih) said, "Nevertheless kindly do attend the 'Manazras' (Religions debates) and remain quiet, if you like." He, (Hazrat Tai Rahmatullah Alaih) answered, "I have come to this inside corner after having done so for a long time. There is nothing more

testing for a man than this."

It is criminal to quarrel and say so, and make believe that 'we are fighting for the 'Deen'. Islam is a very lofty 'Deen' but not only it, no 'Deen' i.e. Faith permits it. Such squabbles are devil's workshop. That is why the Holy Prophet (peace and blessings of Allah be upon him) has forewarned the Ummah that often, a 'Qaum' (People : Nation) is misguided due to 'Jadl' (Mutinous disputes). Hazrat Malik Bin Annas (Allah be pleased with him) has also said that the 'Jadal' has nothing to do with the Faith ('Deen'). This was the opinion of our praise-worthy ancestors too. If they found a person to be a 'Bidatee' (Diversive and mischief mongering); a non-conformist to the 'Holy Qur'an' and the 'Hadith', these venerated people of high principles never quarrelled with him, nor entered into a prolonged debate to no purpose with him; only informed him of the truth in so many words and finding that, as expected, it has had no effect on him kept quiet and diverted their faces away from him.

The fourth hazard lies in a dispute over 'Mal'. Whether this unfortunate discord my be subjudice with a 'Qazi' (A learned judge) or not, it is very painful. The Holy Prophet (peace and blessings of Allah be upon him) has therefore stressed strongly on forestalling such situations, as they are the cause and also the effect of antipathy among brother Muslims. The sages of the olden times also used to say that such disputes between people give rise to the corruption of the soul, make the life of the faithful miserable and the tolerance for each other between them grows weaker and weaker day by day till they become a spent force. In

short, to say the right thing without any slight or slur in it, is the wise course to adopt, in such cases. Otherwise silence and fortitude is of the essence. The ruin of faith between the faithful is always due to such bickering and disharmony. It has got tc be forestalled at all costs to save the 'Deen'.

The fifth calamity is that when people are foolish they tend to lose their heads and use strong, abusive language against each other. The Holy Prophet (peace and blessing of Allah be upon him) has therefore said that "the 'Jannat' is 'Haram ' on a 'Fuhshgo' (A user of insulting, dirty language)." He has clarified that the 'Ahle Dozakh' (The residents of Hell) would clamorously protest against the stink emerging of the mouth of such a person, on the Day of Judgement."

According to Hazrat Ibrahim Bin Maisra (Rahmatullah Alaih), the final destination of a person, who is in the habit of using smutty language, is Hell. His face would be like that of a hound on the Day of the Judgement. A person who uses vulgar, obscene language displays the colour of his own mind.

One day the Holy Prophet (peace and blessings of Allah be upon him) remarked that "the person who abuses his parents will go to hell. He has Allah's curse on him." The listners were shocked and respectfully asked, "Who would such a person be Ya Rasoolullah?" He replied, "He, who calls the parents of an other person bad names."

If adultery be the subject, ever, it should be

referred to be a delicate hint to this effect, in an oblique form, without using dirty, stinking words. The words use should be carefully selected for their implications and connotations. In the case of 'Jama' - i.e. adultery the woman should not be called by name, publicly. In the same manner leprosy and piles should be substituted by milder words denoting these diseases.

The sixth harm lies in cursing and condemning a person. Even to curse an animal is bad. It is the 'Farman' (Saying : Order) of the Holy Prophet (peace and blessings of Allah be upon him) that "a Musulman never sends 'Laa'nat' (Curse : Malediction) on anyone." It is related that once a woman was also in 'Safar' (Travel : Journey) in the caravan, with the Holy Prophet (peace and blessings of Allah be upon him). When she sent a Laa'nat on the camel. He said, "Bare this animal and remove it from the caravan. It is cursed." That camel kept on roaming about here and there no one went near him, after that.

Hazrat Abu Darda (Allah be pleased with him) has said that when a person sends a 'Laa'nat' on someone or something then the matter becomes very serious, as, then that person or thing says that 'Whoever amongst us on an offender is accursed.' The curse is an actually on him. One day, when Hazrat Siddiqe Akbar (Allah be pleased with him) cursed something, the Holy Prophet (Peace and blessings of Allah be upon him) remarked:

يا ابا بكر صدّيق ولعنت لا و ربّ الكعبة صدّيق و لعنت لا و ربّ الكعبة صدّيق ۔

"O Abu Bakr! You are the most truful and yet you have cursed. By the Token of Lord of Ka'ba! The most truthful and yet you have cursed. By the Tokent of Lord of Ka'ba! The most truth and yet you have cursed."

The Holy Prophet (peace and blessings of Allah be upon him) repeated these words thrice. Hazrat Abu Bakar Siddiq (Allah be pleased with him) begged forgiveness of Allah for it and released a 'Ghulam (A slave) in its 'Kaffara' (expiation).

However to pass 'Laa'nat' on the 'Kafirs', 'Fasiqs' and 'Zalims' is in order. But to send 'Laa'nat' on a people or person on which the 'Shari'at' has not sent 'Laa'nat' is not correct. But if a person sends 'Laa'nat' on 'Abu Jihal' or on 'Phiraun' it is 'Jaiz' (Permissible : Regular).

The Holy Prophet (peace and blessings of Allah be upon him) has sent 'Laa'nat' on some 'Kafirs' by name only after having come to know of it 'Min Janib Allah' (From Allah). However to send 'Laa'nat' on a 'Yahoodi' (A Jew), is wrong. For all we know he may become a brother Muslim after some time and turn out to be a better person than the one who has sent 'Laa'nat' on him.

A person asked the Holy Prophet (peace and blessings of Allah be upon him) to give him a sermon. He (peace and blessings of Allah be upon him) said, "Never send 'Laa'nat' on anyone." So much so, that

considering the implications of 'Laa'nat' it is a more worthy act to start saying the rosary of Allah, than to send 'Laa'nat' on 'Iblees' (The chief fallen angel) who is accursed!

The seventh evil lies in saying 'Hajee' (Poetic satire : Derogatory remarks passed in poetry) of somebody. If we pass such adverse remarks against somebody, his religion or his elders, he is likely to do the same to us, which we won't like. So why do so?

The eighth danger lies in frivolous behaviour. Frolicsome activities of an unrestrained nature, sometimes bordering on pandemonium is wrong. There is no harm in occassional festivity of an innocent nature. But to be non serious all the time and waste away the purpose of life in loud noisy laughs and over-indulgence in disrespectful enterprises wearing a smile on the face continuously is not conducive to good behaviour. It is one thing to be good natured, but absolutaly another to act like a foolish cross the limits and become indecent. It is infra-dig to do so. Too much of laughing is also bad. Once the Holy Prophet (peace and blessings of Allah be upon him) remarked that "the things which have become 'Munkashif' (Revealed : Clear) to me, if you come to know of them, you would laugh less and cry more." A 'Buzurg' once said a redeeming thing to a person viz "You are not aware that we will have to pass through the 'Dozakh', in any case, because it is the 'Farman' (The proclamation) of Allah.

وَ اِنْ مِّنْكُمْ اِلَّا وَارِدُهَا ج كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا ۝

(مريم : ٧١)

And there is none among you, but he shall arrive there; it is a thing definite, and decreed by thy Lord. **(19** : 71)

It is said that Hazrat Sàlma (Allah be pleased with him) did not laugh for forty years.

Hazrat Wahhab Bin Alward (Rahmatullah Alaih) saw some people laughing on the occasion on 'Eid'. He remarked that "if Allah has graciously accepted their 'Rozas' (Fasting during the month of 'Ramadan') and has forgiven their sins, in that case laughing is not the trait of grateful people and in case their fasting during the month of 'Ramadan' has not been accredited by Allah, then it is all the more necessary that they should have not been laughing. They should have been in the fear of the wrath of Allah."

Hazrat Ibn-e-Abbas (Allah be pleased with him) remarked one day, "Take notice. That person will go straight to Hell who commits a sin and laughs."

One day Hazrat Muhammad Bin Wasih (Rahmatullah Alaih) asked the people, "Won't people be surprised if a person is seen crying in 'Bahisht' (Pradise)?" People said, "Indeed. Yes." He asked again, "Then why are you not surprised over the person who laughs in this world, not knowing whether he will go to Paradise or Hell?"

One day a 'Badawi' came to pay his respects to

the Holy Prophet (peace and blessings of Allah be upon him) on a camel and seeing him said, "As Salamo Alaikum Ya Rasollulah" (Peace and greetings be to you, Oh Prophet of Allah). The more he was trying to reach near the Holy Prophet, the more the camel was adamant to go forward. Seeing this the Sahabae Karam (Allah be pleased with them) started laughing. However, in the meantime the 'Badwi' fell down from the camel in this struggle and died on the spot. People said, "He has fallen down and died." The Holy Prophet (peace and blessings of Allah be upon him) remarked, "And your faces are red with his blood. You were laughing at him."

Hazrat Abdullah Bin Abdul Aziz (Rahmatullah Alaih) used to say, "Have fear of Allah. Don't be funny with others. Don't mock at them. It creates spite in their hearts. It leads to many evils. Laxity pervades. It is far better that when you foregather ('Majlis') you do so to speak from the Holy Book Allah and recollect the veritable deeds of the esteemed and the 'Allahu Allah' of the past. It will make your hearts chaste and reward you with piety of 'Ahle Taqwa' (The Chaste).

Hazrat Umar-e-Farooq remarked once that "when a person makes somebody the laughing stock of people by his irresponsible talk, he does not realise it but in reality he ridicules and humiliates himself."

The 'Sahabae Karam' (Allah be pleased with them) have quoted only a few words said in a light vein by the Holy Prophet (peace and blessings of Allah be upon him) in his entire life time. They have related that once the Holy Prophet (peace and blessings of

Allah be upon him) humorously told an old lady that "the old people will not go to 'Jannat' (The Paradise)." The poor lady started weeping. Then the Holy Prophet (peace and blessings of Allah be upon him) pacified her quickly and said, "They will first be brought to their youth (Soora-e-Waqa'a : Holy Qur'an)."

Likewise, one day a lady said to the Holy Prophet (peace and blessings of Allah be upon him), "Ya Rasoolulah (peace and blessings of Allah be upon him). My husband remembers you a lot." The Holy Prophet (peace and blessings of Allah be upon him) asked her, "Is that man not your husband who has the white in his eyes?" She replied, "No. Ya Rasoolullah (peace and blessings of Allah be upon him). My husband has no such thing in his eyes." The Holy Prophet (peace and blessings of Allah be upon him) responded to her and said, "There is no man who does not have the white in his eyes."

One person requested the Holy Prophet (peace and blessings of Allah be upon him) for a camel. He (peace and blessings of Allah be upon him) replied, "You will be given the child of a camel." He humbly submitted, "Ya Rasoolulah (peace and blessings of Allah be upon him), I want a camel. What will I do with the child of a camel?" The Holy Prophet (peace and blessings of Allah be upon him) replied, "Is the camel not the child of a camel, no matter how big he is?" The Holy Prophet (peace and blessings of Allah be upon him) had a unique sense of humour.

The nineth evil is that sometimes people ridicule others, mimic them. Such lampooning and vain

impersonation is apt to be hurting, specially if they have some inherent defect or are incapacitated in some way. For instance, to indulge in the travesty of a person who is lame or is old and back-bowed is to cause him pain for something which he can not help. It is 'Haram'. So is, to speak in such a tone or texture to a person whereby he may likewise become a laughing stock of people, deplorable. It is in the Holy Qur'an.

لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ....

(الحجرٰت : ١١)

Let not a people scoff at another people who may be better than they.... (**49** : 11)

Indeed one should never mock at a person. For all we know he may be a better person in all respects than the idle jester. So much so that the Holy Prophet (peace and blessings of Allah be upon him) has said that "if a person resorts to backbiting of a person who may have reformed of an evil and sought forgiveness of Allah, the perpetrator of such wanton default is severely punished by Allah. On the day of Judgement he will be called to the door of 'Jannat' but when he reaches near it, it will be shut close on his face for his felony. He will be beckoned to several doors of the Paradise likewise and each time the door of the Paradise will be closed off to him, in lieu."

The tenth evil is in telling a lie. The Holy Prophet (peace and blessings of Allah be upon him) has foretold the traits of a hypocrite and said that "a

person who has any of the three undesirable habits in him i.e. of telling lies, of going back on his word of honour of 'Khianat' (Dishonesty in trust) in 'Amanat' is a 'Munafiq'."

The Almighty Allah has called to prophet, Hazrat Ismail Alai Us Salam, 'Sadiqul Wa'ad, (Trust worthy : A person who lives by his word of honour) in 'Soora-e-Maryam'. He (peace and blessings of Allah be upon him) had given a pledge of honour to someone and had waited for twenty two days for him to fulfil it. A man's word is his bond. This is how it is a appreciated and honoured by Allah the Beneficent.

A person performed ('Bai'at') the pledge of honour on the hands of the Holy Prophet (peace and blessings of Allah be upon him) to follow in His foot steps. He promised to meet Him (peace and blessings of Allah be upon him) at a certain place at a certain time but unfortunately happened to forget it. When he rushed to that place thereafter of the three days he found the 'Rasoolulah' (peace and blessings of Allah be upon him) waiting for him there. He was very sorry and begged His pardon.

Likewise, one day the Holy Prophet (peace and blessings of Allah be upon him) asked a person to come and see Him on a certain day and promised him that "when you come, whatever you need will be given to you." He came on that day and asked for eighty goats. The Holy Prophet (peace and blessings of Allah be upon him) gave him the desired animals and remarked, "You could have asked for much more."

It should however be kept in mind that the promise made should be tenable. The Holy Prophet (peace and blessings of Allah be upon him) was very particular about it. Likewise to give away a thing to somebody and then ask for it back is like vomiting and eating it.

It is 'Gunah-e-Kabira' (A great sin) to give a false statement. A person who gives false evidence by distorting facts betrays faith and acts treacherously. To swear wrongly on oath is also a heinous crime.

The Holy Prophet (peace and blessings of Allah be upon him) has said that "there is no faith in such a person who betrays people by giving false evidence or swearing in support of falsehood. Such act is like one of the doors of 'Nifaq' (Disunity : Disharmony) amongst the faithful. The 'Rizq' (Livelihood) of such a person always dwindles, in consequence." The Holy Prophet (peace and blessings of Allah be upon him) has specially admonished the traders over their practice to do so to sell their merchandise.

The Holy Prophet (peace and blessings of Allah be upon him) has also stated that a person who tells lies to make others laugh is deplorable. He repeated it thrice. He (peace and blessings of Allah be upon him) stated that "One day a person asked Me to stand up. I did so. Simultaneously, I saw two persons. One of them was standing, while the other person was sitting. The person who was standing was continuously inserting a rod in the mouth of person who was sitting; in such a way, that on stretching it back his mouth used to go haywires, badly distorted. It was a sorry

sight. I enquired as to who they were? I was told that he is a liar. He will face this torture till the Day of Judgement." (It is one of the episodes narrated, of 'Meraj').

It is related that Hazrat Abdullah Bin Jarad (Rahmatullah Alaih) respectfully asked the Holy Prophet (peace and blessings of Allah be upon him), "Ya Rasoolullah (peace and blessings of Allah be upon him) can a Musulman commit 'Zina' (Adultery)?" He (peace and blessings of Allah be upon him) replied, "It is possible." "And what about his telling a lie?" He enquired the Holy Prophet (peace and blessings of Allah be upon him) said, "No" and recited the following verse from the Holy Qur'an.

اِنَّمَا يَفْتَرِى الْكَذِبَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاٰيٰتِ اللّٰهِ ج

(النحل : ۱۰۵)

Only those who do not believe in Ayaat of Allah, who fabricate falsehood (**16**: 105)

Hazrat Abdullah Bin Amir (Allah be pleased with him) has narrated that "a small child used to go to play, in my neighbourhood. One day, I asked him to come with me and promised to give him something to eat. Luckily, the Holy Prophet (peace and blessings of Allah be upon him) was sitting there at that time. He (peace and blessings of Allah be upon him) asked me "what do you intend to give him?" I replied, 'Dates, Ya Rasoolullah.' The Holy Prophet (peace and blessings of Allah be upon him) observed, 'I am pleased. It you had not done so, you would have been recorded as a liar, by the angels.' He added, 'Let me tell you that out of the 'Gunah-e-Kabira' (The major sins), amongst the worst are Shirk', disobedience of

one's parents and added telling lies also I say, and uttered these words.

He (peace and blessings of Allah be upon him) further said that 'an angel runs away a mile from a liar due to the bad odour coming out of his month'."

Some people are of the opinion that if a person sneezes during conversation, it a sign of truth, as they are of the view that a person sneezes due to the angels and yawns on account of the 'Shaitan' i.e. the Satan.

It is the firm belief of the sages of 'Deen' that a 'Momin' and the following traits are poles apart.

A. Usurping the 'Mal' of another person by falsehood.
B. Swearing wrongly; Giving incorrect evidence.
C. 'Khiyanat' (Dishonesty : Betraying Trust).

Hazrat Maimoon Bin Shoaib (Rahmatullah Alaih) has stated that "once I was writing a letter. Suddenly I got a brain waive and thought that if I had such thing to it, its text would be brilliantly adorned and it would become more interesting. Then a voice from my conscience called me up. 'Don't do it. It is beautiful but not true.' I abstained from it. Suddenly I heard add undiscernable heralding voice. It said:

يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِى الْحَيٰوةِ الدُّنْيَا
وَ فِى الْاٰخِرَةِ ج (ابرٰهيم : ٢٧)

Allah confirms the Believers with the firm

word in this life and in the Hereafter....

(**14** : 27)

One day Hazrat Ibne Asmak (Rahmatullah Alaih) told one of his friends that "I will not get any 'Ajr' (Reward) for not telling lies, because I feel shy and ashamed to do so." Dear friend. Remember that telling a lie is 'Haram', as it besmirches the heart but if sometime one has no other alternative but to do so out of ('Maslihat') noble considerations; regretting having to do so, considering it 'Makrooh' all the time, then it is not 'Haram'. It will not be 'Haram' as the heart will consider it 'Makrooh'. It will not darken the heart. For instance, if a Mussalman is able to escape from the captivity and clutches of a 'Zalim' (A cruel person), it is not proper to divulge his whereabouts so that the cruelty of the tyrant person is not aided and assisted against a suffering faithful.

The Holy Prophet (peace and blessings of Allah be upon him) has allowed not to reveal the truth under the following extenuating circumstances, out of best motives at heart.

(i) To not to divulge the true picture of things to the enemy of Islam in a state of war.

(ii) For the sake of reconciliation between two people.

(iii) To maintain peace and harmony, it a person has more than one wife.

A lie is a lie but if there is a likelihood that a catastrophe would be precipitated if the truth is divulged, in that case the 'Deen' and the 'Deendar'

should be protected at the hands of their ill wishers. However, to resort to falsehoods and mis-statements to camouflage outrageous things like ostentation, boastfulness, self-aggrandisement etc. is 'Haram'.

It is the faith of every Muslim that like all evils, the lie is recorded. Likewise, the aforementioned extenuating conditions are also recorded, so that a query may be made from the concerned person to explain his conduct. If, he is able to do so satisfactorily, it becomes 'Mubah' (Permissible). Nevertheless to state a thing with impunity, believing in it strongly, without ascertaining the facts is erroneous. It can be very damaging.

Hazrat Mutrab (Rahmatullah Alaih) went to see a 'Hakim' (An official) once. He said, "You grace us very little. You pay a visit to us rarely. "He answered, "I did not raise my bearing up ever since I saw you last. As soon as Allah gave me the strength to do so, I was able to come to you again. Here, I am." The 'Hakim' thought that he was sick, whereas he was not.

Hazrat Shaabi (Rahmatullah Alaih) ;used to meet the situation more subtly. He had trained his 'Laundi' (Female Servant) to this effect. As such, whenever anyone used to call him from outside, his maid servant used to draw a circle, put her finger in its midst and innocently say 'he is not here. You may try him in the mosque.'

When Hazrat Ma'az (Allah be pleased with him) returned home from his governership of the province his wife asked him, "What have you brought for me?"

He replied, "I had a 'Nigihban' (A watch person : Overseen) with me, hence I could not bring anything for you." For him, his 'Nigihban' was Allah while she thought that he was referring to Hazrat Umar (Allah be pleased with him) who might have someone, as such, with him. Soon after that when Hazrat Umar (Allah be pleased with him) came to this house Hazrat Ma'az's wife complained to him and asked him, "Why did you have to send a 'Nigihban' to Hazrat Ma'az (Rahmatullah Alaih) when you know that he is an 'Amanatdar' (Epitome of honesty) person?" Thereupon, Hazrat Umar (Allah be pleased with him) asked Hazrat Ma'az about it when they were alone. Hazrat Ma'az related the whole thing to him verbatim. Hazrat Umar (Allah be pleased with him) was amused by it and gave him something to present it to his wife.

Hazrat Abdullah Bin Atba (Rahmatullah Alaih) has related the story that "one day I went to Hazrat Umar Bin Abdul Aziz (Allah be pleased with him) with my respected father. I happened to be well-clad. As soon i came from there people saw me and thought that the 'Khalifa-e-Waqt' (The ruler of the day) had given me a 'Khalaat' (Reward or gift of Robe or Dress of honour, with or without the sword or turban). As a matter of fact they asked me, "Has the 'Khalifa' given you the 'Khalaat'?" I replied, "Allah bless him." My father checked me immediately and told me, Don't say a lie or anything which may be like it." You can see the difference between what is 'Mubah' and otherwise, as, it was also not an innocently meant humorous remark. No harm was done in this case but a false impression was carried by people, for nothing.

However, there is a marked difference between the kind of things one may good humouredly say to another person, innocently. It is not accordingly desirable, if a person jokingly tells his friend that such and such woman likes you etc.

On the nupital night of His 'Nikah' with Hazrat 'A'isha Siddiqa (Allah be pleased with her) the Holy Prophet (peace and blessings of Allah be upon him) offered a bowl of milk to the ladies of the bride. "They said, "We have no 'Hajat' (Craving : Desire) for it." The Holy Prophet (peace and blessings of Allah be upon him) replied, "Do not combine falsehood with hunger. They said, "Is such a small thing even a lie?" The Holy Prophet (peace and blessings of Allah be upon him) replied, "Yes."

In the same manner, our expressions of common day usage that 'I have told you a hundred times not to do so' or 'I have been waiting for you for the last ten hours, do not signify exact numbers or quantity. They do not come under the purview of lies. Rather, they are stress clauses.

It is a veritable saying of Hazrat Isa Alai Uas Salam (Holy Christ) that "to tell a lie and then have the audacity to say 'Allah is a witness to it' is calumny of the first order. There is grave punishment for it."

The Holy Prophet (peace and blessings of Allah be upon him) has said that "A person who describes a false dream will have to tie a knot to a rye seed on the Day of Judgement."

The twelveth harm lies in the 'Gheebat' (Backbiting). Hardly ;any person is immune to it these days. Those who are saved from it are fortunate by the Grace of Allah. It is such a heinious crime that the Holy Prophet (peace and blessings of Allah be upon him) has described it as worse than 'Zina' (Adultery).

The Holy Prophet (peace and blessings of Allah be upon him) has said that "during 'Shab-e-Me'raj (Night of 'Meraj') I saw a 'Qaum' (A people) who were growing at their faces with the sharp nails of their hands. I asked about them and was informed that they are the backbiters."

Hazrat Sulaiman Bin Jabbir (Allah be pleased with him) asked the Holy Prophet (peace and blessings of Allah be upon him) for some advice, one day. The Holy Prophet (peace and blessings of Allah be upon him) told him, 'Be on the lookout to do good deeds no matter how small they are like giving water to the thirsty from your bucket into their jug. Be amiable to your brothers in faith. Most of all, never disparage anyone. Backbiting is a cursed habit."

Backbiting is such a heinous sin that Allah apprised Hazrat Moosa Alai 'Jas Salam by a 'Vahi' (Ordainment of Allah) that a backbiter who repents and says 'Tauba' (Repent and seek pardon of Allah) and dies after that, would be amongst the last person to be pardoned, whereas a person who dies without saying 'Tauba' will be the first to go to Hell."

'Gheebat' means to say something about a person in his absence, which may offend him, if you

say it before him, even if it may be right. And if it is wrong, it is still worse and is tantamount to 'Buhtan' (Attributing false charges to a person) It is adding fuel to fire and is one of the worst calumnies in sight. To cast aspersions, in any form is digging dirt, even if it be to belittle a person by saying something degrading about his height, colour some deformity or particular trait of the man's 'Badan' (Body), like contemptuously saying 'he is pitch dark' or 'he is a pygmy' etc. Some people snear at other people and say in absentia that so and so is mean, a coward, a thief or a dishonest person etc. They do no good. Nor do they add anything to their own stature by slandering others behind their back by such evil talk. For example:-

I. By saying that such and such person does not perform his 'Rukoo-o-Sujood' (Solemn steps in prayers) properly. or,

II. By saying that such and such person does not recite the Holy Qur'an, properly. or,

III. By saying that such and such person does not keep his clothes 'Pak' (Clean : Pure : Unblemished).or,

IV. By saying that such and such person sleeps too much or eats too much etc.

In short, letting down a person in absentia is an extremely evil trait. The Holy Prophet (peace and blessings of Allah be upon him) has said that "if a person says something about a person in his absence, which he may resent if it is said in his presence, even if it is right, is 'Gheebat'."

Hazrat 'A'isha Siddiqa (Allah be pleased with

her) has related that "One day she described a woman as 'Pasta Qad' (Short statured). The Holy Prophet (peace and blessings of Allah be upon him) heard it and said, 'A'isha, you have committed 'Gheebat', spit it out'. I took it literally and spat. It was black."

The worst thing about 'Gheebat' (Backbiting) is that it brings 'Karahat' (Repulsion). Naturally, whatever is repulsive to hear is repulsive, as such.

Moreover, it is not only the tongue which perpetrates 'Gheebat'. 'Gheebat' can be performed in many ways by making a derogatory sign with the eyes or by the hands. Some people do so, in writing. To imitate a lame person or to obliquely refer to the squint in a persons eye by distorting the eye lid in mimicry, falls in this category and is 'Haram'. Crafty insinuations without naming the people or drawing derogatory caricatures of those they do not like is in the same vein, and 'Haram'.

There are ways and ways of committing 'Gheebat'. While some people do so beligerently, there are others who slander others by foxiness, availing every opportunity to do so. For instance, the former may down right speak ill of a person in his absence by saying that "such and such person does not say his prayers regularly", the later would sedately say, "Thank God! I am saved from such default."

There is another class of people. They go about asking others, "I believe such and such person does this? I have heard so. Is it correct?" This too is a 'Jurm' (Crime). If that person also says, "Is that so? I did not

know it", he too would not be absolved of the connivance in the crime of 'Gheebat'. Such willy conduct becomes visibls more dangerous because of its two pronged disguised thrust viz of casting a slur on a faithful in his absence and at the same time blowing his own trumpet. No piety of conduct is revealed or concealed in such willy behaviour.

Similarly, to speak ostensably in a sympathetic manner before others and say, "I was sorry to hear such and such thing about so and so" is to perpetrate the same crime ingeniously but it can not be gain said that despite the fact that such a person wears an innocent veil over himself and says that 'I do not indulge in 'Gheebat' of people', does so with a vim, but artfully.

One day Hazrat Abu Bakr Siddiq (Allah be pleased with him) and Hazrat Umar Farooq (Allah be pleased with him) were 'Hazir' (Present) before the Holy Prophet (peace and blessings of Allah be upon him). One of them inadvertently, innocently remarked that 'such and such person sleeps too much'. Then they respectfully asked Him (peace and blessings of Allah be upon him) for something to eat. The Holy Prophet (peace and blessings of Allah be upon him) replied, "You have just eaten." They asked, "Ya Rasoolulah (peace and blessings of Allah be upon him) what have we eaten?" The Holy Prophet (peace and blessings of Allah be upon him) replied, "The flesh of your dead brother." One of them had made the remark and the other had heard it quietly. Both of them stood disciplined before the Holy Prophet of Allah (peace and blessings of Allah be upon him)

although they were of such exalted status.

A man's honour is his most prized possession. To patter with it by word or gesture is to take a great liberty. Hence, if someone indulges in 'Gheebat' of someone, merely considering it 'Makrooh' (Undesirable) in the heart is not enough. It should be made clear to the 'Gheebat Kunanda' (The person who indulges in 'Gheebat' i.e. backbiting) that you do not like to hear the 'Gheebat' of anyone, specially your brother Muslim. The man should be firmly dealt with in case the miscreant is found trying to malign an innocent person out of malafide intentions, so that the evil is nipped in the bad. This is in accordance with the 'Hadith Mubarak' which says "if you find somebody committing 'Gheebat' of your brother Muslim and you do not come to his help, are careless about it and ignore the matter, when you are in need of help, you will be ignored by Allah."

Mind you, as 'Gheebat' by tongue is 'Haram', likewise gheebat by heart is also 'Haram'. It means that just as speaking ill of a person in his absence is bad, to think ill of a person is also 'Haram', on mere 'Budgumani' (Conjecture : Heresay : Doubt) The Holy Prophet (peace and blessings of Allah be upon him) has specially emphasised that 'Budgumani' amongst Muslims is very dangerous. It creates disunity and discontentment in them which mars the peace and tranquility between the faithful. He (peace and blessings of Allah be upon him) has remarked that "The 'Khoon' (The blood : The life), the Mal (Assets : Money and property) of a Mussalman and 'Budgumani' with him is made 'Haram' by Allah, for

the faithful i.e. the faithful are honour bound to protect the life, property and honour of their brother Muslims by the order of Allah the Omnipotent." It implies that to nurture baseless doubts about a person in one's bosom, which even the heart does not accept to be true is Satanic, specially when two witness may not be present to endorse them. The Almighty Allah has ordained.

إِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوْا.... (الحجرٰت : ٦)

If a transgressor brings you a news, make clear.... (**49** : 6)

In other words, 'Allah' has forbidden to trust a 'Fasiq' and 'Shaitan' (The Satan) is the greatest of all 'Fasiqs'. Therefore to lay faith in the Satan is to disobey the 'Hukm' of Allah You can see for yourself how terrible it is to do so.

Vice versa, if the heart be inclined to think evil thoughts of a good person or an 'Aadil' (A just person), every effort should be made to eradicate it. Mere heresay and propaganda against him should not be allowed to malign the soul. On the contrary, the heart should be goaded to forgather with him amiably and cleanse the soul. This will hurt Satan. The man will rise above his guiles to sow seeds of antipathy between brother Muslims. And in case it is necessary, the verity lies in giving 'Naseehat' (Advice : Counselling) to the errant faithful privately. It will put an end to the spread of the evil of 'Gheebat'.

Admittedly, 'Gheebat' is the disease of the heart. Of the many ways to treat this disease, the

principal ones are to keep the 'Ahaadith' on this subject in mind and also to remain vigilant that 'if I indulge in the 'Gheebat' of a person, not only my 'Naikies' (Good deeds) will be credited to that person but that I will also be severely punished for it, besides being looked down upon by the community over my evil habit of backbiting.' Most of all, he should remember the Qur'anic order of Allah that backbiting of a brother Muslim is tantamount to eating the flesh of a dead brother.

If a person is squint eyed or has one eye only, the backbiter should count his blessings and thank Allah that he is not similarly afflicted and also seek forgiveness from Allah for having thought ill of a disabled person. It is not fair to give the dog a bad name and hang him. Instead, the man with such inclination to find fault with others and forget his own, should try and find its causes.

(i) The first cause is the enmity of man which prompts him to do so. It means to chose to go to Hell intentionally. The Holy Prophet (peace and blessings of Allah be upon him) has said that "on the Day of Judgement Allah the Beneficient will reward that man who suppresses his anger and will tell him to chose whichever of the 'Hoors'(The Hoories of Paradise) of the Paradise he likes."

(ii) The second cause is that at times the man speaks ill of another person to please the people. He should realise that there is no greater folly than to try to please the man and displease Allah.

(iii) The third cause is that sometimes the man tries to escape by putting his blame on others. At times, he tries to get away from it by saying that 'what if I have done this such and such person also does it'. The question is Does his 'Haram' become. 'Halal' because of the 'Haram' of another person?

(iv) The fourth cause is that sometimes the man tries to propagate his piety by 'Gheebat' of another person. He is doubly guilty.

(v) The fifth cause is jealousy. A shallow person degrades other people due to his bitter, jaundiced intolerance of their endowments whether these are in the form of respect, position, wealth, 'Ilm' or some other noteworthy attribute which he does not possess. He keeps on burning in its fire.

(vi) The sixth cause is the evil habit of humiliating and slandering others. Such a person becomes a sadist. He forgets his own follies and the 'Azab' (Punishment) he will have to encounter on the Day of the Judgement, when he will be driven like a braying donkey into Hell to meet his nemesis. (Retributive Justice).

(vii) The seventh cause is that when a 'Muttaqi' (A pious person) sees somebody doing something which is evil, he forgetfully commits 'Gheebat', saying 'such and such person has done this wrong' or something to this effect, thereby naming him for a felony and committing a felony himself. He should take him aside and

speak to him for him for his betterment.

(viii) The eight cause is the prompt rage for Allah, specially over an unbelievable transgression or utterly odious devilry - and naming a person in its grip.

'GHEEBAT' (BACKBITING) UNDER EXTENUATING CONDITIONS

The definition and the implication of 'Gheebat' has already been discussed. Following are its extenuations.

(i) The going to a court of law (A 'Qazi') of an aggrieved person against an offender. The matter should however not be broached with a person who is not a party to it i.e. where doing so is of no use. A person came to Hazrat Ibne Sireen (Rahmatullah Alaih) and spoke of the atrocities being committed by Hajjaj Bin Yusuf on people. He said, "Just as Allah would punish Hajjaj Bin Yousuf for any brutal acts that he might have committed, Allah will also punish that person who commits his 'Gheebat' before others."

(ii) It is in order to go to a 'Mohtasib' to check 'Fasad' (Mischief or Disorder of a grievous nature : rioting etc) and 'Burai' (Prevalent evil).

It is related that one day Hazrat Umar Farooq (Allah be pleased with him) came across Hazrat Taha or Hazrat Usman (Allah be pleased with them) on the way and Salam to which he

received no reply. He went and spoke to Amirul Momineen Hazrat Abu Bakar Siddiq (Allah be pleased with him) about it. It was not 'Gheebat'.

(iii) To ask for 'Fatwa' (Decree as per 'Fiqa') also comes in it. There is no harm in naming the person. For instance a person can say that 'my father, brother or wife wants me to do this or I have this problem with any of them and get a 'Fatwa' according to the Islamic jurisprudence. To quote an example, once Hazrat Hinda (Allah be pleased with her) came to the Holy Prophet (peace and blessings of Allah be upon him) and said, "Ya Rasoolulah (peace and blessings of Allah be upon him) my husband (Abu Sufian May Allah be pleased with him) is rather tight fisted with me, with the result that it has become very difficult for me to manage the home and his knowledge?" The Holy Prophet (peace and blessings of Allah be upon him), "There is no harm in it, provided whatever is spent is fairly utilised with justice."

(iv) The Holy Prophet (peace and blessings of Allah be upon him) has said that whenever there is a danger of 'Aafat' (A calamity) or 'Museebat' (Misery) for the faithful because of their menace, the 'Fasiq's' (Depraved person of the worst order) 'Aib' (Shortcoming : Mischief) should not be concealed in the general interest of all." In any case, sometimes the bravado of such persons as a cruel king, an open 'Fasiq' behaving lewdly fearlessly and a 'Bidatee' are so

The Holy Prophet (peace and blessings of Allah be upon him) has clearly stated that a (Backbiter) will never go to 'Jannat'. He has further remarked that "let me tell you who are amongst the worst in you. They are the irrelevant talker - the 'Chughalkhors' who concoct stories and upset people. When Allah created the 'Jannat', He asked it to say something. He said, "Indeed blessedly fortunate are those persons who would enter the 'Jannat'. Thereupon Allah the Omnipotent said, "Eight kinds of people would not be able to set their foot into you viz the drunkards, the persistantly adulterous people, the blabbers, cruel rulers, the effeminates, cold blooded persons and the people who break their pledge given to Me."

It is in the 'Hadith' that once famine broke out in 'Bani Israel' (The Israelites). Hazrat Moosa Alai Uas Salam went for 'Namaz-e-Istisqa' (special prayers said in congregation for rain fall) several times with his people but there was no rain. Thereafter Allah the Merciful informed him by 'Vahi' (Divine revelation : Divine instruction) that 'your prayer would not be granted. There is a 'Chghalkhore' (A blabber) in the congregation. Hazrat Moosa Alai Uas Salam humbly submitted that he may kindly be identified to me, so that we may remove him from amongst us." Allah said, "How do you expect Me to do that which I have forbidden. " Hazrat Moosa Alai Uas Salam (Prophet Moses) became morose and informed everybody of it. Resultantly, everybody asked forgiveness of Allah and asked Him for His Mercy. Then the welcome showers came to the delight of all.

There is an age old parable that a seeker of

truth of the olden days travelled for seven hundred miles and ultimately succeeded in finding a 'Hakim' (A sage) that he was looking for. He asked the following questions from the veritable 'Hakim' in his quest for knowledge.

1. What is more 'Faragh' vastor wide than the sky?
2. What is more onerous than earth?
3. What is harder than stone?
4. What is hotter than fire?
5. What is colder than 'Zahr Meera'?
6. What is richer than an ocean?
7. Who is meaner than a yateem?

The 'Hakim' - the sage replied:

1. The 'Haq' (The Divine order : The verity : The truth) is far more 'Faragh' (Wide : Having great span) than the sky.
2. The 'Buhtan' (Attribution of false charges to an innocent person) on an innocent person is more onerous than earth.
3. A kafir's heart is harder than stone.
4. 'Hassad' (Jealousy) is hotter than an ocean.
5. A person who does not come to the aid and succour of a friend in distress is more cold blooded than 'Zahr Meera' (Alchemic substance).
6. A contented heart is richer than an ocean.
7. A blabber who gets exposed is meaner than a cad.

The order is not to say anything which may be pinching, in absentia of a person.

(i) Whether it may be slander of a serious nature, or

(ii) An oblique, adverse reference, or

(iii) An innuendo, or

(iv) An implied hint, or

(v) Aspersion, by a gesture, or

(vi) An implication conveyed by the sign of the eye, or

(vii) Ill-meant persiflage, which though innocent looking could even verge on a dirty dig.

I. The 'Chughalkhore' i.e. the blabber is a 'Fasiq'. The Allah has proclaimed not to believe him

II. Therefore, the 'Chughalkhore' should be dissuaded from doing so. He should be advised not to indulge in this 'Gunah' (Sin), for the Allah has ordered to 'Nahi' (Negate : stop) the 'Munkar' (The disallowed).

III. It is 'Wajib' (Valid : As per rules) to treat him as an enemy.

IV. Doubts and suspicions ('Budgumani') should not be allowed to best in the heart against anyone. It is 'Haram' to do so.

V. A Muslim should refrain from being inquisitive in such matters, as, 'Tajassus' (Ciriousits) of this kind is 'Haram'. Allah the Omnipotent has strictly forbidden it.

VI. It is also imperative that the contents of

'Chughalkhori' of a 'Chughalkhore' (A blabber : a wanton slanderer) should not be carried forward to another person. It will be adding fuel to fire and playing in the hands of the Satan, by growing seeds of discontentment and discord in the faithful. In short, one should not say or hear anything in respect to another person, which the man would not like to be said about him.

One day a person indulged in 'Chughalkhori' of a person before Hazrat Umar (Allah be pleased with him). He told the man, "If you have said a lie, you are amongst those for whom Allah has said:

اِنْ جَآءَ كُمْ فَاسِقٌۢ.... (الحجرٰت : ٦)

If a transgressor brings you.... (**49** : 6)

هَمَّازٍ مَّشَّآءٍۢ بِنَمِيْمٍ O (القلم : ١١)

Back-biter, going about with slander. (**68** : **11**)

He added that vice versa if you have told the truth you have also sinned. This 'Ayat' has been ordained in the Holy Book for people like you. Therefore, if you are sorry and repent your error I am prepared to forgive you. He apologized, sincerely and said 'Taubao Astaghfar' (Oh Allah forgive me).

A person went to a 'Hakeem' (A sage : A doctor) and said, "that such and such person says this and that about you. He replied, "You have come too late to me and have committed three sins viz you

spoke ill of a Muslim in his absence. My heart was serene, you have filled it with you have personified yoursuf as a 'Fasiq' in my eyes. You have not done well."

Khalifa Sulaiman Bin Abdul Maalik (Rahmatullah Alaih) asked a person. "Didn't you say something to me just now?" He said, "No. I didn't. I merely related what a just and trustworthy person had stated." Imam Zahri (Rahmatullah Alaih) happened to be there. He observed, "Ya Amirul Momineen! (Oh head leader of the faithful) A 'Chughalkhore' can never be a just and dependable person." Khalifa Sulaiman concurred with him and said, "You are absolutely right." Then he addressed that man and said, "You had better leave this place and go home, intact.

Hazrat Hassan Basri (Rahmatullah Alaih) has said that "a person who speaks ill of another person to you, will most likely speak ill of you, to another man. Hence, the safety of the man and the 'Deen' lies in protecting one's self from such a nefarious person. He should be treated as an enemy, since, as a rule the principal traits of such a man are backbiting, making excuses, betraying the trust of honour, duplicity, jealousy, concocting false stories, creating disunity in people and treachery.

According to Hazrat Ma'sab Bin Zubair (Rahmatullah Alaih) "To hear the 'Chughli' (Backbiting) is worse than committing 'Chughalkhori' i.e. resorting to backbiting. The intention of the mischief monger is to create mischief. Hence the man

who hears him do so complaisantly aids and assists him in his evil designs."

The Holy Prophet (peace and blessings of Allah be upon him) used to repeatedly forewarn the faithful of the enemy within, which is the worst enemy, in fact. For, a 'Chughalkhore' who is actually a 'Mufsid' (Mischief monger) of the worst order can cause grave disorder in the ranks of the Mussalmans. It can lead to anarchy and bloodshed.

A trader used to sell slaves. He said about one of them that "this fellow has no other virtue except that of being an instigator and mischief maker." A person bought him despite it considering this remark to be a challenge to him. He thought that he would be able to overcome him but the reverse happened. Soon after that the 'Ghulam' (The slave) told the lady of the house confidentially. "Do you know that my master does not like you. He intends to buy a beautiful 'Laundi' (Hand-maiden). Therefore, I suggest that you remove some hair from his throat with a sharp knife when he goes to sleep. After you have shaved off these hair, give them to me. I will chant some mantara ('Mantar') over them and he will fall in love with you madly. Thereafter, he went to his master and told him privily that "I wish to warn you that your wife is in love with somebody else. She wants to kill you. Be careful, when you go to sleep." That night the husband pretented to be asleep. To his utter disappoinf-ment he noticed his wife advancing towards him surreptitiously with a knife. He leapt at her, snatched the kinfe from her hand and killed her on the spot."

The fourteenth hazard lies in the ill advantage the 'Munafiq' like a 'Gheebat Kunanda' takes by instigating a person against his enemy. He knows that such and such person is the arch enemy of such and such man. He purports to be the friend of both and keeps on provoking each against the other, deftly. The result of such devilry is horrendous, resulting in bitter feuds and fights. Therefore, the Holy Prophet (peace and blessings of Allah be upon him) has termed it as worse than 'Chughalkhori.' He (peace and blessings of Allah be upon him) has said that "a person who acts with duplicity with the faithful will rise up as a two-tongued person on the Day of Judgement, due to his double dealing and deceitfulness. A person who keeps friendship with two, enemies of each other and rather than bring them together aggravates their acrimony is a morsel of Hell fire."

Hazrat Ibn-e-Umar (Allah be pleased with him) once regretfully remarked, "What a pity that now a days we go the 'Uma'ra' (The rich and the powerful) and say such things (of flattery) which we should not. This was never the case in 'Ayyame Risalat' (During the days of the Holy Prophet peace and blessings of Allah be upon him). It is a kind of 'Munafaqat' (Treachery.)."

The fifteenth harm is inherent in falsely and exaggeratedly praising people. It has six consequential evils. Four of them pertain to the eulogist and two to its hearer.

(i) Such a eulogist becomes a liar. It is in the 'Hadith' that a person who indulges in such

empty exaggerated accolade of people will have his tongue stretched so long due to his 'Zuban Darazi' that on the day of Judgement it would be seen dragging on the floor between his feet. he will find it difficult to walk due to it and will come a purler frequently."

(ii) Secondly, his mean tricks are likely to be exposed. He is apt to suffer ignominy in consequence.

(iii) The third intrinsic danger lies in the man, in the habit of telling tall stories, saying things which are not true. Once a person did the same thing before the Holy Prophet (peace and blessings of Allah be upon him) and assigned those attributes to a person in his imagined praise of him which were extinct in him. The holy Prophet (peace and blessings of Allah be upon him) remarked, "You seem to have twisted the poor fellow's neck" and added that "only those things should be uttered which are in your knowledge and you should say that this is to the best of my knowledge, the rest is wellknown to Allah."

(iv) The fourth fallacy is that it is possible that the person, such a man may be praising, may actually be a tyrant. This is likely to be pleasing to the cruel person. And to please a tyrant is cruelty in itself. What is more, it displeases Allah. Resultantly, the cold blooded man becomes more ruthless and arrogant.

It is related that once it came to the notice of

Hazrat Umar Farooq (Allah be pleased with him) that Jarood was going about telling people arrogantly that he was the ('Sardar') i.e. the chief of the 'Rabeea' tribe (which he was). He was so unhappy with it that he hid in a ravine adjacent to their tribe and started whipping Jarood as soon as he saw him. Jarood asked Hazrat Umar farooq of its reason. Hazrat Umar Farooq said, "It had become necessary to remove 'Kibr' (Arrogance) from you. I have myself seen you behaving in a heady manner. You have a great responsibility on your shoulders. You should learn to be meek."

The Holy Prophet (peace and blessings of Allah be upon him) has also cautioned people to refrain from singing praises of people, as it is prone to have a damaging effect on them. There are very few exceptions to it, that too in case of people of such confirmed 'Eiman' as Hazrat Umar (Allah be pleased with him) and Hazrat Abu Bakar Siddiq (Allah be pleased with him). The Holy Prophet (peace and blessings of Allah be upon him) had said that "if Allah had not made me a 'Nabi' (A Prophet) he would have bestowed this honour on Hazrat Umar Farooq." Likewise the Holy Prophet (peace and blessings of Allah be upon him) had stated that "if the 'Iman' of all people was placed in a balance and that of Hazrat Abu Bakar Siddiq in the other, the scale would tilt in favour of Hazrat Abu Bakar Siddiq (Allah be pleased with him)." However, to praise one's self is not commendable. Allah has disapproved of it.

فَلَا تُزَكُّوا أَنفُسَكُمْ ط (النجم : ٣٢)

So ascribe not purity to yourselves....

(53 : 32)

But, if a person is made the leader and reformer of people and he has to discharge a great responsibility bestowed on him by Allah he can express it to other - rather he has to, as the Holy Prophet (peace and blessings of Allah be upon him) did and said:

أَنَا سَيِّدُ وُلْدِ آدَمَ وَلَا فَخْرَ ـ

"I am not proud about it. All esteem is for Allah. who has granted me this honour." (*Sunan Abu Dawud, Kitab al-Sunnah, Bab No. 13*)

Likewise, the king of 'Misr' ;(Egypt) nominated Hazrat Yousuf (Peace be upon him) to take charge of the kingdom and its treasures and said:

إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِيْنٌ أَمِيْنٌ O (يوسف : ٥٤)

Verily, this day, you are with us high in rank and fully trusted. (**12** : 54)

And. Hazrat Yousuf (Peace be upon him) had accepted this great responsibility for the sake of the betterment and general welfare of people.

الاهم فا لاهم ـ

"The most significant is to take priority."

In short, if ever a good man is praised, he likes to hear the end of it soon. He shudders, grows onore oneek and does not know what to do about it. However, he puts his guards up, knowing fully well that now is the time when the Satan is going to attack him, try and boost his ego and make him proud. He

resists it tooth and nail and gets engrossed in the 'Hamd' i.e. the Praise of Allah, as Allah alone is wrothy of all Praise. The man is nothing. He is fallible. The acclaim and planudits of people have no significance. He alone knows his inner 'Hal' (Condition : Verity).

Once people praised a 'Buzurg' highly. When he could not stop them doing so, he exclaimed. "Oh Allah! These people do not know my shortcomings. Only you are aware of them. Have mercy on me. I am not worthy of these tributes.'

Similarly, one day people gathered and started eulogising Hazrat Ali (Allah pleased with him). He raised his hands heavenwards and said, "Oh Allah, the Merciful! Do not take me to task for all that they are attributing to me. Forgive them for my over estimation. At the same time make me better than they think."

Once a person came to Hazrat Ali (Allah be pleased with him) and started singing his praises in a 'Munafiqana' (Fictitious : Counterfiet : flattering) way. He told the flatterer, "Whatever heart about me, I am better than that."

ANGER, SPITE, JEALOUSY AND THEIR TREATMENT

The human wrath is a terrible thing. It's fire is very intense and consuming. It is a replica of hell-fire and Satan. It's holocaust is infernal. So much so, that the 'Satan' said so burning in its inferno.

خَلَقْتَنِیْ مِنْ نَّارٍ وَّخَلَقْتَهٗ مِنْ طِیْنٍ ۝ (صٓ : ٧٦)

You created me from fire, and You created him from clay. (**38** : 76)

It's flames are fiery, vibrant and out-stretching as against the earth which is cool and soothing. In the olden days people used to utilise earth to put out the fire. Symbolically, the man's anger is more akin to the Satan in legend and lineage than the Adam (Prophet A'dam Alai Uas Salam), yet, most ironically, it is the man who burns himself and others in the conflagration of anger in this world and faces the fire and the brimstone in the Hereafter.

One day Hazrat Abdullah Bin Umar (Allah be pleased with him) asked the Holy Prophet (peace and blessings of Allah be upon him) about the factum of peace several times. Each time, the Holy Prophet (peace and blessings of Allah be upon him) advised him, "Control your temper. Never get beside yourself with rage. It spoils the 'Eiman' of man as vinegar does honey."

Hazrat Isa Alai Uas Salam (The Holy Christ) advised the Prophet Yahyah Alai Uas Salam. "Never get angry." He said, "It is not possible. I do my best. I am human." he also told Hazrat Yahyah Alai Uas Salam. Never accumulate 'Mal'." he said, "It is possible. You also know that I don't." Thereupon Hazrat Isa Alai Uas Salam said, "In that case, try to absorb anger with a strong effort in you and douse its fire." This is precisely what Allah the Beneficient has said:

وَالْكٰظِمِيْنَ الْغَيْظَ وَ الْعَافِيْنَ عَنِ النَّاسِ ط (ال عمرٰن : ١٣٤)

And restrain rage and pardon people.
(3 : 135)

The gist of the Holy Prophet's (peace and blessings of Allah be upon him) advice is that in His Supreme Mercy, the Allah looks kindly on the people who make sacrifice for Him by controlling their anger with strong effort. Such persons are His righteous people who humbly beseech Him for His mercy on the slightest relaxation. Allah likes them too and forgives their Rag - Tag indiscretions, if any. They are the people who prefer to remain tongue - tied and reticent. Allah rewards them with the invaluable treasure of 'Eiman'.

Hazrat Fuzeel Bin Ayaz (Rahmatullah Alaih) and Hazrat Sufian Soori (Rahmatullah Alaih) discussed the matter threadbare one day and came to the conclusion that there is nothing more redeeming than patience and fortitude in anger and self restraint and contentment in greed.

Indeed, the friends of Allah who are forgiving by nature are very esteemed because they endure the onslaughts of aggravating things with fortitude. Once somebody was rude to Hazrat Umar Bin Abdul Aziz (Allah be pleased with him). Hazrat Umar kept quit but the man did not desist from saying things which were hurting. Thereupon Hazrat Umar addressed the aggressor 'Ghuroor-e-Saltanat' (Pride of Authority and government). I am not going to fall a prey to him by getting wild at you, so that I may not have to account

for retaliation in position of power, on the Day of Judgement."

A prophet of the day, once told his people enmasse "Is there anyone amongst you who may give me his word of honour that he will wrap up his wrath for good? i promise that he will be my 'Khalifa', after me. He will be together with me in 'Jannat' (Paradise). A person accepted the challenge, lived upto it and became his 'Khalifa', as promised and earned the eminent name of 'Zulkifl'.

Actually, Allah has created the severity and rigour in man as a tool against everything which is harmful to him. Similarly, the quality of desire has been produced in man so that he may be able to draw the useful things from life. If he can do so and is able to maintain an equilibrium of these attributes in him, he will become balanced and righteous. Vice versa, if he lets these traits get the better of him, he is sure to be ruined. Their impact on the man will be grave. His heart will be ablaze. The clouds of the fire will reach his brain and confound him. He will lose all discernment and will not be able to find his way. If a man's passage becomes so dark in life, he can not reach his goal. He is impeded at every step. Hence, the zip lies in harnessing these traits for the good of the 'Deen' and the 'Deendar'. These forceful energies had better be utilised for 'Jehad', as Allah the Omnipotent has proclaimed in the Holy Book.

جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ط (التحريم : ٩)

Struggle against the unbelievers and the hypocrites.... **(66 : 9)**

(الفتح : ۲۹) اَشِدَّآءُ عَلَى الْكُفَّارِ....

Are hard against the unbelievers....
(**47** : 29)

Likewise, Allah has referred to the same vigorous trait and said in 'Soora-e-Fatah'. "They (The Sahaba-e-Karam Allah be pleased with him) are severe with the 'Kuffar'. It proves that the opinion of some people that the anger which is a form of this virile trait, should be eradicated root and branch by 'Riazat' (Rigorous undertaking and effort) is wrong. The verity lies in its balanced equilibrium and in streamlining it as a prime mover for the good of the faith and the faithful.

It is argued that sex urges and the tendency to react sharply in anger are inherent in man. They can not be uprooted altogether. Specially, the strong reactions in man to what he does not like depend on many factors.

1. The man's state of mind at that moment. For instance, he may not worry so much about a pet dog of his, if he has other stronger things in his mind. These may include anything trifling with his basic needs of food, clothing, house and health etc. Or, other irritants may make him fly off the handle at the slightest provocation.

2. The man's antipathy to the things he resents may also affect him much. It is very difficult to encounter an enemy and remain calm.

3. The non fulfilment of certain crazes and manias may make him boil inside and have a sour outlook on life.

4. Ostentation, or desire for self display, pomp and show may embitter the man and make him behave nastily with his fellow beings.

5. Some people may get upset on trifles like their fancy for pidgin keeping or a man may go mad in his craze for drinking.

6. Some persons are quarrcl-some. Their short temper makes them hated by one and all.

Under the circumstances, whereas a dedicated man of piety and principles may overcome the evil of these traits by 'Riazat' (Strenuous effort : Strong discipline), the fact remains that the verity lies in taming their undesirable ferocity and in harnessing them in the right direction. So much so, that the Holy Prophet (peace and blessings of Allah be upon him) has said:

اَغضِبُ كَمَا يَغضِبُ البَشَرُ ـ

"I also feel angry as others do."

One day Hazrat Umroo Bin Aa's (Allah be pleased with him) said respectfully to the Holy Prophet (peace and blessings of Allah be upon him) "Ya Rasoolulah (peace and blessings of Allah be upon him) i always pen down your veritable words of wisdom and guidance. What, if you happen to say something angrily?" The Holy Prophet (peace and blessings of

Allah be upon him) replied, "I swear by Allah who has ordained Me as His Messenger for the 'Makhlooq', you may write it down even then and you will find nothing but the truth emerge from my lips, by the Grace of Allah!"

You see! He (peace and blessings of Allah be upon him) did not say that I do not feel anger but stated that it can not separate the truth from Me. 'Haq' and 'Insaf' shall emerge regardless.

Nevertheless, we reiterate that if the Tawheed (oneness : Unity) of Allah is engrained in the heart of a man and he gets engrossed in the pursuit of the 'Marafat' of Allah, he gets so akin to what is the most esteemed in man, to the extent that the anger does not come near him, although its roots remain within him but they become dormant, almost dead. You may throw stones at them, yet they do not get annoyed. The good prevails, the better self of man triumphs. Such is the blessing of the 'Marafat' of Allah.

In their exalted status they become so elegant in grace that they know that the man is fallible. The instrument may be from the agent but the stone is not at fault. It is the man who is responsible for it and to err is human. hence they condone him. They pray for him. At times, they are so absorbed in their own self that they even do not notice these things.

It is related that one day a boorish abused Hazrat Salman Farsi (Allah be pleased with him). He told him, "It does not matter. If my sins outweigh my good deeds in the balance on the Day of Judgement,

in that case I am a greater sinner than you say. Otherwise, your calling me bad names is not going to make much difference."

Likewise, when a person used opprobrious language against Hazrat Rabee Khasheen (Rahmatullah Alaih), he told the mudslinger. "There is a ravine between me and 'Jannat' (The paradise). At the moment I am busy in the process of trying to cover it. If I am able to make it to my destination then there is no harm in what you have said. Otherwise your bitterly abusing me is nothing compared to what I deserve."

The moral of these anecdotes is that both of these 'Buzurgs' were so absorbed in 'Fikre Akhirat' (In the worry of, fear of the 'Akhirat') that despite the abuses called, they were not angry.

One day, a woman saw Hazrat Maalik Dinar (Rahmatullah Alaih), accosted him and called him a 'Riakar' (An imposter : A hypocrite). "Only you seem to have got to know me, really." He said.

In the same way, a person called Hazrat Abu Bakr Siddiq (Allah be pleased with him) a bad name. He said, "Whatever of my 'Hal' (Status : Condition) is not known to you is worse than that."

One day a person railed at Hazrat Sha'bi (Rahmatullah Alaih) publicly. He told him, "If you are right then may Allah forgive me and if you are wrong, in that case I pray that He may pardon you for it."

These glaring examples are a living proof of the fact that it is possible to overcome anger. It becomes easy in the love of Allah and in the fear of the Almighty. Coming to grass roots, even if a person of normal moral values tries to suppress his anger for good manners or for the sake of 'Aqlo Sharah' i.e. rational etiquette and 'Shari'at', he becomes a commendable person.

Under the circumstances, it is imperative to bear in mind that 'Ghussa' or anger can lead to many a fight and fiasco in this world and the Hell, in the next, to say the least. Hence, it is equally essential to diagnose its causes and determine its treatment.

I. The first cause of anger is 'Kibr' i.e. pride. An arrogant person loses his temper over trifling things which are not according to his expectations, as per his pride, pomp and show.

It's treatment lies in acting to the countrary i.e. in becoming meek, humble and God fearing, also in thanking Allah from the core of the heart for the bounties awarded by Him. The man should remember that he is a human being and so are those with whom he maltreats. He should realise that, as such, he should be kind to them, as Allah has given him more than them. Being cruel to the poor and downtrodden hurts them Allah wil punish him for it.

II. The second cause is the 'Ujab' i.e. the incredulity of the man. Such a person has set ideas of his own and is generally disbelieving by

nature.

III. The third cause is jesting. Cutting jokes can cause a lot of trouble. It is better that such impolite attitude towards life should be avoided. Life is stern. Life is earnest. It's objective is the good 'Achier'. It is no use making somebody the play thing of an hour.

IV. The fourth cause lies in the felony of trying to find faults in people, in cursing and condemning them. It's treatment lies in remembering that Allah has condemned 'Aibjooi' of others.

V. The fifth cause is the lust for worldly goods ('Mal') and craving for showing off, holding pomp and show dear to heart. If you take even a grain of something from a miser, he is likely to fly into a rage as if a kingdom has been snatched away from him. A stingy person goes virtually mad if he has to give even a morsel of food to a hungry person. It is a very serious ailment. It is better for the treatment of such a person that he should act reverse to his avarice, have fear of Allah in his heart and remember that this life is transitory. Hence he should follow the dictates of the Almighty Allah, follow in the footsteps of the Holy Prophet (peace and blessings of Allah be upon him) by pursuing the 'Ahadith'. He should conform his conduct to the 'Shari'at. At the same time, it is the duty of the 'Ulema' and the 'Mohtasib' to help him divert his face towards the 'Qibla' and start his journey towards Allah, in right earnest. Obviously, if a 'Pahlawan' (A wrestler), who has the trait of the

beast in him, to overpower others, diverts his vigour and energies in the right direction in fighting the enemies of Allah, in his cause, he wourld be acting as the 'Ahlullah' do. Acting to the contrary is acting stupidly.

Dear friend, 'Ghaiz-o-Ghazab' i.e. the beast like wrath can turn into dilirium tremens which can only be treated by the medication of 'Sheereen-e-Hilm' (the Sweet tasting Sauvity) and 'Talkhi-e-Sabr' (the sour dose of patience), put together. The medical compound (Ma'joon) of 'Ilm-o-Amal' (The embodiment of knowledge and approved behaviour) is it's panacea.

The ingredients of 'Ilm' comprise 'Aayate Qur'ani' (Verses from the Holy Book), the 'Ahadith' (Sayings of the Holy Prophet (peace and blessings of Allah be upon him) and the veritable stories of the 'Buzurgane Din' who have lit the way for us by their luminous conduct par excellence. If you pounce upon a helpless weaker person than you in ungodly wrath and maul him due to your savage uncontrolled ego, you will in fact be challenging Allah and invoking his wrath. You will not be able to get away with making excuses that the resultant damage was caused by the 'Marzi' (will) of Allah. This would tantamount to interfering with His ('Raboobiyat') Omnipotence. A wolf is not rational but you are. Don't ascribe his traits to yourself or your traits to him. Don't be harsh to your slaves. They may have a valid excuse. In any case, do not forget that they are dependent upon you and down trodden. Nothing except mercy should be advanced to them. You are responsible for their welfare. Cruelty will only bring you to disrepute.

The sages have advised that when a man loses control over himself, he should say:

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ -

"(I seek Allah's protection from Allah against the accursed Satan."

It is in the 'Hadith'. Moreover, if the man be standing in such a state of anger, he should sit down. If he is sitting, he should lie down and try to cool himself down. If it fails, he should perform 'Wuzzoo' (ablutions) with cold water as it is in the 'Hadith' that the basic cause of wrath is its fire and water extinguishes it. There is also a 'Rivayat' that the man in anger should then perform 'Sajda' on the 'Mitti' naked earth, touching his head with it. He should remember that it is 'dust unto to dust'. He is made of dust and has got to go to dust. He should feel ashamed of himself and say that 'it does not behave me to be angry.'

One day Hazrat Umar (Allah be pleased with him) asked for some water to douche his nose with it as he was feeling angry and said that 'anger is due to the 'Shaitan' (Satan). This is its treatment.'

One day Hazrat Abu Zar Ghiffari (Allah be pleased with him) addressed a person 'Ya, Ibnul Hamra, in anger (implying obliquely that you are the son of the 'Laundi' Alhamra. She was black), thus trying to find a fault with him. The Holy Prophet (peace and blessings of Allah be upon him) heard it and said, "Oh Abu Zar, you should remember that

you are not better than any black or red person." Hazrat Abu Zar Ghaffari's face was mantled with shame. He apologized humbly.

Hazrat 'A'isha Siddiqa (Allah be pleased with her) has related that whenever she used to fool angry, the Holy Prophet (peace and blessings of Allah be upon him) used to hold her by the nose and used to say, " 'A'isha, state this."

اَللّٰهُمَّ رَبَّ النَّبِیِّ مُحَمَّدٍ اِغْفِرْلِیْ ذَنْبِیْ وَ اَذْهِبْ غَیْظَ قَلْبِیْ وَ اَجِرْنِیْ مِنْ مُضِلَّاتِ الْفِتَنِ ۔

It is therefore a 'Sunnat' to do so. It means 'Oh Allah, forgive me. Pardon my sins. Remove the dirt of the rage from me and protect me from all mischiefs and devious ways.'

The 'Sharah' (Islamic jurisprudence) does not allow a man to indulge in 'gheebat' for 'Gheebat' or abuse a person if he has abused him. 'Taazir' i.e. the decree for default becomes 'Wajib' (Enforced) in such cases. The sensible thing is to 'drink off' the anger as the Holy Prophet (peace and blessings of Allah be upon him) has ordered and remain quiet. The Holy Prophet (peace and blessings of Allah be upon him) has summed up the status in these words, if worse comes to worst.

اَلْمُسْتَبَّانِ مَاقَالَا فَعَلَى الْبَادِیْ حَتّٰی یَعْتَدِی الْمَظْلُوْمُ ۔

"If two persons quarrel with each

other, then the person who initiates the dispute will be the 'Mujrim' (The defaulter) but in case the victim of the formers abuse surpasses the limits in retaliation, he too will become a 'Mujrim'."

The Holy Prophet (peace and blessings of Allah be upon him) saw a person scolding Hazrat Abu Bakr siddiq (Allah be pleased with him). He remained quiet but when Hazrat Abu Bakr Siddiq (Allah be pleased with him) was about to reply to him, the Holy Prophet (peace and blessings of Allah be upon him) stood up. Hazrat Abu Bakr Siddiq (Allah be pleased with him) also stood up and requested Him to kindly remain seated. The Holy Prophet (peace and blessings of Allah be upon him) said, "Abu Bakr, when you were quiet, an angel was answering the offender but when you were about to reply to him, the Satan replaced him. Naturally, I can not be in his presence."

There is also a saying of the Holy Prophet (peace and blessings of Allah be upon him) that like all other things Allah has also created men of different kinds. Some people are not easily stirred. They take time in cooling down. While, there are some who get infuriated quickly. They also simmer down quickly. The better man amongst you is he who becomes angry rarely, after a long time of becomes pleased soon."

Lucky is the person who is able to overcome with 'Ikhtiaro Riazat' (Wanton, strong effort and exercise). Vice versa, if a person manages to do so out of meekness or under force majeure due to'Ijzo

Zurroorat', there is a likelihood of the suppressed wrath accumulating in his 'Batin' (soul : The heart) and later emerging in different unenvious shapes. The Holy Prophet (peace and blessings of Allah be upon him) has said, "A 'Momin' is never 'Keena Parwar' i.e. vindictive. 'Keena' (vengefulness) is the son of wrath. It has eight grandsons. Each one of them is very dangerous for the 'Deen'.

1. The first one is 'Hassad' (Jealousy). It pains the 'Hasid' (The vengeful person) to see his enemy prosper. Vice versa he is very pleased when his opponent is in distress.

2. The second one is 'Shamtul' (Ferocious retaliation). In doing so he goes to such extremes that he displays public pleasure on the down fall of his enemy.

3. The third one merely consists of giving up speaking to him. He declines to answer the 'Salaam' i.e. the greetings of his foe and looks scornfully at him.

4. The fourth one is that he looks down upon him, openly.

5. The fifth one is that he indulges in the backbiting of his enemy, tells lies about him and discloses his lewd secrets.

6. The sixth one is that he ridicules his enemy.

7. The seventh one is that he refrains from fulfilling his rights, severs all relations with him. He declines to return the loan taken from his

enemy, to him and fails to apologize to him, when it is due.

8. The eighth one is that he does not hesitate to harm his enemy, even to inflict bodily injury on him. He goes to the extent of instigating others to perpetrate battery and mayhem on his foe.

It is very important to remember the kindness of the man, in such situations. Ingratitude is very distressing and evil. Some person's are so selfish that they completely forget their benefactor and his beneficence and become hostile to him after he can serve them no more and does not suit their book.

Once a person named 'Mustq' who was related to Hazrat Abu Bakar Siddiq (Allah be pleased with him) resorted to falsehood about Ummul Momineen Hazrat Syeda Siddiqa (Allah be pleased with her) in 'Waqiae Ufak' (The episode of 'Ufak'). Hazrat Abu Bakar Siddiq did not like it. He stopped his maintenance allowance ('Nufqa') and took an oath that he would never renew it. Thereupon, this 'Ayat' was proclaimed by Allah.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ.... (النور : ٢٢)

Let not those of you who have bounty and plenty swear.... (**24**: 22)

Thereupon the Holy Prophet (peace and blessings of Allah be upon him) asked Hazrat Abu Bakar Siddiq (Allah be pleased with him), "Won't you

like that Allah may pardon you and bless you?" Hazrat Abu Bakar Siddiq (Allah be pleased with him) said, "Ya Rasoolulah, (peace and blessing of Allah be upon him) I would like that." Immediately after that he renewed his 'Nufqa'.

'Keena' i.e. the spite keeps on burning like fire in the heart of man. Three things can happen.

(i) A man can do 'Mujahida' (Strong efforts : Vigorous excercise) with himself, overpower his vindictiveness and rather than retaliate against his enemy, can say to himself "on the contrary let me do good to him. Let one increase his facilities." This is the eminent status of the 'Siddiqeen'.

(ii) The second stage is that of the 'Parhaizgars' (The faithful : The pious). If they can't do good to their enemy they do not do bad to him.

(iii) The third kind is that of the 'Fasiqs' (The depraved : Evil doer] and the 'Zalims' (The cruel and the transgressors). They try to cause maximum damage to the person whom they do not like.

However, greatness lies in trying to do good to that person who tries to do bad to you. I It pleases Allah highly. If one can't do it, the next best thing to do is to forgive the man. The Holy Prophet (peace and blessings of Allah be upon him) has said that I can swear to you about three things viz the 'Mal' (One's assets) never decreases by giving 'Sadqa'. You should

give 'Sadqa'. Secondly, if a person forgives somebody Allah the Beneficient increases his honour and respect on the Day of the Judgement. Thirdly, a habitual beggar courts hardship."

Hazrat 'A'isha Siddiqa (Allah be pleased with her) has stated that I have never seen the Holy Prophet (peace and blessings of Allah be upon him) be unhappy with anyone who was neglectful in His (peace and blessings of Allah be upon him) 'Haq' but He (peace and blessings of Allah be upon him) used to be very particular when it came to what pertained to the 'Haq' of Allah. The Holy Prophet (peace and blessings of Allah be upon him) was kindness personified, with everybody. He (peace and blessings of Allah be upon him) always thought and did what was best for others. She said that one day the Holy Prophet (peace and blessings of Allah be upon him) held my hand and told me, "Try to reconcile with the person who tries to sever his relations with you. Try t give whatever you can to that person who wants to take something away from you with a vengeance, and forgive that person who commits 'Zulm' with you."

It is related that one day the Prophet Moses i.e. Hazrat Moosa Alai Uas Salam begged of Allah to let him know which characteristic of man was the most veritable to Him and who was most dear to Him. Allah the Merciful replied, "He, who has the power to retaliate and take revenge but holds his hand from doing so for Allah and forgives the man for His sake."

When the Muslims conquered the city of 'Makkah-e-Mukkarama' under the leadership of the

Holy Prophet (peace and blessings of Allah be upo
him) and gained full control of the city, the dissente
and 'Kuffar' were mortally scared. They considered
to be the dealt knell for them in lieu of their atrocitie
However, the Holy Prophet (peace and blessings
Allah be upon him) put His hand on the door of th
'Khana-e-Kaaba' (The venerated House of Allah) a
uttered these words. "Allah is one. He has no equa
His promise has been granted. He has accord
victory to His servants in His sublime Mercy. H
enemies have been defeated." Then he addressed
those present and asked "what do you say now?" T
people of Quraish said, "We expect the 'Khair' (T
good) from you. You are in power to day." The Ho
Prophet (peace and blessings of Allah be upon hi
replied, "I am saying the same thing which my broth
Prophet Hazrat Yousaf Alai Uas Salam (Proph
Joseph) had said when Allah had triumphed him ov
his brothers."

لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ط (يوسف : ۹۲)

No reproach shall be on you, this day....
(**12** : 92)

Thereafter the 'Rehmatul lil Alimeen' (M
peace and blessings of Allah be upon him) announc
the message of peace and tranquality to all.

The Holy Prophet (peace and blessings of All
be upon him) has further stated that "when the lo
trumpet call will blazon abroad on the Day
Judgement and say - 'Rise, those who are due
reward from Allah for having been in the habit

forgiving the faults of Allah's servants for Him, in mercy over them'. Many thousands of them would do so. Then Allah the Most merciful would order for them to be sent to Paradise, without ('Hisab') reckoning."

People brought a 'Mulzam' (An accused : A criminal) before Khalifa Hashsham, one day. He started making excuses before him. The Khalifa said, How dare you argue with me?"

يَوْمَ تَاْتِیْ كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَّفْسِهَا.... (النحل : ۱۱۱)

The day every soul shall come disputing for itself.... **(16** : 111)

Khalifa Hashsham allowed him to do so.

A thief stole something belonging to Hazrat Abdullah Ibne Mas'ood (Allah be pleased with him). People started sending 'La'anat' on him i.e. started cursing him for it. Hazart Ibne Mas'ood (Allah be pleased with him) said, "Oh Allah! If the thief has done so in dire need I forgive him and let the thing be 'Mubarak' (Welcome : Blessed : of happy omen and augury) to him. However, if he has done so in boldness of criminal practice, I pray that it may be his last crime."

Hazrat Fazeel (Rahmatullah Alaih) has related that "I saw a man crying while performing 'Tawaf' of 'Khana-e-Ka'aba' (Circumambulation) as somebody had stolen some thing of his. I punished him. "You are crying for 'Mal'?" He said, 'No. I am not crying for my loss. I am crying for him, lest he should be

standing beside me on the Day of Judgement and not be able to explain his conduct."

Some prisoners were produced before Khalifa Abdul Maalik Bin Marwan (Rahmatullah Alaih). They were charged with various offences. A 'Buzurg' happened to be sitting there. The Buzurg remarked, "Allah has granted you all you wanted. He has given you victory and honour. So, you have got what you cherished. Now you should, in turn also give what is dear to Allah i.e. their pardon." the Khalifa pardoned them all and earned their prayers also, in lieu.

It is in the Bible that a person who prays for the 'Maghfirat' (Forgiveness) of a cruel person and wishes for his reformation, defeats the Satan."

Kindness, forgiveness, compassion and generosity with others emerges from a kindred heart. Goodness of heart and complaisance in spirit are its prerequisites. The Holy Prophet (peace and blessings of Allah be upon him) told Hazrat 'A'isha Siddiqa (Allah be pleased with her) one day. "A person who is blessed with a soft heart and an amiable demeanour is singularly fortunate. He earns the good of this world and the Hereafter by it." The Holy Prophet (peace and blessings of Allah be upon him) used to advise His wife Hazrat 'A'isha Siddiqa (Allah be pleased with her) to deal with 'Narmi' (Sauvely) with people, for, every thing done sauvely and courteously comes to a successful end. Vive versa, things are likely to go haywires.

'HASSAD' - JEALOUSY AND ITS DANGERS

Anger gives rise to spite and spite creates jealousy in man. And jealousy is lethal. So much so, that the Holy Prophet (peace and blessings of Allah be upon him) has said "that 'Hassad' i.e. the jealousy usurps the 'Naikees', the good in man, the way fire swallows the wood." He added that everybody has three things; tendency to have 'Budgumani' (doubt : Suspicion), 'Hassad' (Jealousy) and a conceived 'Buri Fal' (Bad augury). When you become a prey to 'Bud Gumani' don't get involved in its investigation. Just remove the thought from your mind. Don't depend on bad angries. And. if 'Hassad' viz jealousy is created in your heart against someone, Cheek your hand and heart from acting against him, firmly."

Once the Holy Prophet (peace and blessings of Allah be upon him) stated that evil traits of 'Hassad' (Jealousy) and 'Adawat' (Enmity) have started raising their head in you. Many people ('Qaums') have been ruined by it before you. They kill the 'Eiman' and I swear by My Allah that the essence of Eiman lies in the faithful, loving each other. The secret of brotherly love is contained in behaving with apparent winning manners and affectionate way with the faithful. Say, 'Salam' (Convey sentiments of peace and good wishes to the other) to each other. There should be warmth - real warmth in it.

Hazrat Moosa Alai Uas Salam (Prophet Moses) saw a person installed under the 'Arsh' (High Heavens). He was curios to know his name. He, humbly asked Allah, "Who is he?" The Allah did not tell him, his name but said, "Moosa! Let Me tell you he is that man who did not indulge in 'Hassad' or

'Gheebat' of anyone and remained obedient to his old and infirm parents."

Hazrat Zakariyy Alai Has Salam used to tell his people that a 'Hassid' is that unfortunate person who spurns Allah's rewards and blessings, every time he gets an opportunity to refrain from his nefarious habit of being jealous to others."

The Holy Prophet (peace and blessings of Allah be upon him) said the following words in one of His 'Khutbas' (Address). "Six groups of people will be sent to the 'Dozakh' (The Hell) due to six kinds of sins, without any reckoning of their performance in the world.

1. The 'Hukkam' (Officials) due to their 'Zulm' (Atrocities and injustice).
2. The prejudiced due to their malignant attitude.
3. The rich and affluent due to their arrogance.
4. The traders due to their dishonest dealings.
5. The ignorant due to their stupidity, and
6. The 'Ulama' due to their 'Hassad' (Here, in the meaning of professional jealousy).

Hazrat Annas (Allah be pleased with him) has related that "one day we were sitting in the company of the Holy Prophet of Allah (peace and blessings of Allah be upon him) when he suddenly remarked, "A person is about to enter from this door who is a 'Jannati' (A dweller of Paradise)." Soon, a person walked in from the door his shoes in hand, the water drops of 'Wuzzoo' (Ablution) dripping from his beard. The same thing happened the second day and also on

the third day i.e. each time the same person entered from that door in a similar state. Hazrat Abdullah Bin Amr bin Aas (Allah be pleased with him) became very curious went to that 'Buzurg' from the 'Ansaar' and said. 'I have had a quarrel with my father. I want to remain with you in your house for three days?" He agreed. Hazrat Amr watched him carefully for three days and nights and found him engrossed in prayers, rosary and the worship of Allah. Thereupon Hazrat Amr (Allah be pleased with him) told the Buzurg. "Actually, the Holy Prophet (Peace and blessings of Allah be upon him) had said this about you for three days continuously. I wanted to know its reason. Hence my request for presence here. I have not had a quarrel with my father." The 'Buzurg' replied. 'You have seen my 'Amal' (The performance), whatever it is but let me tell you that I have never had the 'Hassad' against anybody in my heart. I think it is the secret of my blessing.'

Once Hazrat Aun Bin Abdullah (Rahmatullah Alaih) told a king. Beware of 'Takabbur'. The first sin ever was committed by 'Iblees' and it was 'Takkabur', when he disobeyed the Almighty Allah in arrogance and did not perform 'Sajada' before Adam Alai Uas Salam. It is also the cause of the Adam's (Hazrat Adam Alai Uas Salam) ouster from the Paradise. Also refrain from 'Hassad' i.e. jealousy, for 'Haabeel' was killed by 'Qabeel' (Leaders of two groups of people) due to it, in the primary case of 'Hassad' on earth (Soora-e-'Maida'). Also, be on guard against greed, as amongst the first human sins committed, it was also the cause of the downfall of Adam (Hazrat Adam Alai Uas Salam)." He added that whenever the subject of

the 'Sahaba-e-Karam' (Allah be pleased with them) or the veritable qualities of Allah or the stars in the galaxy is broached, one should remain quiet and gloomy.

A sage used to stand before the king daily and say, "Be good to the good. The evils are already cursed by their evils. It is enough recurring punishment for them." The king was his admirer. One day a 'Haasid' complained to the king, committed fallacious 'Gheebat' of him and told the king, "This sage that you hold in esteem so much calls you ('Bud Zuiban') an evil-tongued person." The king asked him to prove it. He said, "When he appears before you tomorrow, you may see it for yourself that he will have covered his nose with his hand so that he may not have to smell, the evil odour of your mouth." Thereafter the crafty man took the sage to his house (before his going to the king) and made him eat strong onion dishes. When the king called him he observed, that right enough he had covered his face, as fore told by the man. The king became convinced that the blabber was right. The king was good man. He used to give reward and 'Khalaat' to people but always tried to evode execution of people before him. Thereupon the king wrote a proclamation addressed to his 'Ghulam'. (Slave : Servant) who was an executioner to the effect that the head of the bearer of this letter should be chopped off and his body stuffed with straw and fluff should be returned to the king for his perusal. The king sealed it in the envelope and gave it to the sage to deliver it to the 'Ghulam'. When the Sage came out of the king's court, his 'Gheebat Kunnanda' (The blabber) met him and asked him, "What is it?" The sage replied, "It contains order of Shahi Atya (The

royal reward)." The man said, "Give it to me." The sage gave it to him. When he took it to the 'Ghulam', he was shocked to learn of the kings orders. It meant sure death for him. He kept on pleading that these orders were not for him but were actually for another person but the executioner beheaded him and obeyed the king's orders. To the kings surprise the sage was again standing before him the next day, uttering the same words of advice, as usual. The king asked, "What happened to the letter that I gave you yesterday?" He said, "Such and such person took it from me." the king said, "But he had complained to me that you had said that I was 'Bud Zuban' and 'Gunda Dihan' (A person from whose mouth foul words and bad odour emerges)." The sage said, "This is not true. I never said such a thing." Then the king asked him, "In that case why had you covered your face with your hand before me?" He replied, "It was because he had persuaded me to take my meal with him. It was full of ginger. Thereafter, I was called by you. I had covered my face because of you." The king was very pleased to hear it. He said, "I shall ever remember your words of wisdom. Everyday, you used to come here and say that the evil gets it own punishment. That wicked person had dug his own grave with his own hands."

Somebody asked Hazrat Hassan Basri (Rahmatullah Alaih). "Does a Muslim commit Hassad? He replied, "Have you forgotten of the sons of Hazrat Yaqoob Alai Uas Salam (Prophet Jacob)?" If the pain of the enmity of one's foe becomes overriding, the man commits 'Hassad'. Hazrat Abd al-Darda (Allah be pleased with him) used to say "That a man who keeps

on reminding himself of the inevitable death continuously neither remains ecstatic nor he ever commits crimes like 'Gheebat' or Hassad."

JEALOUSY AND ITS HARMS

The necessary off-shoot of anger is malice and the malice generates jealousy. The jealousy is a fatal thing. The Holy Prophet (peace and blessings of Allah be upon him) said:

Three things are such which are present in every man, viz., suspicion jealousy and bad omen.

He (peace and blessings of Allah be upon him) prescribed their cure as under:- If you are over-come by suspicion, do not investigate and remove such thought from your heart. Do not rely upon bad omen. If you feel jealousy about anyone, do not act by words and action in aid of it. He (peace and blessings of Allah be upon him) further said:

> "O Muslims! Such a thing has started generating in you that had become the cause of destruction of many nations before you. That thing is jealousy and enmity."

He (peace and blessings of Allah be upon him) said:

"By the token of the Lord of Muhammad (peace and blessings of Allah be upon him)! you will not enter paradise without faith and the faith depends upon

loving each other."

He (peace and blessings of Allah be upon him) said:

"Should I disclose you the secret of love? Salute (Greet) each other, it will increase love."

Hadrat Musa (peace of Allah be upon him) saw a man under the shade of the Throne. He desired for such a station and asked Allah: "Who is he? What is his name?" Allah did not disclose the name of that man but told about his character that he never had jealousy (with anyone), was not disobedient to his parents and, had guarded himself against back-biting.

Hadrat Zakariyya (peace of Allah be upon him) said: That Allah had revealed:

"A jealous person is enemy of My favour, angry with My command and does not like the distribution made by Me amongst My servants by My Decree."

The Holy Prophet (peace and blessings of Allah be upon him) who is this king of all that prophets said: Six groups (of people) are such who will be sent down into the Hell due to six sins in them without further accountability:

"The rulers due to their oppression.
The Arabs due to their prejudice.
The rich due to their pride.
The merchants due to their dishonesty.
The Beduines due to their ignorance.
The scholars due to their jealousy."

Hadrat Anas (Allah's mercy be on him) narrated:

"Once we were sitting in audience of the Holy Prophet (peace and blessings of Allah be upon him) and he (peace and blessings of Allah be upon him) said: Now a man of Paradise is coming. Meanwhile an elder from amongst Ansar came. He had his shoes in his hands and water drops of wudu (ablution) were falling down from his beard.

The next day the Holy Prophet (peace and blessings of Allah be upon him) said the same words. The same gentleman again appeared. The third day same happened.

Hadrat Abdullah bin 'Amr bin 'As wanted to know about his characters and went to him and told him that he had a dispute with his father and wanted to stay with him for three days. The said man acceded to the request. He keenly watched (the behaviour of his host) for three nights and found that when he used to get up from sleep he remembered Allah. He disclosed to the host that he had no dispute with his father. As the Holy Prophet (peace and blessings of Allah be upon him) had thrice repeatedly said such and such thing about him and he wanted to see his actions. The host said: This is my behaviour that you have seen." When I started to proceed back to my home he called me from behind and said: there is one thing more and that is that I never felt jealous seeing goodness of anyone else. He said: This is the basic secret.

Hadrat 'Aun bin Abdullah (Allah's mercy may

be on him) gave a piece of advice to the king.

"Guard against pride as the first sin committed on the earth was caused by the Pride. The Iblis had not bowed before Adam due to pride. Be away from greed as it became the cause of ouster of Adam (peace of Allah be upon him) from Paradise. Save yourself from jealousy as it became the cause of first unjust blood-shedding when Habil had murdered Qabil."

When there is mention of the comparisons or the attributes of Allah or the stars, observe silence. Bakr bin Abdullah stated:

A man used to say daily standing before the king. "Do good with the good people as the evil doing is itself sufficient punishment for the evil doers. The said man had become very dear to the king. It generated jealousy to the heart of another man who made complaint to the king alleging that the said man calls the king a foul-mouthed. The king demanded proof. The man said that the proof is that when he will come in the court of the king he will be having a cloth on his nose to avoid bad smell. After this complaint that man came to the said good man and took him to his own house and served him with meals which had a soup made of plenty of garlic. Meantime the message of the king came and when the noble man entered the court of the king he put his hand before his mouth to avoid bad smell of garlic reaching the king. The king took the complaint as true. It was the habit of the king that he wrote no order with his own hand except that of precious garments and reasonably handsome prize. But this time the king wrote himself to one of his

Governors: "When this letter reaches you, behead the deliverer, put chaff in his skin and send back to me." The king sealed the letter and handed it over to the noble man. When he came out of the court, the jealous man saw him and asked what was in his hand. He told that it was granted by the king. The jealous man requested him to give that letter to him. The noble man gave it to him. The jealous man told it to the Governor who opened it and informed the jealous man of its contents. The jealous man requested the Governor to give him back the letter and also told that it actually related to such and such person, and that this fact may be got verified from the king. The Governor said: Who can dare also the king to verify the contents of his letter. The jealous man was beheaded. Next day the noble man again appeared in the king's court and repeated the same sentence which was his daily routine. The king was astonished and inquired about the delivery of yesterday's letter. The noble man disclosed that it was taken away by such and such man. The king said: "He had complained against you that you had said about me that I am of bad tongue and that bad odour comes from my mouth." The noble man stated that he had never said so. The king asked: then why you had put your hand on your mouth. He told the whole story that it was he who had made me to eat garlic soup. And I had acted so in your court as a mark of respect to Your Majesty. The king said: You used to say daily that evil of the evil doer is itself a sufficient punishment for him. The fact is that an evil doer did reach to his evil consequence by his own evil doing.

Hazrat Ibn Sirin (Allah's mercy be on him)

stated: I did not have jealousy with anyone in the matter of this material world. The reason is that if anyone is a man of Paradise, the favours of Paradise are unparalleled by any favour of this world. And if anyone is man of Hell, he will burn in Fire. What is the use of such favour which cannot safeguard against fire.

A man asked Hadrat Hasan Basri (Allah's mercy be on him): "can a Muslim be jealous?" He replied: "Have you forgotten the sons of Hadrat Yaqub (Peace be upon him)." If there is such a grief in the heart that it does not come out despite dealing, it causes no harm.

Hadrat Abu al-Darda (Allah's mercy be upon him) says:

"One who remembers death frequently, he neither feels happy nor becomes jealous."

REALITY OF JEALOUSY

Jealousy is defined as your dislike over the grant of favour to someone else and your desire that the said favour be snatched away from him.

According to the prophetic tradition it is unlawful. Another proof of its being unlawful is that it proves disliking of Divine command and inner impurity. The reason is that the desire of snatching away of a favour granted to a man is nothing but impurity of the inner self. But if you desire that you should also be granted with such favour and you do not desire fall of such favour from other person nor

you dislike such thing then it is termed as GHABTAH and MUNAFASAH. If it is in a religious matters it is a good thing. Rather it is obligatory. Allah Almighty says:

وَفِىْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ ۝ (المطفّفين : ٢٦)

Let the aspirers aspire for that. (**83** : 26)

At another place Allah Almighty says:-

سَابِقُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ ..... (الحديد : ٢١)

Race one with another in hastening towards Forgiveness from your Lord (Allah)..... (**57** : 21)

The Holy Prophet (peace and blessings of Allah be upon him) said:

There is no jealousy in two things. One is that Allah may grant knowledge and wealth to someone and he spends his wealth according to his knowledge. Second is that someone gets knowledge but he has no wealth and he desires that in case Allah grants him wealth he would also have spent it like that. Both these persons are equal in the entitlement of reward. If anyone spends his wealth in acts of sin and extravagance and an other says: Had I wealth I would also have used it in like extravagance. Both these persons are equal in the entitlement of punishment of sin.

Such Manafasat is also called jealousy but it has no abhorrence about the favour on others. Abhorrence is not valid in any matter except a favour that comes

to an oppression and transgressor which is the cause of his oppression and transgression. To which its fall is correct as in reality it is a desire for his transgression fall and end of an oppression. The sign of it is that when such an oppression and transgrssion repents over his evil-deeds, the desire of his fall must also stop.

Another point is that where Allah grants His favour to someone and another desires such favour for him. Apparently, when he does not get it a difference occurs. If such difference is abhorred, then by the fall of favour this difference will disappear, and it will become easy upon the heart of that person. The apprehension is that disposition does not remain free from such desire but when he will abhorre it will become such that if his work comes under his control he will not snatch his favour. This thing remaining in heart of a man, does not render him liable.

REMEDY AGAINST JEALOUSY

Jealousy is a disease of heart. Its cure is necessary both scientifically and practically. Scientific cure is that the jealous must understand that jealousy is the cause of loss to him in both the worlds and benefit to the person concerning whom he is jealous.

The harm to the jealous is that he remains engaged in grief and torture all the time, as at every moment someone is being granted some favour. The grief in which a jealous man wants to see the others man entangle the jealous himself. No grief and disease is greater than a jealousy. How foolish it is that a man may become a victim of grief on account of his own

enemy. No harm is caused to enemy by the jealousy of the jealous as a time of duration of such favour is found in Divine Measure which can neither be nor decreased. It is so because the Divine Decree is the cause of such favour. Some people interpret it as good fortune. However all agree that there is no scope of change in it. This is the reason that a prophet complained to Allah Almighty after having been helpless as against a women who was in authority, on which the revelation came:

فر من قد مها حتی تنقضی ایامها

"Run away from in front of her so that her tenure may lapse."

The reason was that the period decreed would not be undone.

A Prophet of Allah was confronted in a trial. He made many supplications and also wept. On that the revelation came from Allah "The day I had fixed measure of the heavens and the earth, the same was destined for you. Do you wish that a new palace of your fortune be built?"

If any jealous wants that due to his jealousy the favour of an other should come to an end, he will do harm to himself and will lose the favour on him. Due to the jealousy of disbleivers, they are deprived of the favour of belief as Allah Almighty says:

وَدَّتْ طَّآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يُضِلُّوْنَكُمْ ط

(ال عمرٰن : ٦٩)

> A group from the People of the Book wishes to make you go astray.... (**3** : 69)

"Some of the people of the Book wish that alas they would have rendered you astray. Thus the jealousy is, for the time being cause of grief and punishment to the jealous and the loss in the hereafter is besides this. It is so because to be jealous is to be unhappy over the decree and order of the Ruler of the rulers and is to dislike His measure that has been fixed by the All wise according to His most perfect wisdom and who has not disclosed its secret to anyone. Thus what a misfortune is in beating jealous. Further there is a passion of unkindness towards the Muslims in doing jealousy as it contains ill wishing for them. Anyone who does so, is the companion of Iblis as he was the first ill-wisher. Evidently there is no misfortune greater than this.

So far as the person who is the victim of jealousy, he gets the advantage in this world that what else he will desire than to see the jealous of him involved in constant grief and punishment. No punishment is greater than the jealousy because like the jealous no oppressor becomes like the oppressed. If the victom of jealousy receives information of the death of the jealous or he comes to know that he has been released of the punishment of jealousy, the victim of jealousy will become griefed. It is so because he desires that he should remain a permanent victim on account of favour and the jealous should remain involved in grief. The religious advantage to the victim is that he is oppressed of the jealous and it is possible that the jealous may cause oppression both by his word and conduct and as a consequence of it, his

virtues may be transferred in the deed sheet of the victim and the sins of the victim are included in the deed sheet of the jealous. Thus the jealous intended the victim to be deprived of the favour but the favour on the victim increased. The advantage of the hereafter is at least certain. And for the time being, the jealous is involved in grief and punishment and the foundation of the punishment in the hereafter is laid. The jealous considered that he was his own friend and enemy of the victim but infact the matter is otherwise. He besides making himself grieved, also made his enemy, like Iblis, happy. It is so because when the Satan saw that the jealous was not favoured with knowledge, piety, wealth and esteem, he apprehended that if he became happy with the decree he will get the reward of the hereafter hence he involved him in the jealousy and got him deprived of the reward of the hereafter. One who likes the favours of the people of knowledge and piety and keeps friendship with them, he will be with them on the morning of the Day of Judgement. The elders stated that those are worthy of reward who are either men of learning or seekers of knowledge or those who are friends of them. A jealous is deprived of all the three aforesaid kinds of bliss. His example is like the person who throws a stone to kill his enemy but the same stone hits back on his own right eye which is spoiled. He becomes angry and throws another stones with full force but it also hits back to him and spoils his second eye. He again throws a stone which also hits back and injures his head. In other words he injures his own person by repeatedly throwing the stone upon his enemy and the enemy seeing all this goes on laughing. The same is the state of a jealous. The Satan mocks at him. All

these affliction are caused by the jealousy. If a jealous begins backbiting by his hand and tongue and starts telling lies and rejecting the truth, his oppression will be increased. Hence we have stated that whosoever has understood this fact that the jealousy is a fatal poison, if God has blessed him with reason, he shall certainly abandon jealousy.

The practical cure is that one should root out all the causes of jealousy from within oneself with full exertion. Because pride, to think highly of one's ownself, enmity, love for wealth and esteem etc. are the things that become the cause of jealousy as we have already stated in the chapter on Anger. A man should extract these roots. This in fact is the purgative. So that there may not remain the jealousy itself. As and if or when this disease begins to occur, the man should adopt such a behaviour which is adverse to it. For example if the jealousy makes him inclined to blame others, he should praise others. If the jealousy excites upon pride, he should adopt humility. If it inclines to struggle to end the favour on another and teaches hostility, he should extend the hand of friendship instead of it. As there is no treatment better than this. He should praise him secretly and present his conduct in a beautiful manner. When he will hear of it he will certainly be happy and his reflection will come on you. And your heart will be happy with such reflection and the very root of enmity will be cut off. As Allah Almighty says:

اِدفَعْ بِالَّتِیْ هِیَ اَحْسَنُ فَاِذَا الَّذِیْ بَیْنَکَ وَ بَیْنَہٗ عَدَاوَۃٌ
کَاَنَّہٗ وَلِیٌّ حَمِیْمٌ O (حٰمٓ السّجدۃ : ۳۴)

> The one between whom and thee there is enmity, shall be as if he was a bosom friend. **(41 : 34)**

At this situation the Satan excites whispering) that if you will adopt humility anc praise him he will consider you a disgraced pe Now it is upon you to opt becoming an obe bondman of Allah or that of the Satan. Remembe treatment is very useful and advantageous but bitter (in taste). Man cannot observe patience ov except by the power of knowledge. Thus whe knows that his salvation in both the worl dependent upon such behaviour and his destru lies in doing jealousy, it will be easier for him t upon accordingly. So far as the medicine is conce of course, it is bitter and during disease one h bear the bitterness on the hope of health, othe the disease will become the cause of destruction the grief will increase unnecessarily.

SECTION

If you will exert extensively then the probable hope that you will be able to know distinguesh between the one who teases you an one who is friendly towards you. Then it will n equal to you the favour and the curse. Rather yo hate the favour of your enemy as per your dispos You are not responsible to change your dispositi it is not within your power. You are responsibl two things. One is that you should not expres natural hate by your word and conduct and the se is that you should abhor it intellectually and ref sincerely. It should be your desire that such att

should go off. When you will do so you will be released of the evil effect of the jealousy. But if you do'not express this hate by your word and conduct and also do not consider this attribute an evil in your heart, then according to some 'Ulama you will not be accountable but the correct verdict is that you will be accountable. The reason is that the jealousy is unlawful and this is the job of the heart and not of the body. A person who desires grief for any Muslim and dislikes happiness for him, shall certainly be accountable. However if you dislike it then you will be released of the evil consequence of jealousy but the total salvation will be for him who is dominated by the oneness of Allah and does not consider anyone his friend or foe. Rather he considers all things as the servants of Allah and sees them with the same eye. Such a state is gifted rarely coming of a flash light for a while and then its disappearance.

CHAPTER NO. 5

THE CURE OF THE LOVE OF WORLD AND EXPLANATION OF THE STATEMENT THAT THE LOVE OF THE WORLD IS REAL ROOT OF ALL SINS

O My Dear! remember that the world is the secret of all secret. What can be more abhorrent than the thing which is the enemy of Allah and his friends and even his enemies. So far as the enmity with Allah is concerned it is clear that it attacks on his servants in the darkness of night. So that they may not reach their

Lord. So far as its enmity with Allah's friends is concerned it appears before them and dacorates itself in a manner that they may tolerate the bitterness of passions. So far as its enmity with the enemies of Allah is concerned it entangles them deceitfully and when they cover the distances of love it, runs away and goes towards their enemies. It behaves like a wicked woman changing loyalties.

Thus the man suffers grief on account of it and some times remains perturbed in loneliness in this world. So far as the hereafter is concerned their the anger and punishment is certain. No one can get rid of the entanglement of the world except the person who identifies the world and its affliction duly and takes such prevention against it as he takes against the socers. It is so because the Holy Prophet (peace and blessings of Allah be upon him) said: "Prevent yourself against the world as its soccery is greater than the Harut and Marut.

We have stated the reality of the world and its harms and deceptions in the beginning of the book in the third chapter. Here we shall mention only those traditions which are related to its condemnation. It is so because there are many verses on this subject in the Holy Qur'an and other books. Further the object of sending the Prophets and Messengers is to call the people from this world towards the hereafter and to tell them the harms and the afflictions of the world and to save the people from them.

THE TRADITIONS IN CONDEMNATION OF THE WORLD.

One day the Holy Prophet (peace and blessings of Allah be upon him) passed by a dead goat and said: "Look how disgraced is this dead animal that no one is prepared to even see towards it. By the token of Allah in whose hand is the life of Muhammad (peace and blessings of Allah be upon him), the world is more disgraced in the sight of Allah than it. Had it been equal to the value of a wing of mosquito in the sight of Allah, no disbeliever would have been allowed to drink a handful of water."

He (peace and blessings of Allah be upon him) said, "The world is cursed and whatever is in it is also cursed. However that which is for the sake of Allah is not cursed."

And he (peace and blessings of Allah be upon him) said, "The friendship of world is the chief of all sins."

And he (peace and blessings of Allah be upon him) said, "One who loves the world harms the hereafter and one who loves the hereafter, harms the world."

Thus a thing which is mortal should be left and the thing which is perpetual should be adopted.

Hadrat Zayd bin Arqam (Allah be pleased with him) said, "I was in the company of Amir-al-Mu'min Hadrat Abu Bakr Siddiq (Allah be pleased with him) that people came to him with water mixed with honey. He took the glass near his lips and then returned the glass and wept so severely that we all also wept. He stopped weeping for a while but more of us could dare

ask the cause for such weeping. When he stopped weeping fully someone asked, "O Caliph of the Messenger of Allah what was the cause of this weeping?" He said, "Once I was present in the court of the Messenger of Allah, I saw that he (peace be upon him) was removing something away with his hand while apparently nothing was visible. I submitted, O! Messenger of Allah (peace be upon him) what is that? He (peace be upon him) said, "It is the world that offers itself to me and I am avoiding it. It happened repeatedly that it said, "You have avoided yourself but those coming afterwards world not be able to avoid me from them." Hazrat Abu Bakr Siddiq said, "I fear that not it is attacking me while I have heard from the Messenger of Allah (peace and blessings of Allah be upon him), "Allah Almighty has not created anything which is more hostile than the world. Since after Allah Almighty created the world, He has not seen towards it."

And he (peace and blessings of Allah be upon him) said, "The world is the wealth of the destroyed and wretched ones. It is collected by those who are deprived of intellect. Those who create enmity with the people in order to get it are the ones who lack knowledge. Regarding it only such person becomes jealous who lacks the favour of understanding. The seeker of it is the one who is deprived of the wealth of the sensitude.

He (peace and blessings of Allah be upon him) said, "One who gets up in the morning and attends to the world is not from amongst the special favourites of Allah because it that is the world is the fuel of hell and

such person shall remain confronted with four things. Firstly, the grief; Secondly, the engagement due to which he was engaged in it. Thirdly, such poverty that will never turn into richness. Fourthly, such hope that has no limit.

Hazrat Abu Huraira (Allah be pleased with him) reported that one day the Messenger of Allah (peace and blessings of Allah be upon him) said, "Do you want that I should show you the world in its orginal form." Then he got hold of my hand and took me to a place where skulls of the dead human beings and animals and the garbage were lying. He (peace and blessings of Allah be upon him) said, "These skulls were also filled with lust and desires like your skulls. Today these are such bones that have no flesh on them and they would also soon turn into dust. And this garbage are those multiple kinds of food which were brought with much hardship and now have been thrown away that all people hate them and these rags were those prideful garments that use to wave in the air and these bones are of the animals and rides on which people used to ride for walk and journey. So this in the reality of the world. Now anyone who wants to weep upon it ask him to weep as this is the place of weeping. Hadrat Abu Huraira (Allah be pleased with him) reports that all those persons present there started weeping.

The Holy Prophet (peace and blessings of Allah be upon him) said, "Since its birth the world is hanging between the heaven and the earth. Allah Almighty has not put a glance on it. On the Day of Judgement it will submit, who was the lowest amongst your servants

entrust me to him. Allah Almighty will say, "O worthless! be silent, I had not liked it to give to you to anyone in the world, how can I like to do so today."

He (peace and blessings of Allah be upon him) said, "On the Day of Resurrection some people whose deed sheets will be equal to the Tahama Mountain but they will be put into the Hell." People submitted, "O Messenger Allah! Will they be the Ghazis? He (peace and blessings of Allah be upon him) said: yes.

They further asked: Were they observers of fasts? He (peace and blessings of Allah be upon him) said, "Yes". They will ask, "Will they be those who remained awake throughout the night in prayers. He (peace and blessings of Allah be upon him) said,

"Yes". But they were those who had fallen upon the world."

One day he (peace and blessings of Allah be upon him) came out and asked his companions (Allah be pleased with all of them), "Who amongst you is such who is blind and wishes that Allah Almighty may grant him eye sight. You should understand that one who has inclination towards the world and longs for it too much, Allah Almighty makes him blind of heart and the abstinate who has a little hope grants him much knowledge without learning it from anyone, and blesses him with guidance without anyone guiding him.

One day he (peace and blessings of Allah be upon him) came out while Abu Ubaida bin Al-Jarrah (Allah be pleased with him) had sent some goods from

Bahrain. When the Ansar got this information there became much rush as the time of Haj. When he (peace and blessings of Allah be upon him) completed his prayer with salutation, all were standing before him. The Holy Prophet (peace and blessings of Allah be upon him) said, "Perhaps you have got the information that goods have come." They submitted yes. He (peace and blessings of Allah be upon him) said: Glad tidings be to you that in future there will be such affaris that will give you happiness. I do not fear of your poverty but I fear that Allah will grant you much worldly goods as were granted to those before you, and then you will be disputing as the past people had done and will be destroyed as they had been destroyed.

He (peace and blessings of Allah be upon him) said, "Don't be engaged in remembrance of the world in any manner."

When he (peace and blessings of Allah be upon him) has forbidden the remembrance of the world then how more is forbidden the love and demand of the world.

Anas (Allah be pleased with him) said that he (peace and blessings of Allah be upon him) had a she-camel by the name of Adba which ran faster than all the camels. One day a Beduin brought a camel and made him to run with her. Bychance the said camel took the lead on which the believers felt sorry. On that he (peace and blessings of Allah be upon him) said, "It is incumbant upon Allah Almighty to disgrace a worldly thing which He graces." He (peace and blessings of

Allah be upon him) said, "Thereafter the world will become attentive towards you and will eat up your faith as the the fire eats up the wood.

Hadrat 'Isa (peace be upon him) said: "Don't make the world your Lord as that it may not make you its servant. Keep the treasure in a manner that there would be no fear of its destruction, and keep it with such a person who does not waste it, as the treasure of world is not free from affliction. The treasure reserved for Allah will remain safe.

He further said: The world and the Hereafter are opposed to each other. The more you will make one pleased the more the other will be displeased.

Hadrat 'Isa (peace be upon him) said to his Hawaris: (disciples) "I have put the world to dust before you. You should not click to it again. It is an impurity. In it is committed disobedience of Allah. It is such an impurity that without leaving it one cannot reach the Hereafter. You should go out of the world. Do not waste your time in its population. Bear it in you minds that the love and desire of world is the root cause of all the sins. It's fruit is grief and labour.

He (peace be upon him) said: As fire and water do not co-exist, so the love of this world and the Hereafter do not co-exist in a single heart.

Once people asked Hadrat 'Isa (peace of Allah be upon him) as to what was the wrong if he got constructed a house for him. He replied, "For me the old house is of others are sufficient."

One day Hadrat Isa (peace of Allah be upon him) was under heavy rain and thunder blast and lightening and he rushed in search of a place of refuge till he reached a tent. He found a woman in it and he ran further and found a cave but in it was a lion. He submitted, "O Allah! You have made a refuge for everyone, where is my abode?" The revelation came, 'Your resting place is the house of My Mercy. you will have one hundred Horas in Paradise as your spouse whom I have created with my own blessed hand. The night of your honey-moon will be of four thousand years duration and every day will be equal to several ages of this world. I will get it announced by the announcer that all the abstinate of the world should join the ceremoney of the marriage of Hadrat Isa (peace of Allah be upon him). Hence they all will join.

Once Hadrat Isa (peace of Allah be upon him) passed by a city along with his hawaris (disciples). There were dead bodies lying on the whole way. He said, "All these are victim of wrath of Allah otherwise they would have been under the earth." The hawwaris submitted that they wanted to knows the reason for it. He went on a hill on that night and pronounced, "O people of the city!" A person replied, "O Ruhullah! I am present." He asked, "What was the matter." A voice came, "We were quite alright in the night but in the morning found ourselves confined in the hell." He asked, "Why?". He submitted, "We used to love the world and to obey the professional criminals." He asked, "How did you love the world?" He submitted, "As a son loves his mother. When the world came to us we used to become happy and when it departed from us, we used to become greived."

He asked, "Why all of you have answered?" He submitted, "In the mouth of each of them is a reign of fire."

He asked, "How could you be able to answer?"

He submitted, "I was not like them but I was present in the company of them when the punishment approached. Now I am at the brink of hell and do not know as to whether I will get salvation or not?"

Hadrat 'Isa (peace be upon him) said, "It is better to contend upon a barley loaf, saltish water, rugs dress and uneven bed if the peace of both the worlds be available in doing so." He said, "The real thing is the peace of faith. With it be content with a little quantity of world as others took the faith in a little quantity and took care of the peace of the world." He said, "Mean people seek the world for the sake of reward. Had they withdrawn themselves from the world they would have got much more reward."

One day Hadrat Sulaiman (peace be upon him) was riding upon his throne alongwith the animals, the Jinns and the other creation which were in his audience and he passed by a worshipper from amongst Bani Israel who submitted, 'O son of David, Allah Almighty has granted you a big empire." He (peace be upon him) said, "A Tasbih (Hymn of Allah) in the deed sheet of a Muslim is better than this empire that has been granted to me because the empire will perish while the said Tasbih will subsist."

پس از سی سال این معنی محقق شد بخاقانی

کہ یکدم با خدا بودن بہ از ملک سلیمانی

> After thirty years this meaning became established for Khaqani that to be with Allah for a moment is better than the Kindom of Solomon.

It is in the tradition that when Hadrat Adam ate the prohibited corn, he felt the call of nature and was in search of a place to ease himself. Allah Almighty sent an Angel to him who asked him, what are you searching for?" He said, "I want to ease myself from the burden in my belly." The angel said, "Except this corn, no other food of Paradise has such effect. You can't ease yourself of it under the throne, the chair, the rivers or trees of Paradise, hence go to the world which is the place of impurities."

It is in the tradition that Hadrat Jibra'il (peace be upon him) asked Hadrat Nuh (peace be upon him), "You have been blessed with so long a life, how did you find the world?" He replied, "Like the house that has two gates, one to enter and the other to exit."

People asked Hadrat 'Isa (peace be upon him) to tell some such thing whereby Allah Almighty may take them as His favourites." He replied, "Make the world your enemy, Allah will make you his favourite."

Although there are many traditions but we consider the above as sufficient for the present subject.

We present a few statements of the companions and the elders of the past. Hadrat 'Ali (Allah be pleased with him) said: Whosoever did the following acts, he left no stone unturned to find the Paradise

and to guard against the Hell:-

(i) Who recognised Allah and obeyed him.
(ii) Who understood the Satan and opposed him.
(iii) Who identified the truth and firmly held it.
(iv) Who understood the falsehood and withdrew himself from it.
(v) Who recognised the world and abondoned it.
(vi) Who recognised the Hereafter and engaged himself in search of it."

A wise man said whatever Allah grants you in the world, he would have granted it to someone before you and will grant someone after you. Hence what is the use of engaging your heart in such a thing. You have no share in the world except the meals of day and night, hence for such a thing do not destroy yourself and observe such a fast in the world which has its break into the hereafter, because the asset of the world is desire and lust and its fruit is Hawiya, a place in hell.

A person asked Abu Hazim (Allah be pleased with him), "The world is too dear to me, what method should I adopt to remove it out from my heart?" He replied, "Do not eat anything except the lawful. Do spend on valid needs as the friendship of such a little quantity will not cause you any harm." He gave this advice for the reason to make him understand that by doing so the world will automatically go off from his heart and will appear bad to his heart.

Hadrat Yahya bin Muaz (Allah be pleased with him) said, "The world is the shop of Satan. Do not

take anything from his shop, otherwise he will run after you for nothing."

Hadrat Fudayl (peace of be upon him) said, "If the world would have been of gold but mortal and the hereafter would have been of earth but permanent then according to reason, it was necessary to prefer the permanent over the non-permanent. Abu Hazim (Allah be pleased with him) said, "Avoid the world as I have heard whosoever will consider the world as great and favourite, he will be made to stop on the Day of Judgement and it will be announced over his head that it is the person who considered such thing great, which Allah Almighty considered of no significance."

Hadrat Ibn-i-Mas'ud (Allah be pleased with him) said, "Whosoever is in this world is a guest and the luggage with him is hired one. The guest is to go back and ultimately the hired thing is to be returned to the owner."

Hadrat Luqman (peace of Allah be upon him) had advised his son, "Sell the world for hereafter so that you may get benefit of both. If you will sell the hereafter for the world, you will bear loss of both."

Hadrat Abu Amanat Bahili (Allah be pleased with him) said, "When Allah Almighty sent the Messenger of Allah (peace and blesssings of Allah be upon him) towards the creation, a band of Satans went to Iblis and told him that Allah Almighty has sent such a Messenger and what should we do?"

Iblis asked, "Do the people love the world?"

They replied, "Yes". On that Iblis said, "Then there is no need to worry if they did not worship the statues. I will abet them to bargain upon the unjust and whatever they save that should also be by unjust way, and this is the root of all mischief and disorder."

Hadrat Fudayl (Allah be pleased with him) said, "If Allah Almighty grants means, I will avoid it as you avoid a dead animal.

Hadrat Abu Ubaydah bin Al-Jarrah (Allah be pleased with him) was the Governor of Syria. When Amir-al-Mu'minin Hadrat Umar Farooq A'zam (Allah be pleased with him) reached there he found that there was nothing except a sword, a shield and a *rehl* ( ). He asked, "You do not even possess the necessary articles in your house."

He replied, "The place where I have to go (i.e. the grave) these things are sufficient." Hadrat Hasan Basari (Allah be pleased with him) wrote a letter to Hadrat Umer bin Abdul Aziz (Allah be plesed with both of them), "Has that day approached in which that person will die whose death is written as the last death. The Capliph replied that day is as if approached when you will say as if the world had not come." Some elder has stated, "It is strange as to how a person feels happy who knows that the death is a truth: and it is strange as to how a person laughs who knows that the hell is a truth; and it is strange as to how a person engages his heart with the world who sees that the world does not stay with anyone and it is strange as to how a person engages in the world who knows that the Measure and the Decree are true."

Hadrat Daud Tai (Allah be pleased with him) said, "A man daily defers to repent (over sins) and to obey the commandments (of Allah) although promptness is necessary in their performance and he abandons the truth considering it an act of futility so that its benefit may reach to others although its adoption is necessary."

Hadrat Abu Hazim (Allah be pleased with him) said, "There is nothing in the world that may be the cause of happiness nor anything that may be the cause of grief. The pure happiness has not been created in the world by Allah Almighty. It will be available only in the hereafter."

Hadrat Hasan Basri (Allah be pleased with him) said, " One who leaves the world, he is worried with three longings at the time of his death, viz

(1) That which he had collected, he could not eat it fully.
(2) The hopes he had could not be fulfilled.
(3) The preparation for the hereafter could not be made by him as was due.

Hadrat Muhammad bin al-Munkadir (Allah be pleased with him) said, "If a man keeps fast daily for the whole of his life, stands at the nights in prayer, performs hajj and jihad, and avoids all unlawful things but considers the world as a big thing, it will be said about him on the Day of Judgement that it is that person who believed such thing big which Allah had declared insignificant, so what will be the state of affairs of such a person. Each one of us is such that his sins

are much more while he has been indolent in the performance of his duties."

"I am astonished as to what will be our end."

Elders have said that the world is a deserted inn and the heart of such a person is more deserted than it, who is engaged in seeking the world while the Paradise is a populated one and the heart of such person is more populated than it who is busy in seeking it. Hadrat Ibrahim bin Adham (Allah be pleased with him) asked a person, "Do you love Dirham in sleep or a Dinar while awake?" He submitted, "I love Dinar while I am awake." He said, "You are telling a lie as the world itself is a dream while the hereafter is like the awakening and you love that which is in the world."

'Hadrat Yahya bin M'uaz (Allah be pleased with him) said, "A wise man is he who performs three acts:

(i) He withdraws from the world before the world itself withdraws from him;
(ii) He constructs his grave before he goes into it; and
(iii) He provides such providence with which Allah is pleased before being blessed with the sight of Allah.

He also stated that the world is so much doomed that longing for it makes a man unattentive towards Allah then consider as to what will be the abode of a person who gets the world?

Hadrat Bakr bin Abdullah (Allah be pleased with him) said, "One who wants to combine the worldliness and shuns from the world, he is like a fool who wants to extinguish the fire and at the same time puts into it dry wood-sticks."

Hadrat Ali (Allah be pleased with him) said, "World is the name of six things:

(1) Food;
(2) Drink;
(3) Smelling;
(5) Riding; and
(6) Marriage

In food, the best is honey which extracts from the mouth of a fly. The best of the drinks is the water in respect of which all the world is equal. In dress the best is silk which is the excretion of an insect. The best of the scents is the musk which is the blood of dear. The best of the ride is the horse but while riding on its back killing is done. The best of the lust is the desire of a woman and the consequence of it is that the private parents join. The best of the women is the face which she decorates while you seek that which is the worst (i.e. the private part)."

Hadrat 'Umar 'bin 'Abdul 'Aziz (Allah's mercy be upon him), "Oh Muslims! Allah Almighty has created you. If you will not believe in Him, you will become the infidels and if after believing in Him you consider it an easy job, then you are a fool. Allah Almighty has created you to live for ever but He will take you from one inn into the other inn.

وَ نَهَى النَّفْسَ عَنِ الْهَوٰى O فَإِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى O

(النّٰزعٰت : ٤٠،٤١)

And forbade the soul from lust, the Garden shall be the refuge. (**79** : 40,41)

At another place, Allah Almighty has combined the world in five things. Allah Almighty says:

أَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّزِيْنَةٌ وَّ تَفَاخُرٌ م بَيْنَكُمْ

وَ تَكَاثُرٌ فِى الْاَمْوَالِ وَ الْاَوْلَادِ ط (الحديد : ٢٠)

That the present life is but a sport and a diversion, an adornment and a cause for boasting among you, and a rivalry in wealth and children.... (**57 : 20**)

The things in which these five have been combined are mentioned in sura Al'-i-Imran.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَ الْبَنِيْنَ وَ الْقَنَاطِيْرِ

الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ الْخَيْلِ الْمُسَوَّمَةِ

وَ الْاَنْعَامِ وَ الْحَرْثِ ط ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ج وَاللّٰهُ

عِنْدَهٗ حُسْنُ الْمَاٰبِ O (اٰل عمرٰن : ١٤)

Beautified for men is the love of things they covet: women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers etc.) with him. (**3** : 14)

Amongst all these things that which is for the hereafter is considered as the hereafter. To collect the worldly things beyond the need is not from the hereafter. Rather it should be stated that the world has

three stages viz, to have food, drink and shelter according to need. Whatever is beyond that it is decoration and luxury. One who became content to the limit of need, he goes straight to the Paradise and one who exceeds the said limit, he will render himself the fuel of the Hell. One who reduces even the extreme needs, he is not out of danger because the need has two aspects, one near to the necessity and the other near to the luxury. In between these two, there are two more banks which can be attained by struggle. There is possibility that a man may not be in want of a thing and he considers it as a want and becomes a prey of danger on the Day of Judgement. Hence the people of care have contended themselves on need. In this contentment Hadrat Awais Qarni (Allah be pleased with him) is the chief and the leader of all the people as he had abstained himself from the world to such an extent that people used to call him mad. They did not see his face for a year or two years. He used to go out with the call of Fajr prayer and returned after the 'Isha prayer. He picked the date seeds from the way and ate them. If the date was available according to his need well and good otherwise he used to break his fast with the date seeds. He picked the rugs, cleaned them and made his garment with them. The boys used to throw stones on him considering him a mad person and he used to ask them to stone him with small stones so that his wudu may not break (due to the oozing of the blood) and he may not be able to offer his prayer. This was the cause that Messenger of Allah (peace and blessings of Allah be upon him) used to praise him without having seen him and had made a strong direction ( ) to Hadrat 'Umar (Allah be pleased with him) regarding him.

When Amir al-Mu'minin was on the pulpit he saw towards the people of Iraq and directed that all Iraqis should stand up and all Kufis sit down. Then he said that those who were not the residents of Qarn should also sit down. One man left standing. He asked him, "Are you resident of Qarn?" He submitted, "Yes". He asked, "Do you know Awais Qarni?" He said: Yes, I know him. He is so insignificant a person that no one likes to talk to him. No one from amongst us is more foolish, mad, destitute and deficient than him."

Hadrat Umar heard these words and wept and said: I am in search of him as I have heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: People equal in number to the number of the Tribes of Rabi'ah and Mudar will enter Paradise on account of his intercession. Both these tribes were much popular of the density of their population.

Hadrat Haram Iba Habban (Rahmatullah 'Alaih) said: I heard this and went to Kufa and searched for him. I found him at the bank of River Euphrates washing his clothes and performing his ablution. As I had heard his praise I went forward and greeted him with salutation. He reciprocated and saw towards me. I wanted to hold his hand but it was not possible. I said:

رَحِمكَ اللّٰه يَا أُوَيْسُ وَ غَفَرَاكَ۔

"Allah's Mercy be on thee O Awais!
and may He forgive thee."

I wept on his poverty and destituteness. He also

wept, and said:

حَيَّاكَ اللّٰهُ يَا هَرَمُ بِن حَبَّان -

"May you remain happy by the grace of Allah, O Haram bin Habban. My brother, How are you?"

I asked him how could he know my name and my father's name. He replied,

نَبَّأَنِيَ العَلِيْمُ الخَبِيْرُ O (التّحريم : ٣)

I have been informed by this All-Wise, the All-Knowing. (**66** : 3)

My spirit indentified your spirit as the spirits of Muslims have links with one another.

I requested him to narrate some tradition of the Messenger of Allah (peace and blessings of Allah be upon him) so that it may remain a piece of his remembrance.

He replied: "May all that I have be sacrificed on the Prophet of Allah (peace and blessings of Allah be upon him). I did not have the opportunity to kiss his sacred feet i.e. (be in his august service). I have heard his sayings from others. I do not want to become a transmitter, nor a traditionist, nor a Mufti nor I am fond of being called a Wa'iz (sermon deliverer).

My hobby is such that I can't engage myself in these engagements."

I asked him to recite something from the Holy Qur'an, and also requested to kindly pray for me and make some advice to me, as I loved him the most. On that he held my hand, recited Ta'awwuz and started weeping and then said" My Lord says like this and His speech is all true and then recited the following verses (of surah al-Dukh khan):

وَ مَا خَلَقْنَا السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَيْنَهُمَالٰعِبِيْنَ ○ مَا خَلَقْنٰهُمَآ اِلَّا بِالْحَقِّ وَ لٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○ اِنَّ يَوْمَ الْفَصْلِ مِيْقَاتُهُمْ اَجْمَعِيْنَ ○ يَوْمَ لَايُغْنِىْ مَوْلًى عَنْ مَّوْلًى شَيْئًا وَّ لَا هُمْ يُنْصَرُوْنَ ○ اِلَّا مَنْ رَّحِمَ اللّٰهُ ط اِنَّهٗ هُوَ الْعَزِيْزُ الرَّحِيْمُ ○ (الدّخان : ٣٨، ٤٢)

We did not create the heavens and the earth and what between them is, while playing. We did not create them except on truth, but most of them do not know. Surely the Day of Decision is their appointed time, all together, the day when a friend shall not avail a friend in the least, nor shall they be help, except him on whom Allah has mercy; He is the Mighty, the Merciful. (**44** : 38,42)

After reciting these verses of the Holy Qur'an he cried so loudly that I took him as having lost his senses, but he said: "O Habban! Your father died you will also soon die, and then will enter Paradise or Hell."

Your grandfather Hadrat Adam (peace of Allah be upon him) departed from this world. Hadrat Hawwa (peace of Allah be upon her) died. Hadrat

Ibrahim Khalilullah (peace of Allah be upon him) Hadrat Musa Kalimullah (peace of Allah be upon him), Hadrat Dawud Khalifatullah (peace of Allah be upon him) and Hadrat Muhammad Rasulullah (peace of Allah be upon him) had to depart from this world. The successor of the Last Prophet (peace and blessings of Allah be upon him) Hadrat Siddiq Akbar (Allah be pleased with him) had to leave this world. My brother and friend 'Umar Faruq (Allah be pleased with him) also left this world. "Alas O 'Umar! Alas O 'Umar!" I submitted: O Awais, (Allah's mercy be on you)! Umar is still alive. He replied: My Lord has informed me that he has departed from this world. Then he said: My and thy end is also the same. Then he recited Durud on the Last Prophet (peace and blessings of Allah be upon him) and prayed, and said: The advive is that you should adopt the way of the Book of Allah and the Salihin-i-Ummat and do not become unattentive of the death for a moment. When you go back to your people advice them and do not abandon giving advice to the creation of Allah. Do not go out even a step from the way of the community (   ) otherwise you will become faithless and you will not be knowing that, and its consequence will be the Hell.

He further stated: "O Ibn Habban! Neither you nor I will see each other again. Remember me in your prayers and I shall remember you in my prayer. You go hither I shall go thither.

I wanted to accompany with him for a while but it could not be so. He wept and made me also to weep. I went on seeing him from behind till he entered a lane and thereafter no news came about him."

O brother, those who have recognised the world their life is such and this in the Path of the Prophets (peace be upon them) and friends of Allah (Rahmatullah 'Alaihim). These are those who are careful and in peace. If it is not possible to be like them, then at least make it a habit to be content with that which is sufficent for bare needs, and avoid luxury so that you may not fall in danger.

This much is sufficient concerning the states of this world and the rest we have already stated. (Allah knows the best).

SECTION VI:
THE REMEDY FOR LOVE OF WEALTH AND HARMS OF MISERLINESS AND GREED AND EXCELLENCES OF GENEROSITY

The green branches of the world are firstly the property and the favours and secondly the esteem and majesty but so far as the wealth is concerned, it is the cause of great trial.

Allah Almighty says:

فَلَا اقْتَحَمَ الْعَقَبَةَ ٥ وَمَآ اَدْرٰكَ مَا الْعَقَبَةُ ٥ فَكُّ رَقَبَةٍ ٥
اَوْ اِطْعٰمٌ فِيْ يَوْمٍ ذِيْ مَسْغَبَةٍ ٥ (البلد : ١١،١٤)

But he has not assaulted the steep; and what teaches thee what the steep is; the freeing of a slave, or feeding on a day of hunger. (**90** : 11,14)

"No other ascent is greater than it and it is also

inevitable and it is both a cause to live and also a providence for the hereafter. It is so because a man in all circumstances need food, clothing and shelter. These things are obtained through wealth. If these are not available one remains impatient and if a man obtains them, his security (or peace) is in danger. If it is not available, the man is confronted with poverty and there is danger of falling into disbelief and if it is available, man becomes free of worries but there is apprehension of pride.

A poor person is not out of any of the two states. Either he is greedy or contended. Contentment is a good attribute. Greed is of two shapes, viz.,

-- to have expectation from the people and
-- to write with one's own hands.

The later form is praise-worthy while the former is condemened. Likewise a rich person will be either miser or generous. Miserliness is bad in all circumstances while the second attribute has both forms viz., extra-vagance and moderation. Out of these the one is bad in every circumstance but both have deep convention, hence its identification and destruction is necessary. In short, the wealth has advantages as well as disadvantages. Hence to recognise them both is a must so that people may be saved from harm and obtain the benefit.

THE ABHORANCE OF WEALTH:

Allah Almighty says,

لَا تُلْهِكُمْ اَمْوَالُكُمْ وَ لَآ اَوْ لَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ج وَ مَنْ

يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝ (المنٰفقون : ٩)

Let not your wealth or your children distract you from Allah's remembrance; whoso does that, they shall be the losers.

(63 : 9)

The Holy Prophet (peace and blessings of be upon him) said, the love of esteem and w grows hypocrisy in the heart as water grows greenery. He (peace and blessings of Allah be him) said, "Two hungry wolves do not create mischief in a herd of goats as the love of esteem wealth destroys the faith of man."

The people asked about the worst individu the Ummah. He (peace and blessings of Allah be him) replied, "After me a people will raise up who eat multiple kind of delicious food and wear mu kind of fine dresses and will be fan of beautiful wo and will make arrangements of very val conveyances. There bellies will not fill by eating a They will not be content even on much. All struggle will be spent in seeking the wealth. They make the world their goal and will do everything f sake. I, Muhammad, command you that whoso amongst your children come across such a pe should neither extend salutations nor go to ask the health nor join the funeral prayer, nor re elders of such people. Whosoever did so, he w considered as their helper in the desertion of Islam

He (peace and blessings of Allah be upon said, "Leave the world for the lovely peole becau is cause of destruction for a man who takes its than that suffices him while he is not conscious of

He (peace and blessings of Allah be upon him) said that a man always says that this is my wealth but nothing is his except that food which he eats and digests and excretes it as faces, the clothes which he wears out and the wealth which he preserves for ever by giving it in charity.

A man submitted, "what is the cause that I do not possess the provision of death." He (peace and blessings of Allah be upon him) asked, "Have you any wealth?"

He submitted, "Yes".

He (peace and blessings of Allah be upon him) said, "First of all send it forward, i.e. giving it in charity." It is so because a man's ;heart remains engaged in the wealth. It is difficult for him to leave or to keep it.

He (peace and blessings of Allah be upon him) said, "A man has three friends. One that is loyal till his death, the other till his grave and the third till the Day of Judgement. The one loyal with him till death is his wealth, the one i.e., loyal with him till grave is his relatives and the one that, is loyal with him till the Day of Judgement are his actions."

He (peace and blessings of Allah be upon him) said, "When a man dies, the people ask what he has left behind while the angles ask what he has sent forward."

He (peace and blessings of Allah be upon him)

said, "Avoid kingship and landlordism as these are the cause of love of the world."

The Hawwariyyin (disciples) asked Hadrat 'Isa (peace be upon him), "What is the reason that you can walk on the water while we cannot?" He counter questioned them, "What is the status of Gold and Silver before you?" They submitted, "We love them." He (peace and blessings of Allah be upon him) said, "To me they are equal to dust."

A man teased Hadrat Abu Darda (Allah be pleased with him). He prayed for him, "O Allah! Grant him health, long life and much wealth." He considered this prayer as the worst of the prayers and as such made it because one who is granted these things, he becomes ignorant of the Hereafter being a prey of unattentiveness and pride advertently or inadvertently and the said unattentiveness proves fatal for him.

Hadrat Ali (Allah be pleased with him) put a dirham on his palm and said, "You are such thing that unless you go not out of my hand, no benefit can come to me."

Hadrat Hasan Basri (Allah's Mercy be on him) said, "By God! Whosoever will keep the gold and silver dear to him, Allah Almighty will make him disgraced."

There is a transmission that when people forged dirham and dinar for the first time, the Satan snatched them and put them on his eyes and kissed them and said, "Whosoever will love you will be my slave."

Hadrat Yahya bin Mu'ar (Allah's mercy be on him) siad, "Dirham and dinar are scorpions and to use them without knowing the cure of the poison of the scropion is the cause of destruction." People asked him as to what was its cure? He replied, "Those should be obtained as lawful income and should not be spent extravagantly."

Muslimah bin Abdul Malik went to see Hadrat 'Umar bin Abdul Aziz (Allah's mercy be on them) at the time of his death and said, "You have done such a work which was not done by anyone of us. You have thirteen sons and have not preserved even a single dirham." He said, "Let me sit." People helped him to sit and he said, "I have not given their right to anyone else nor I have given them the right of anyone else. My son will be either deserving and obedient of Allah or its opposite. One who is deserving and obedient, Allah will suffice him and if my son is opposite to it, I am not concerned with him in whatever state he may be."

Hadrat Muhammad Kab al Qardi (Allah's mercy be on him) got much wealth. People advised him to leave it for his children. He said, "I will leave it with my Lord and will make Allah Almighty my children's guarantor so that Allah Almighty may keep them in good state."

Hadrat Yahya bin Muaz (Allah's mercy be on him) said, "When a wealthy person dies, two afflictions come to him. One is that his whole wealth is snatched from him and the next is that it is he who has to account for the entire wealth."

If the wealth is bad for many reasons, it is also good for one reason. It contains both aspects of good and evil.

Allah Almighty said,

اِنْ تَرَكَ خَيْرًا ن ج صلے (البقرة : ١٨٠)

If he leaves wealth. (**2** : 180)

The Holy Prophet (peace and blessings of Allah be upon him) said, that firstly the lawful wealth is a good thing for man but poverty can also become the cause of infidelity. The reason is that a person who is extremely destitute and his family is living a miserable life, when such a person sees the luxury in the world, the Satan misleads him by whispering, "God forbid how is it just on the part of Allah that He has distributed the wealth without any cause that a transgressor has so much wealth that He even does not know the true assessment of its quantity and even where spend it and He kills many hungry and does not give a single dirham to them. If Allah is not aware of my want and need, it means His information is incomplete and if He knows and is unable to give, then His power is incomplete and if He has knowledge and power and does not give, then what is the use of His mercy and if He does not give for the sake of reward in the hereafter, it is no reason because He can reward without putting anyone poverty and if He does not give then it is as if He is not powerful or at least is not perfect (powerful) and to believe all these things that He is merciful, generous and granter and His treasure is full of favours but He keeps the people suffering afflictions and if He does not give for any

expending then it is a difficulty." Here the Satan involves a man into the question of destiny although its secret is hidden from all. The object of the Satan is that a power and destitute person should start abusing heaven and the time and should utter such words as that the heavens has become foolish and the time has reversed and giving to the undeserving and has no care for the deserving. If he is told that both the heavens and the time are subordinate and obedient to the power of Allah Almighty and such person denies, he will render himself infidel, and if by way of joke or mockery, he utters that oh yes! They are so subordinate even then it is infidelity. The reason is that the Holy Prophet (peace and blessings of Allah be upon him) said,

لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللّٰهَ هُوَ الدَّهْرُ -

"Do not abuse the time. Verily Allah is the time." (*Musnad Ahmad bin Hanbal, vol. 5, p. 299 & 311*)

It means to whom you entrust your affairs and name him the time is the being of Allah. Thus from poverty the smell of infidelity comes out. However, who has firms belief and is happy with Allah in poverty and considers good in it. His affair is different. But a most of the people are not of this status and understanding, hence for them wealth according to need is better as it is a good thing.

Secondly, the bliss and salvation in the hereafter is the objective of all elders and this bliss is difficult to obtain without three kinds of favours. One of them relates to one-self like knowledge and good morals etc.

the other relates to the physical body like health and security and third relates to outside and that is the wealth according to the need. The third kind of favour is extremely mean and the meanest of the wealth are gold and silver which in themselves have no benefit, however, they are for the wants of food and cloth. Hence it is better that these things should be used for the security of the body and the body should be used for the betterment of the senses and the senses should be used as the net of the intellect hunter and the intellect is to light the lamps of heart so that man may see the Divine emanations and attain Divine gnosis. The gnosis of Allah is the seed of bliss. It is so because the ultimate resort of all is Allah who is the first and the last and the cause of existence of all. One who knows these fails, he will keep his convention with only so much quantity of the worldly wealth which may be useful in ths way and will consider the reminder as a fatal poison.

The worldly wealth is good for a good man. It is so because the Holy Prophet (peace and blessings of Allah be upon him) said, "O Allah! great sustenance to the family of Muhammad that sufficeth them." It was so because he knew that if it is in excessive quantity, it has the taint of destruction and if the quantity is deficient, it has the taint of infidelity and the taint of infidelity is also cause of destruction. One who knows all this, he will never love wealth. The reason is that when a person who considers a thing dear for any object then his real objective is his own vested interest and he has got no connection with that thing. One who loves wealth is blind and has no brain in his head. He has not understood the reality of the wealth. It is

so because the Holy Prophet (peace and blessings of Allah be upon him) said "The slave of dinar and dirham is blind and when a person becomes slave of thing, he becomes its servant and to whomsoever he says, it becomes his Lord. It is for this reason that Hadrat Ibrahim (peace be upon him) said,

وَاجْنُبْنِي وَبَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ ۝ (ابرٰھیم : ۳۵)

And keep me and my sons away from serving idols. (**14** : 35)

The Predecessors have written under the commentary of this verse that Hadrat Ibrahim (peace be upon him) has referred to the gold and silver by mentioning the status because the original status of the people are these as all the people are attentive towards gold and silver.

By referring the gold and silver as status, it seems that the prophets (peace and blessings of Allah be upon them) are above apprehension of status worship on account of their office of prophethood.

THE BENEIFTS AND HARMS OF WEALTH.

Wealth is like a snake. It has poison as well as panecea. Unless the posion is not separated from the panecea, its secret will not be known. Hence we shall state the benefits and harms of the wealth with full details.

The benefits of wealth are of two types.

(1) Worldly benefits, which need no mention as all

peope know them.

(2) Religious benefits. They are of three kinds.

(a) A man should spend his wealth in worship or in the needs of worship as the Haj and Jihad as whatever wealth he will spend, it will be an expenditure in worship. To spend in needs of worship is to spend on food, clothing, and other wants according to the need because by doing so he gets energy and becomes free for worship. Whatever is helpful in worship is also the worship itself. One who does not have wealth sufficient for his need, he will remain busy, the whole day in getting it and he will be deprived of the worship whose essence is Zikr and Fikr, to become free for worship. The wealth spent the extent of need is itself worship. It is worthy to be counted amongst religious benefits. This thing changes according to the motive behind it. If the freedom is the objective for the hereafter then such wealth will be the provision for the journey as well as the path.

Sheikh Abul-Qasim Gurgani (Allah's mercy on him) had piece of land which sufficed his needs. Khawaja [illegible] Farmadi (Allah's mercy be on him) stated that one day, people brought the corn produce of that land to the Sheikh. He took from it a handful and said, "I shall not change it by the trust of all those who trust (in Allah)." This secret is unveiled to those who are

engaged with the observation of heart ( ). They know how helpful is in this way if one is free from worldly worries.

(b) A man should give wealth to the people. It can be in four ways:

(i) The first way is charity which has reward in both the worlds because the blessing of the prayer of the poor is very effective. One who does not possess wealth, he will be unable to get it.

(ii) The second way is Marawwat (good behaviour with fellow beings). Both in faith should be dealt with goodly even if they are with. There should be exchange of gifts, mutual sympathy and payment of rights of the people. This conduct on the part of the affluent is equally good as by doing so one gets the attribute of generosity and the generosity is conduct which is worthy of prayers.

(iii) The third way is to protect one's honour through it e.g., to give the wealth to a poet or a greedy person whom if not given will utter uncalled for and obscene words or verses. The Holy Prophet (peace and blessings of Allah be upon him) said, "The spending by which people save their honours is charity as it closes the paths of back-biting and ill-sayings and saves a man from concern because if he will not do so, there is possibility that he may himself become prepared to take revenge and thus enmity may increase.

(iv) The forth way is to serve those who serve him because if a man starts doing all his jobs with his own hands, much of his time will be wasted. So far as the compulsory personal duties are concerned, no one else can perform them, e.g., Zikr and Fikr is a Farzd-i- 'Ayn inevitable or obligatory ( ). Hence it is to be performed by the man himself and the work which can be done by another person, the time spent in it will bring sorrow. The reason is that life is short, death is approaching, the distance of the journey of hereafter is far and long. For it the provision of journey is extremely necessary. Hence one should consider every breath valuable. A work which could be avoided, to spend time in it is not proper. The saving of time is not possible without spending of wealth because when he will give wealth to the servants, they will serve for him and save him from hardship. No doubt to do all the work with one's own hands is worthy of reward but this could be done by a man who worships by the physical body and not be heart. One who is blessed with perfect heart and is able to do Zikr and Fikr, his works should be done by others so that the works which are better than bodily worship, he may have freedom for it.

(c) General Charity without fixing anything:

Bridges, inns, mosques, dispensaries, trusts for the poor etc., are charities that come under the

heading of general charity and their benefit continues for a longer time and due to them the prayers and blessings sought by others go on shifting to the deed sheet of such person. These things are also not possible without wealth. These are the religious benefits of the wealth. The worldly benefits are not hidden. A man becomes honoured and respectable due to wealth. People become in need of him and he is not in need of them. He can make many brothers and friends. All people love him etc.

HARMS OF WEALTH

Some harms are worldly while others are religious. Harms are of three kinds:-

Firstly, the way of disobedience and sin is made easy by the wealth and desires of the self demand sin while humility and poverty are one of the causes of innocense and piety.·When an account of wealth man gets power and thereby he is involved in the commission of sin, he will be ruined and if he observes patience he will become a prey of grief and affliction as in the case of having power to do a thing to observe patience is difficult.

The second loss is that even if a wealthy man is strong in his faith and able to guard against sins, he will not be able to avoid himself from the use of such luxuries which are permissible. Who having means will eat the bread of barely and wear old worn and torn clothes. Everybody is not like the prophet Solomen (peace be upon him) who used to do so despite being a king. The moment a man indulges in luxuries, his body becomes habitual of those things and thereafter it

becomes difficult for him to observe patience. He considers this world as paradise and hates death. It is evident that luxuries are not always available from lawful wealth. When lawful wealth is not available, man indulges in doubtful wealth and such wealth cannot be obtained without the help of kings and their nearbys. Thus a man gets near to the king by flattery and by means of telling lies and behaving like a hypocrite. After getting such nearness, he is confronted with the apprehension as to whether the king will remain happy or not. Further the nearness creates jealously in others and they become his enemy and want to cause him trouble. Consequently, he also wants to take revenge and becomes their enemy and inclucates jealousy against them and disputes with them. All these habits become the cause of sins because due to them falsehood, backbiting, ill will and other sins of tongue and heart occur. The love of world, which is the root of all sins gives birth to all these branches. Thus these harms are not one, two, ten twenty, hundred or two hundred. Rather those are countless. Still further, it may be said that it is such a blind cave which has no exit as hell that has been created by Allah for such people. There is no way to come out of it.

The third harm is also such which is unavoidable except by the grace of Allah. If is that a man avoids sin and luxury, use of doubtful things, remains content on lawful and observes piety and spends in the way of Allah and even then the wealth will act as a barrier in the heart and deprives man from pondering over the Divine greatness. Although the gist and essence of all worship is that the remembrance of

Allah should dominate man and he should have perfect intimacy with it and man should become independent of all besides Allah. To do so, such a heart is needed that is not engaged towards anything besides Allah.

Where a wealthy person has land, he is worried about its cultivation disputes of partners, problems of revence and account of tenants. Similarly, where one has trade or commerce, he remains worried about the disputes raised by partners, neighbours, planning for journies and profit etc. Where he has animals like the cows, goats etc. He remains worried to the maximum in case he has a hidden treasure He uses that treasure according to need but at the same time, he constantly apprehends that someone else may not take it away. Thus the worry of the worldly people has a very vast field. One who wants to remain aloof from the world by living in it is like a person who wants to remain dry while living in the water. Such are the advantages and disadvantages of wealth. When wise-men saw these harms, they understood that wealth according to need is a panacea while more than that is poison. The Holy Prophet (peace and blessings of Allah be upon him) also arranged for his sacred wives only so much wealth which was extremely needed. He (peace and blessings of Allah be upon him) stated in few words that who takes more than his bare need is in fact takes the weapon of his own destruction. Such a person is lacking consciousness. To spend the whole wealth at once is also not just because Allah Almighty has said,

Because of this reason falsehood, backbiting, ill-will and other sins of heart and tongue generate. The

love of the material world is the root cause of all sins and from it all these branches come out. Thus these are not one or two or ten or twenty or hundred or two hundred losses. rather these are countless losses. Rather it should be said that it is such a blind cave which has no exit like the Hell which has been created by Allah for such people and there is no way out to get release from it. The third harm is such from which no one can escape except whom Allah may save. It is that a man avoids sin and luxury, guards against the doubtful and suffices over the lawful posing himself pious and spends in the way of Allah but the wealth becomes an impediment for the heart and deprives the man from pondering upon the greatness of Allah although the essence and seed of all worship is that the remembrance of Allah should dominate man and he should have perfect intimacy with Him and should become independent of all beside Allah. For it such a heart is needed that is not engaged towards any other side.

A wealthy person who has land. He remains worried about its cultivation, disputes of partners, revenue problems and rendition of accounts from the tenants. Likewise in the case of trade & commerce, the disputes of the partners and neighbours, plans of journey, worry of profit keep him engaged. In the same manner, if he has livestocks i.e., animals like the cows and goats etc. he remains thinking about them. There is no wealth which needs less engagement. For example, if he has a hidden treasure and he spends out of it according to its needs, even then there is constant apprehension of its removing away by someone else. thus the field of worry of the worldly

people is very vast. If a man wants to remain fully satisfied and secure alongwith worldly wealth, his example is like the person who wants to remain dry despite being in the water. These are the advantages and disadvantages of wealth, hence the wisemen saw these harms they understood that the wealth according to need is a panacea while what is more than that is a poison. The Prophet (peace and blessings of Allah be upon him) had arranged for his pious wives only according to need and uttered a short statement that who soever took the wealth more than his need he in fact was preparing the goods for his own destruction and he is a man having no man having no conscience. To consume the whole wealth at once is also not proper as Allah Almighty says:

وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوْمًا مَّحْسُوْرًا ○

(بنی اسرآءیل : ۲۹)

Nor spread it all widespread, or thou wilt sit reproached and denuded. (17 : 29)

DISADVANTAGES OF TEMPTATION AND GREED AND ADVANTAGES OF CONTENTMENT

Greed is the extreme immorality. It contains disgrace, humiliation and shamefulness. When greed is not successful, many other bad morals generate. It is so because one who hopes something from someone, he flatters him and displays show in his statements. If the other person insults, he observes patience under compulsion and takes lightly all that such other person

states, be it right or wrong. God has created man as greedy. The man does not become content despite possessing much. These things can not be discarded with contentment. The Messenger of Allah (peace and blessings of Allah be upon him) said, "If a man possesses gold of the quantity of equal to two valleys, he will be still greedy of the third valley. It is the dust alone that fills his bally and the one who repents, Allah accepts his repentance. He (peace and blessings of Allah be upon him) said, "All things relating to man become old but the desire to have long life and the passion of love of wealth always remain young. He (peace and blessings of Allah be upon him) also said, "A man whom Allah Almighty has granted guidance and granted wealth according to his needs and he becomes content over it, such a man is of great good fortune. He (peace and blessings of Allah be upon him) also said, "The Holy spirit inspired into my heart that no man dies without getting his prescribed livelihood."

O people, fear Allah and do not exceed in greed in the matter of seeking the material world. He (peace and blessings of Allah be upon him) said: "Avoid doubtful goods so that you may become doing much worshipper among the creation of Allah; and remain content with whatever has been granted to you by Allah, so that you may become much grateful to Allah and do like for the creation which you like for yourselves so that you may become perfect believers."

Hadrat 'Auf bin Malik Ashja'i (Allah be pleased with him) said that we were seven or eight or nine persons present before the Holy Prophet (peace and

blessings of Allah be upon him) who said, "Offer allegiance to the Messenger of Allah," we submitted, "Have we not offered allegiance once?" He (peace and blessings of Allah be upon him) again drew our attention towards offering allegiance." So we extended hands and submitted, "On what should we offer allegiance." He (peace and blessings of Allah be upon him) said, "Worship Allah Almighty, establish five timely regular prayer, listen the commandments of Allah Almighty and act upon them." He (peace and blessings of Allah be upon him) said in low voice. "Do not ask anything from anyone." After it the state of the people was such that if a stripe had fallen down from the hand of anyone, he used to disembark from the ride and picked it up himself, but did not ask for it. Hadrat Musa (peace be upon him) asked, "O Allah! who is the most affluent amongst your servants?." The Divine response was, "One who observes contentment over that which I have bestowed upon him." He (peace be upon him) further asked, "Who is the most just?" The response was, "One who does justice to himself."

Muhammad bin Wasi '(blessings be upon him) who used to soak dry bread in water and eat it said, "One who is content on it, he is independent of the creation."

Hadrat Ibn Mas'ud (Allah be pleased with him) stated, "Daily an angel proclaims: O son of Adam! the little quantity of that which fulfils your needs is better than much quantity of wealth which creates unhappiness and unawareness and negligence."

Hadrat Samit bin Ijlan (blessings be upon him) said, "Your belly is not more than a span in its length and width then why should it become the cause of throwing you into the Hell?"

According to a tradition, Allah Almighty says: "O sons of Adam! If I give you the whole world, your lot in it will be no more than your hunger. Thus when I do not give you more than your hunger and also save you from the disputes of account of world, then what will be more favour upon you than this." A wise man's statemetnt is that no one is more grieved than a greedy person and no one is more happy in living than a content person. A jealous bears the most of the pains and no one is more light in his burden than an abstinate and no one becomes more worried and ashamed than a man of knowledge who does not act upon his knowledge.

NARRATION:

Sha'bi (blessings be upon him) said that a person caught a small bird. The bird asked him: "What is your intention?". The man replied, "My intention is to slaughter you and to eat you." The bird said, "By eating me you will get nothing. I teach you three things which are better than your eating me. The first thing I will tell you while I am in your hand. The second thing I will tell you after you release me and I will sit on the tree and the third thing I will tell you when I will go on the hill and sit there. The man accepted his condition and asked the first thing. The bird replied, "When a thing goes out of one's hand he should not be sorrowful for it." The man released the

bird and it flew and sat on the tree. The man asked the second thing. The bird told, "A thing which is impossible should not be believed." Saying this, the bird flew and went on the hill and sat there and stated itself, "O unfortunate! if you had slaughtered me, you would have become so much wealthy that thereafter you would never have been in need of anything as in my belly, there are two pearls each of the weight of twenty mithqal." Hearing this the man put his finger in his teeth and pressed it and became sorrowful and asked the bird to tell him the third thing. The bird said, "You have forgotten the first two things told to you what will you do hearing the third thing. I had told you that a thing which goes out of hand, you should not feel sorrowful for it and should not believe a thing which is impossible. My total wieght alongwith my wings and feathers was not even 10 mithqals, then how could there be two pearls each of the weight of twenty mithqals?

This narration has been told to show that when a man becomes a prey of greed, he believes everything.

Ibn Sammak (Allah's mercy be on him) stated, "Greed is a chain of your neck and feet, you should cut it and through away."

CURE OF GREED AND TEMPTATION

The remedy for greed and temptation is a compound made of the bitterness of patience, the sweetness of knowledge and hardship of action. All the medicines of all heart diseases are made of such

constituents. This treatment is done in five ways. The first is the action. Its method is that man should reduce his expenses, wear simple dress and eat simple food as such quantity of food and dress becomes available without greed and temptation easily. If a man will make show of luxuries and enhance expenses, it will be difficult for him to be content.

The Holy Prophet (peace and blessings of Allah be upon him) said,

مَا عَالَ مَنِ اقْتَصَدَ

"One who is moderate in expenses never becomes needy."

He (peace and blessings of Allah be upon him) also said, "Three things are such with which the salvation of creation relates; to fear Allah in every state whether open or hidden; to spend moderately in every state whether being rich or poor; and to do justice in every state whether it is a state of happiness or unhappiness."

A man saw Abu al-Darda (blessings be upon him) picking up the seeds of dry dates and saying that ease and gentleness in the matter of livelihood is an act of wisdom and knowledge.

The Holy Prophet (peace and blessings of Allah be upon him) said, "One who observes moderation in expenses will remain independent of the creation and one who is extravagant will become needy and the one

who remembers Allah, Allah will love him." He (peace and blessings of Allah be upon him) also said, "To spend according to well-planning is half of the economics."

Secondly when one gets livelihood according to his daily need, he should not worry for the next day as such sorts of whispering is created by the Satan that perhaps the life may be long and nothing may be available tomorrow and that as such it should be searched today by hook or by crook. Regarding this, Allah Almighty says,

اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَ يَاْمُرُكُمْ بِالْفَحْشَآءِ ج
(البقرة : ٢٦٨)

The Devil promises you poverty and bids you to indecency.... (2 : 268)

"The Satan puts fear in you of poverty and commands you the obscenities. In other words, he wants to put you to grief and concern showing the gaint of tomorrows poverty. But a man can easily save him from it by understanding this fact that the livelihood is not dependent upon greed, rather it has been predestined and whatever has been destined shall reach."

بے مگس ہرگز نماند عنکبوت　　　　رزق را روزی رساں پر دیدہد

No cob remains without a fly. The sender of livelihood does send it.

The Messenger of Allah (peace and blessings of Allah be upon him) saw Ibn Mas'ud (Allah be pleased

with him) grieved and said, "Don't be grieved. Whatever is destined for you by Allah shall reach you. A man should know that Allah provides sustenance from such place of which he even had no imagination. Allah Almighty says,

وَ مَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَّ يَرْزُقْهُ مِنْ حَيْثُ
لَا يَحْتَسِبُ ط (الطلاق : ٢، ٣)

> If any fears Allah, He will make a way out for him, and He will provide him from whence he cannot imagine. **(65** : 2,3)

Abu Sufyan (Allah be pleased with him) stated that a pious man never dies of hunger. It means Allah Almighty makes the people kind to him and the wealth reaches him without asking.

Abu Hazim (Allah be pleased with him) stated "Whatever is there, it is of two kinds. Whatever is my livelihood will reach me without delay and whatever is the lot of others cannot reach me despite the efforts of all, those are in the heavens and the earth. Hence my restlessness will be of no use."

Thirdly, if a man considers that if he does not become greedy and observes patience, he will become grieved and if he becomes greedy and observes patience, he will be disgraced and also grieved. People will blame him due to greed while the danger of punishment in the hereafter is apart from it. And if he observes patience, he will get reward and the people will appreciate him. Thus a grief coupled with reward, appreciation and honour is better than a grief which

coupled with disgrace, condemnation and danger punishment.

The Holy Prophet (peae and blessings of Allah be upon him) said, "The honour of a Muslim lies in being independent of the people." Ali (Allah be pleased with him) said, "You are the prisoner of a person on whom you depend and you are the commander of a person who depends on you and you are like the person of whom you need not."

Fourthly, a man should ponder upon it as to why he shows greed and temptation. If he does so to fill his belly then an ass and ox etc. eat more than him; and if he does so for lust then the pig and the bear have more lust than him; and if his object is pomp and show and good dress then the Jews and Christians are much advanced; and if a man leaves greed and becomes content on a little then he will not see like him except the prophets and the saints. Thus to be like such esteemed personalities and to act according to their excellent model is better than adopting the model of beasts and animals.

Fifthly, a man should consider the harms of wealth. When the wealth is more, the harms and dangers will also be more in this world. So far as the hereafter is concerned the poor shall enter paradise five hundred years prior to the rich. A man should live in this world in a state that he should see those who are lesser than him. The Satan excites from worldly point of view to see that such and such person possesses such and such thing which you do not have. It also whispers that such and such saint and scholar

does not observe prevention then why you should put yourself into trouble. A man should in the matter of faith keep in view the states of elders so that he may have inclination and desire for virtue and in the matter of worldly affairs a man should look to those who possess lesser than him so that he may consider him self rich and prosperous.

SUPERIORITY AND REWARD OF GENEROSITY

One who is not wealthy should adopt contentment. Greed will be fatal for him. One who is wealthy should adopt generosity and should not act upon miserliness. The Messenger of Allah (peace and blessings of Allah be upon him) said, "Generosity is a tree of Paradise whose branches are hanging in the world. A generous man holds one of its branches which takes him into Paradise. On the other hand, miserliness is a tree of Hell. A miser person holds one of its branches that becomes the cause of taking him into the Hell." And he (peace and blessings of Allah be upon him) said, "Two morals are such which Allah loves: One is generosity and the other is good habit while Allah dislikes miserliness and bad habit."

He (peace and blessings of Allah be upon him) said, "Whosoever has been created as a Wali (friend of Allah), he has been blessed with generosity and good habit." He (peae and blessings of Allah be upon him) said, "Ignore the shortcomings of the generous as when such a person is confronted with remorse and affliction, Allah Almighty becomes his helper."

The Holy Prophet (peae and blessings of Allah

be upon him) ordered to put to death war prisoners due to their war crimes but left a man. Hadrat Ali (Allah be pleased with him) asked the reason for it. He (peace and blessings of Allah be upon him) replied that Jibrail (peace be upon him) had told him that the said person was generous and that he should not be killed.

He (peace and blessings of Allah be upon him) said, "The food of generous is like the medicine while the food of a miser is like the disease."

He (peace and blessings of Allah be upon him) said, "The generous is nearer to Allah Almighty, the paradise and the people while a miser is far away from all of them. Allah Almighty loves more an ignorant generous than a miser worshipper and miserliness is the worst disease.

He (peace and blessings of Allah be upon him) said, "The Abdal of my Ummah would not enter paradise due to their prayer and fasting. Rather it is due to their generosity, purity of heart and affection on creation."

There is a tradition that Allah Almighty sent revelation to Musa (peace be upon him) that Samari should not be murdered in view of his generosity.

Hadrat 'Ali (Allah be pleased with him) said, "When the world is attentive towards you and also when it turns its face away from you, you should continue expending."

A man wrote about his destituteness to Imam Hussain (Allah be pleased with him). He said that his

object will be achieved. People asked that he had said it without reading the paper. He replied that he did not like that the said person should stand before him disgraced for which he has to account for before Allah Almighty.

Muhammad bin Al-Munkadir (blessings be him) has transmitted on the authority of Umm Darah [(the maid-servant of Umm al-Mu'minin Sayyidah 'A'isha Siddiqah (Allah be pleased with her)] that once Abdullah bin Zubair (Allah be pleased with him) sent two bags full of silver and one hundred and eighty thousand dirhams to Hadrat 'A'isha. She distributed all that (gift). In the evening, she summoned me to bring something for breakfast and I took bread and olive oil as no meat was available. I submitted, "You could have ordered to bring for us meat of a dirham." On that she said, "I would have asked to bring it if you had made me remember at that time."

Amir Mu'awiyyah (Allah be pleased with him) when reached Madina Tayyibah, Hadrat Husain (Allah be pleased with him) asked his elder brother Hadrat Hasan (Allah be pleased with him) not to salute him. When Amir Mu'awiyyah (Allah be pleased with him) came out, Hadrat Hasan (Allah be pleased with him) said, "I am indebted" and followed him and narrated his state of affairs. A camel had left behind. Amir Mu'awiyyah (Allah be pleased with him) asked about it. He was informed that it was laden with a treasure of eighty thousand dinars. He ordered that the same should be handed over to Hadrat Hasan (Allah be pleased with him) to pay his debits.

Hadrat Abu al-Hasan Mada'ini (blessings be upon him) stated that Hadrat Hasan, Hadrat Husain and Hadrat Abdullah bin Ja'far (Allah be pleased with them) proceeded for Haj. The camel carrying the provisions for journey lagged behind. At one place they felt hunger and thirst and went to an old lady and asked her if there was anything to eat and drink. She replied in the affirmative and brought the milk of a goat. When they asked about food, she replied, "The goat be slaughtered and its meat be taken as food." They did the same and said to the lady, "We are Quraish. You should meet us on our return from Haj so that we may do good to you." Saying this they let out. When the husband of the lady came, he became angry on having presented the goat as food to those persons who were not previously known to her. After some days, the said lady and her husband came Madina and picked the camel dungs and sold the same to make their both hand meet. One day, the said old lady passed by the door of Hadrat Hasan (Allah be pleased with him). The later identified her and asked as to whether she knew him. She replied in the negative. He made her to recollect the incident. Thereafter he gave one thousand goats and one thousand dinars and sent her to his younger brother along with his slave. He also gave the similar quantity and sent her further to Hadrat Abdullah bin Ja'far (Allah be pleased with him). He asked her as to what was given her by the two, and thereafter gave her the goats and dinars equal to the quantity given by both of them and while saying farewell to her he said that had she come to him pier to going to them, he would have given her so much that they both could not have been able to give that much. Thus the said lady alongwith

the said huge amount and property returned to the house of her husband.

STORY:

There was a very generous person in Arabia. After his death, some travellers came to his grave due to hunger and slept there. One of the travellers had a camel. He saw the generous person in dream who said, "Will you sell this camel for my best camel.?" He replied, "Yes." The generous person had left behind the best camel at the time of his death. The traveller sold his camel in lieu of the best camel. The dead person's son called the traveller and asked him as to whether he had purchased some best camel from such and such person. He replied in the affirmative and added but that was affair in a dream. The son of the dead person handed over the best camel to the traveller and told him that he was the son of the dead person who had come in his dream also and diverted him that if he was his son, he should hand over this camel to such and such person.

STORY:

Hadrat Abu Sa'id Khargosh (blessings be upon him) narrated that there was a person in Egypt by the name of Muhtasib, who used to save something and distribute it amongst the needy. Once a son was born to a person who was penniless. He went to Muhtasib who accompanied him and asked many persons to give something but none of them gave anything. Then he took the needy to a grave and sat there and said, "O man of God, Allah's mercy be on you. You were

such a person who used to fulfil the needs of the destitute by the leave of Allah. Today, I have tried my best for this man but all in vain." Thereafter he got up and gave me half dinar which he had and said, "Fulfil your need with it considering it a debt." During the night, the dead person met Muhtasib in dream and told him that he had heard him but there was no permission for conversation. Now you go to my sons and ask them to dig the place near the oven where five hundred dinars are lying burried. And that the same be given to him. Next day, Muhtasib went to his sons and told them whole story, who gave him five hundred dinars. He took the dinars and said the dream was not a command. Hence they may take them back. The sons said, "It is astonishing that our father is generous even being dead and we be misers being alive". Muhtasib took the dinars and went to that person who had given him the half dinar. The said man paid back the half dinar and returned the remaining to Muhtasib and said him to distribute it among the needy as his need has been fulfilled. Hadrat Abu Sa'id (blessings be upon him) said, "God knows better who was most generous amongst them." He further stated that when he went to Egypt, he searched the house of that dead person and met his sons and observed the marks of excellence on their faces and at that moment he recited the following verse of the Holy Qur'an.

وَكَانَ اَبُوْهُمَا صَالِحًا ج (الكهف : ٨٢)

And their father was a righteous man.
(**18** : 82)

O my dear (Reader)! all these are the blessings

of the generosity. There is no need to be astonished over it that it survives even after death. The reason is that Hadrat Ibrahim (peace be upon him) was habitual in entertaining the guests and even now those blessings are present at his grave.

Rabi bin Sulayman (blessings be upon him) said that Hadrat Imam Shaf'i (blessings be upon him) reached Makkah Muazzamah. He had ten thousand dinars with him. He installed his tent outside Makkah Muazzamah and spread all the dinars on a sheet of cloth. Whoever saluted him, he gave him a handful of dinars, at the Zuhr prayer time the whole amount finished. The moment he rode on his ride a man came forward and got hold the reigns. He ordered Rabi (blessings be upon him) to give him four hundred dinars and also ask him to apologize.

Hadrat Ali (Allah be pleased with him) was weeping one day. People asked the reason. He told that for the last seven days no guest had come in his house.

A man went to his friend and told that he was under a debt of four hundred dirhams. He gave him four hundred dirhams and started weeping. His wife asked him that if he had to weep then why the same were given to that person. He replied, "O foolish! I am weeping on it that it was a negligence on my part that he had to ask the same from men while I should have given to him without asking.

CONDEMNATION OF MISERLINESS

وَ مَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝

(الحشر : ٩)

And whoso is saved from the avarice of his soul–those are the ones successful.

(59 : 9)

وَ لَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ط بَلْ هُوَ شَرٌّ لَّهُمْ ط سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ط

(اٰل عمرٰن : ١٨٠)

And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them. Nay. it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. (**3** : 180)

The Holy Prophet (peace and blessings of Allah be upon him) said, "You people should remain away from the miserliness as those people who were before you had destroyed due to it and it was the miserliness that had excited them to make the murder and the unlawful as lawful."

He said, "Three things are destructive, viz.,

(i) The miserliness, when you adopt it while its opposition is necessary.
(ii) The desire which is followed.
(iii) Self appreciation (and self esteem)."

Abu Sa'id Khudari (blessings be upon him) reported that two persons came to the Holy Prophet (peace and blessings of Allah be upon him) and

begged an amount for a camel. He (peace and blessings of Allah be upon him) gave that amount to them. They came out and thanked 'Umar. 'Umar (Allah be pleased with him) narrated that fact to the Holy Prophet (peace and blessings of Allah be upon him). He (peace and blessings of Allah be upon him) said, "Such and such person had taken more than that but he had not thanked." He (peace and blessings of Allah be upon him) said, "One who comes and gets something by making false cries. It is fire"

'Umar (Allah be pleased with him) submitted, "If it is fire, then why your noble self grants it." He (peace and blessings of Allah be upon him) said, "They cry while Allah Almighty by the token of His greatness has said, "I shall not allow a miser to enter into Paradise."

One day the Holy Prophet (peace and blessings of Allah be upon him) was circumambulating while a person holding the ring of Ka'bah was submitting, "O! the most merciful of the merciful, forgive my sins for the sake of blessings of this House. He asked, "What is your sin?" The man submitted, "My sin is so great that I cannot state it."

He (peace and blessings of Allah be upon him) asked, "Is it greater than the earth?" The man responded, "Yes."

The man replied, "My sin is even greater then the Heaven."

He (peace and blessings of Allah be upon him) asked, "Even bigger than the Throne?"

The man replied, "My sin is even greater than the Throne."

He (peace and blessings of Allah be upon him) asked, "Is your sin greater than Allah Almighty?"

The man submitted, "Allah Almighty is the greatest."

The Holy Prophet (peace and blessings of Allah be upon him) asked the details (of his sin).

He submitted, "I am a very wealthy person.

Whenever a needy person comes before me, I consider him a fire that may burn me."

He (peace and blessings of Allah be upon him) said, "Be away from me. You may not burn me in your fire." Thereafter he (peace and blessings of Allah be upon him) said, "By the token of Him, who sent me with Truth! If you offer prayers for one thousand years between the Rukn and Maqam-i-Ibrahim and you weep so much that canals flow with your tears and you die as a miser, your abode shall be the Hell. Beware! Miserliness is from infidelity and infidelity is in the Fire. It is a pity that you have not heard that Allah Almighty says:-

وَمَنْ يَّبْخَلْ فَإِنَّمَا يَبْخَلُ عَنْ نَّفْسِهٖ ط (محمّد : ۳۸)

And as for him who hoards he hoards only from his soul. (**47** : 38)

وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ O
(الحشر : ۹)

And whoso is saved from the avarice of
his soul–those are the ones successful:

(59 : 9)

Hadrat Ka'b (Allah be pleased with him) said that on every person two angels are appointed daily who proclaim, "O Allah! One who does not spend his wealth, Thou may destroy his wealth and the one who spends it grant him better substitute for it."

Hadrat Imam Abu Hanifah (blessings be upon him) stated, "I shall never call a miser a just person nor I shall hear his evidence as the miserliness inclines him to take more than his own right."

Hadrat Yahya bin Zakariyya (the Prophets of Allah) (peace be upon them) saw the Iblis and asked him, "Whom do you consider your worst enemy and whom do you consider your best friend."

The Iblis replied, "A miser abstinate person is my friend who worships at the cost of his health but the miserliness wastes his worship, while a generous transgressor is my enemy who lives in comfort and ease but I apprehend that due to his generosity, Allah Almighty may grant him taufiq to repent taking mercy on him."

REWARDS OF GIVING PREFERENCE TO OTHERS

The reward of giving preference to others over ones own self is higher than generosity. It is so because a generous is one who is not in need of a thing himself and gives it to another while the preference is that a person who is himself in need of a thing and even

then gives it to another. The perfection of generosity is this that a man gives to another a thing despite his own need. Similarly, the perfection of miserliness is this that a man does not spend even on himself e.g., If he is a sick, he does not get his treatment and awaits in his heart for the medicines to be provided to him by someone without spending his own money.

Allah Almighty has praised the Ansar of Madinah due to their giving preference to others over themselves.

The Holy Prophet (peace and blessings of Allah be upon him) said, "Whoever gets a thing which he desires and he gives it to another despite his own such desire, Allah Almighty forgives him."

Hadrat 'A'ishah (Allah be pleased with her) said, "We did not eat continuously for three days with satiation in the house of the Prophet (peace and blessings of Allah be upon him) but Allah Almighty granted the taufiq of preference. A guest came to the Holy Prophet (peace and blessings of Allah be upon him). Nothing was available in the house to entertain him. A companion from the Ansar took him with him but per chance the food in his house was also not sufficient. He put the food before him and extinguished the lamp and behaved in the manner as if he was also taking food with him. Next day the Holy Prophet (peace and blessings of Allah be upon him) said to that companion that the behaviour of generosity and good conduct he had expressed last night in the matter of the guest was liked by Allah Almighty on which the following Qurani verse who revealed:-

وَ يُؤْثِرُوْنَ عَلٰى اَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ

(الحشر : ٩)

And preferring them above own selves, though they had a want.... (59 : 9)

"Those who entered the city and the faith before them love those who flee into them for refuge, and find in their breasts no need for that which hath been given them, but prefer (the fugitives) above themselves though poverty become their lot. And who so is seved from his own avarice — such are they who are successful."

Hadrat Musa (peace be upon him) requested Allah Almighty to inform him of the esteem and status of the last Prophet (peace and blessings of Allah be upon him). Allah Almighty said, "O Musa! you have no power to see him, however, I show you one of his ranks."When the said rank was shown,it was apprehended that Hadrat Musa (peace be upon him) might become senseless due to its light and greatness. Hadrat Musa (peace be upon him) submitted, "O Allah! on what account the last Prophet (peace and blessings of Allah be upon him) obtained this rank?"

Allah Almighty replied, "O Musa! a servant who exercises giving preference to others over himself once in his life, I feel ashamed to ask him to account for. The abode of such a servant is Paradise, in which he may live wherever he wants."

Once Hadrat 'Abdullah bin Ja'far (Allah be pleased them) was performing a journey and he went

into a date garden. A negro slave was its caretaker. Three breads were brought for that slave that suddenly a dog came there. The slave put one loaf before the dog, then the second loaf and then the third loaf and the dog ate all of them. Hadrat Abdullah (Allah be pleased with him) asked the salve as to what were his daily wages. He replied that the same as he has given.

Hadrat Abdullah (Allah be pleased with him) asked the slave as to why he put all the beads before the dog. The slave replied, "The does not live here and I thought that it might have come from a far off place and therefor I wanted that it may not remain hungry."

Abdullah (Allah be pleased with him) asked: "Now what will you take as a food?"

The slave replied: "I would observe patience."

Abdullah (Allah be pleased with him) remarked., "It is astonishing that people blame me of generosity while this slave is more generous than me."

Thereafter Abdullah (Allah be pleased with him) pruchased the said slave (from his master) and set him free. He also purchased the garden and gifted it to the slave.

The Holy Prophet (peace and blessings of Allah be upon him) who was the mercy for all the worlds avoided even to cause any injury to the disbelievers. Hadrat Ali (Allah be pleased with him) slept in his place so that if God forbid the disbelievers would attack on the Holy Prophet, (peace and blessings of Allah be

upon him) he may sacrifice his life in place of the Holy Prophet (peace and blessing of Allah be upon him).

Allah Almighty said to Hadrat Jibra'il and Hadrat Mika'il (Peace be upon them), "We have created fraternity between you both and have increased the life of one of you than the other. Who is of you that gives his life to the other?"

Each one of them wanted his own long life On that Allah Almighty said, "Why you did not do like Hadrat Ali. I had given him fraternity with Muhammad the most honoured (Peace and blessing of Allah be upon him) and he expressed perfect sacrifice and preference and slept in place of his cousin. You both go to him and guard him against his enemy."

Thus Jibr'il (peace be upon him) stood on the headside and Hadrat Mika'il (peace be tham) stood on the feet side and continued saying, "Hurra! O son of Abu Talib, Allah Almighty is proud of you before the angels. At that occassion the following verse was revealed.

وَ مِنَ النَّاسِ مَنْ يَّشْرِىْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ط

(البقرة : ۲۰۷)

And of mankind is he who would sell himself, seeking the pleasure of Allah:

(**2** : 207))

Hadrat Hasan Antaki (blessings be upon him)was one of the great teachers. More than thirty individuals collected from among his friends but there

was no sufficient food to serve them. He made pieces of the available bread and kept the same before them to eat and took away the lamp. They remained sitting around the dining table and when he brought back the lamp, all the pieces of bread were lying intact. He exercised preference and his friends also exercised preference in the same way.

Hadrat Hudaifah' Adwi (Allah be pleased with him) stated that many companions were martyred in the battle of Tabuk. I was searching my cousin with a cup of water in my hand and when I found him. He was breathing his last. I asked him about the water and he desired to have it. But at that time the sigh of another injured was heard and my cousin asked me to attend him. He was Hadrat Hassham bin al-As (Allah be pleased with him). He was also breathing his last. I offered him water that the sigh of a third injured was heard. I rushed towards him but he had died. I immediately returned towards Hadrat Hassham. too he had died and then I came to my own cousin but he had also expired.

The elders have stated that no one has gone from this world as he had come except Hadrat Bashar bin Hafi (blessigs be upon him) as at the time he was breathing his last, a beggar came to him, he gave his shirt to the beggar and himself departed from this world in a cloth taken on hire.

WHO IS GENEROUS AND WHO IS MISER

Every person calls himself gererous while there is possibility that people may consider himself a miser.

Hence, to know its reality is necessary because it is a big disease and people [should know] it and get it treated. There cannot be a man from who whatever is asked by the people is given by him. If this be the [cause] of miserliness then all are misers.

There are many views in this respect. Most of the people state that whatever is obligatory upon a man to give under the Shariah, if it is not given by such a man, he is miser. Similarly where the giving of a thing is not convenient for a man and he does not give, he is a miser. This is not a valid opinion as according to us by the application of this rule one who returns to baker the breads and to the butcher the meat being less in quantity. He will be considered a miser. Similarly under this rule a man who gives to his wife and children only so much maintainance as ordered by the court he will be declared a miser likewise a man who is eating bread and on seeing a beggar coming conceals it, he will be termed to miser.

It is so because the Shariah suffices the giving of only that much quantity which one can afford to give. Allah Almighty says:-

اِنْ يَّسْئَلْكُمُوْهَا فَيُحْفِكُمْ تَبْخَلُوْا وَيُخْرِجْ اَضْغَانَكُمْ O

(محمّد : ٣٧)

If he should ask it of you and importune you, ye would hoard it, and He would bring to light your (secret) hates. (**47** : 37)

Thus a valid statement is that the miser is he who does not give the thing worth-giving. There is

wisdom of Allah Almighty in creation of wealth. When Divine wisdom desires a thing to be given its non giving is miserliness. The thing worth-giving is that which is commanded by the Shariat and the good manners to be given. Whatever is necessary to be given in the Shariat is well known but whatever is necessary to be given according to good-manners that goes on changing according to the circumstances of the people, the quantity of the wealth, and the miser. There are many things which are bad manners for the rich while those are not bad manners for the poor. Similarly there are certain things which are bad for the family but not for others. There is distinction between the affairs of the friends and the aliens. There is difference between the affairs of the guest and the host and of sale and purchase. Similarly there is difference between the affairs of the old and the young, of the male and the female.

Thus the true definition (of a miser) is that a miser is a man who makes the piling up of money his objective and does not spend despite need. Where the need for saving is more than the need of spending the expenditure will become spendthriftness. ( ). Both spendthriftness and miserliness are bad habits. In the presence of a guest the point of good manners should be given preference over the wealth. It is a bad manner not to deal goodly with the guest on the excuse that one has already paid the zakat of his wealth. When the neighbourer is needy,and a man has wealth, n to take care of the (needs) of the neighbourer is miserliness.

When all the requirements of Shariat and

Murawwat (the Divine law and the good manners) are fulfilled and still there remain behind much wealth, the reward of the hereafter should be sought by spending it in charity. However, to save some wealth keeping in view the circumstances is not bad but to give it preference over the objective of reward is bad and miserliness in the eye of the elders while it is not miserliness in the eyes of masses. It is so because the eye of masses is only on the world and this thing goes on changing according to the circumstances of each case. Thus if any one takes care of only the Shariat and Murawwat he is saved from miserliness, but he will get the rank of generosity only when he spends more. The more he spends the more will be elevation in his rank to generosity and he will get the reward accordingly. A man is generous when he does not feel it a burden on him to give to others. If he feels otherwise then he is not generous. If he gives to others with the passion of gratitude and reciprocation even then he is not generous. Rather, in reality, only such a person is generous who gives without having any vested interest. This thing is not within the power of a man. Rather, in fact,this is the attribute of Allah Almighty alone. A man who gives to others and considers the reward of the Hereafter Sufficing him, he is called generous only mataphorically as he does not want the immediate reward in this world actually.

According to religion the generosity is that a man should not fear laying his life purely for the love of Allah Almighty without keeping any hope for reward in the hereafter. Only the love of Allah Almighty should be in his view. His only objective should be to sacrifice his life for the sake of Allah and

in doing so he should consider it a service. If he keeps any hope then such hope will take the form of his compensation (for the said service) and it will not be the generosity.

THE CURE OF MISERLINESS.

The cure of miserliness is also a combination of knowledge and action. By knowledge it is meant that first of all its cause is to be identified as without it the cure is not possible. Alongwith it the hope of long life is attached. It is so because if the miser knows that he will not live beyond a day or an year, it will be easy for him to spend. However, if he has children it is a different matter and he considers its survival and his miserliness is increasing. For this reason the Holy Prophet (Peace and blessings of Allah be upon him) said:-

"Children become the cause of miserliness, cowardice and ignorance."Sometime due to love of wealth evil desires are generated or the love of wealth is not for desires but the wealth itself become beloved. sometime it so happens that the wealth of a man remains untouched by him for the whole of his life and only income of his land etc. is sufficient for his family but if he falls ill he does not get treatment. He does not pay Zakat and keeps his money hidden under the earth although he has to die, and the enemy will take his wealth. Even then the miserliness restrains from spending. This is a big disease which is very rarely cured.

If you understand its cause then by observing contentment and discarding (your) desires you will be

able to treat it and will be blessed with becoming independent of wealth.

So far as long life is concerned its cure lies in remembering the death most oftenly and seeing towards fellowmen who suddenly died and took away with them nothing but sorrow. After their death their enemies distributed their wealth by expressing sorrow.

So far as the needs of the children are concerned it can be cured by understanding this fact that the One who has created them is also their (Lord and) Sustainer. Whatever has been destined for them that will certainly reach them. If, God forbid, the destituteness has been their destiny then by the miserliness of any one they will not become rich. Rather they will destroy the whole wealth. If the richness is their destiny they will get the wealth from some other sources. A man should see that many affluent persons are such whose parents had left no inheritance and there are many such persons who had got big inheritance but spoiled it.

A man should feel that if children are obedient to Allah then Allah Almighty will Himself be a Guarantor of their needs otherwise the destituteness is better for them as they will be saved from committing at least the such sins which reed wealth.

To ponder upon the Ahadith concerning the condemnation of miserliness and appreciation of generosity and to think that the abode of a miser is the Hell is also an effective cure. It should be remembered that a miser despite all his acts of worship will go to the Hell. Thus what else advantage is needed by a man

than to save himself from the displeasure of Allah and falling into Hell. The circumstances of the misers should also be considered that how worst is the opinion of the general public against them that and how little they are in their eyes. This is the cure by knowledge.When a man ponders upon the said facts and feels the disease curable and an (urge) to spend generates in his heart then he should immediately make himself busy in actualizing such thought and the moment such a thought strikes in his mind he should begin spending (in the noble ways).

Hadrat Abu al-Hasan, Abu Sajd (blessings be upon him) was in the bathroom that he directed his servant to give such and such garments to such and such needy person. The servant submitted:" Patience could have been observed till coming out."

He replied: "I apprehended the striking of some other idea that may change this (good idea)".

Short of spending cure of miserlines is not possible just as without going away on a jurney separation from a beloved is not possible nor a lover may get release from the love.

The fact is that it is better to throw away the wealth into a river to get release from it than to keep it safe as act of miserliness. It is a subtle and pure strategy to be after good name and to say to ones own self: "Do spend so that people may call you a generous person."

To dominate the love of show and esteem over the love of wealth is also a cure of miserliness. After

cure of greed for wealth the show be cured. It is like making a baby intimated and busy with a toy he likes the most before weaning him so that he may forget the snekling. Bad habits can be best cured by making an attribute dominant over the other so that, the dominant may casue the removal of the (effect of) the dominated. Its example is like the blood stain which is not removed by the use of water should be washed with the urine so that due to its alkali the stain may go off. Later on the washing of the urine on the cloth with the water becomes easy.

Thus a man who cures miserliness with show is like a person who cures impurity with another impurity. But when show is not deeply rooted in his heart its advantage will be that cure will be easy.

Although the miserliness and the fondness of self-praise are human weakness but their example is such that in the garden of humanity the roses and flowers both co-exist.

Generosity is a flower which is not unlawful for the sake of good-name. The show is unlawful only in the worship.

To hold wealth to spend it for the sake of Allah when needed has not concerned with human (weakness). Rather it is worth-appreciation and better as to be amongst the flowers is better than to be in the thorns.

In short, the cure of miserliness is that a man should spend by compulsion so that a habit may develop in him.

Some elders have cured their desciples in the way that they appointed a corner for each one of them so that their heart be intimated with (such corner). When they found that the objective has been achieved they changed their corners respectively. If they found that the desciple has worn new shoes liked by him he was ordered to give it to the other desciple and he gave it.

Once the Messenger of Allah (peace and blessings of Allah be upon him) put new laces in the shoes and he glanced on it while in (Nafl)prayer. He ordered to bring back the old lace. It was brought and replaced for the new one. The conduct of Holy Prophet (peace and blessings of Allah be upon him) in that way shows that the method of removing the love of wealth from the heart is to remove the wealth away from oneself as when the hand will be empty the heart will also become empty. This is the reason that a neeedy person's heart is expanded but when he piles up wealth he becomes a miser being engaged in its multiplication.

A man presented to a king a cup made of turquoise fitted with diamond. Evidently the cup had no parallel. A wise-man was present there in the king's court. The king asked him as to how he found the cup. He replied that its consequence is either a calamity or destituteness and without it your excellency was free from both those circumstances. The king asked: "For what reason?" The wise man replied. If it is broken, it is a calamity as it is unique and if it is stolen by the thieves then it is destituteness till it is recovered. Per chance it broke and the King said: "The

opinion of wise-man was perfectly valid."

THE CURE OF THE POISON OF WEALTH

The similitude of wealth is like the snake that possesses both poison and the panacea. As we have already stated that a man who does not know the antidote and takes it into his hand he will die.

As the wealth is not totally an evil thing hence some of the Còmpanions (Allah be pleased with them) were wealthy like Hadrat Abd al Rahman bin Auf (Allah be pleased with him). Thus to be wealthy person is not bad.

As a boy who sees a charmer catching snakes and putting them into his box and filling it with them and considers that the snake charmer is catching the snakes as they are soft and look beautiful in the hand and the boy catches a snake that bites him and kills him.

There are five antidotes of wealth. The first antidote is that man should fully understand the reason for creation of the wealth. We have already stated that wealth is necessary for food, dress. The body is for the senses and the senses are for the intellect and the intellect is for the heart so that the heart be ornamented with the knowledge of Allah.

When this thing is fully borne in mind a man will possess wealth to the extent of need and spend it in valid expenses.

The second antidote is that a man should keep

vigilance of his income that no unlawful or doubtful element mixes in it and that it is not earned in a manner which is not befitting human conduct; such as bribery and begging.etc.

The third antidote is that a man should keep an eye on the quantity of wealth, and should not collect more than his need. Whatever is beyond need it should be made a provision for the Hereafter and given to the poor. If a man is not able to sacrifice (and give preference to other's needs over his own need) then he should spend it where there is need to spend wealth.

The fourth antidote is to watch the expenses. There should be no extravagance in expenditure. He should be content and spend only in good deeds. It is so because to spend extravagantly is just like earning through unlawful means.

The fifth antidote is to make ones intention correct in the matter of earning, expenditure and saving.

Earning should be to get feedom for worship. Expenditure should be to become free from the world and keeping the heart free from being busy in world. The saving should be for the sake of religion.

When a man will behave in the above manner the wealth will cause no harm to him. Such a wealth will prove an antidote and not a poison.

Amir al-Mu'minin sayyidina 'Ali al-Murtada (Allah be pleased with him) said: "If a man obtains the

wealth of the whole earth of Allah Almighty (with the objective and) for the sake of Allah, he is an abstinate (zahid); despite being the most rich of the world; and if he discards the wealth of the whole earth but not for the sake of Allah, he is not an abstinate although outwardly he remains attentive to worship and the hereafter".

In this sense all acts like taking food, drink, and even going to ease oneself become acts of worship. Hence intention should be correct and valid.

Most of the people lack knowledge of these cures and even when they know they do not act upon them. Hence, it is better to remain away from the wealth as far as possible as even if the multiplicity may not be the cause of proud and ignorance, it is definitely the cause of reducing in ranks of the Hereafter, and it is not a less loss.

Hadrat Abdal-Rahman bin 'Auf (Allah be pleased with him) left much wealth at the time of his death. Most of the companions stated that they were fearing concerning him due to multiplicity of wealth. On that Hadrat Ka'b al-Ahbar (Allah be pleased with him) said:

"Glory be to Allah! There is no cause for fear. He earned the wealth lawfully and spent it for the cause of truth at proper place and whatever he left behind was lawful. Hence there is nothing to fear in it"

When Hadrat Abu Zar Ghafari (Allah be pleased with him) learnt about this incident he came

out in anger with a bone of camel in his hand and started searching Hadrat Ka'b al-Ahbar (Allah be pleased with him) to kill him. Who became afraid of him and took refuge in the house of Amir-ul-Muminin Hadrat Uthman (Allah be pleased with him) Hadrat Abu Zar Ghafari (Allah be Pleased with him) followed him and said "O son of a Jew,! you state that what loss is there in the wealth left behind by Abdal-Rahman bin 'Auf (Allah be pleased with him) although one day the Holy Prophet (peace and blessings of Allah be upon him) was going to and I was with him had said "O Abu Zar! "I submitted "I am present, O Messenger of Allah!" (peace and blessings of Allah be upon him) He said, "The wealthy people will be the most insignificant and in loss on the Day of Judgement except a person who throws the wealth right and left, front and back and spends it. O Abu Zar! I do not want to possess wealth many times more than the Uhad (Mountain) and to spend it in the way of Allah and when I depart from this world I may be possessing two Qirats". When the Holy Prophet (peace and blessings of Allah be upon him) has said such thing (about the wealth) how you O' son of a Jew said otherwise. You are a lair". No one (present there) dared to refuse the statement of Hadrat Abu Zar (Allah be pleased with him).

Once an army of camels fully loaded with goods came from Yaman to Madinah. It was a big news. Hadrat 'A'ishah (Allah be pleased with her) asked as to what was the matter. The people told about it. On that she said; "The Holy Prophet (peace and blessings of Allah be upon him) stated the truth." This news reached Hadrat 'Abdal-Rahman bin 'Auf (Allah be

pleased with him) and he became worried about this and he came to Hadrat 'Ai'shah (Allah be pleased with her) and submitted; "What was the statement of the Messenger of Allah (peace and blessings of Allah be upon him). She disclosed that he (peace and blessings of Allah be upon him) said, "I was shown Paradise and I found needy friends entering the Paradise runningly and I did not see my rich friends and when I saw 'Abdal-Rahman bin 'Auf (Allah be pleased with him) he entered the Paradise fallingly". Hearing this Hadith this Hadith of the Holy Prophet (peace and blessings of Allah be upon him) Abdal-Rahman 'bin Auf (Allah be pleased with him) gave in the way of Allah all those camels alongwith the loaded-goods and freed all the slaves, so that he may enter Paradise with the needy-friends of the Holy Prophet (peace and blessings of Allah be upon him).

The Holy Prophet (peace and blessings of Allah be upon him) had said to 'Abdal-Rahman bin 'Auf (Allah be pleased with him) "Among the rich of my Ummah, thou shall be the first to enter into the Paradise but thou will enter into it with great efforts."

A big companion (Allah be pleased with him) used to say, "I do not want to earn one thousand dinars lawfully and to spend them in the way of Allah so that I may not be deprived of congregational prayer or some other excellence". The people asked"Why?" He replied; "Allah Almighty will ask me at the place of accountability 'O my servant! From where you got it and where you spend it'. I do not have the power to face accountability."

The Holy Prophet (peace and blessings of Allah be upon him) said; "A person will be brought on the Day of Judgement who had earned wealth by unlawful means and also spent it unlawfully. He shall be sent to the Hell. Then another person will be brought who had earned wealth lawfully but spent it unlawfully. He shall also be sent to Hell. Thereafter a third person will be brought who had earned wealth unlawfully but spent it at lawful place. He shall also meet the same consequence. Thereafter a fourth person will be brought whose earning was lawful and spending was also lawful. Concerning him it will be commanded,. "Make him stop as perhaps he might have committed some fault in earning lawfully or he might have committed some negligence in the matter of Taharat (cleanliness) or Ruku (bowing) or Sujud (prostration) or had not offered his prayer validly or in time." The said person will submit, "I earned lawfully, spent validly, did not commit any negligence in the performance of my duty and did not express any proud due to the wealth." It will be said, "There is possibility that you have used a ride or dress and walked on the earth proudly. He will submit; "O Allah! It has not been so." Again it will be said: "Perhaps you might have committed some slackness in the matter of some orphan or needy or neighbourer's right."

He will submit: "O Allah! It was not so. I had fully paid the rights of all." At that time all the people who had right against him will call and submit, "O Allah! Thou blessed this man with Thy favours. He should be questioned about our rights." Thus he will be questioned regarding each and every right and if he replied satisfactorily,then he will be commanded to

remain standing and to show what gratitude he expressed for such favours as the morsal he had taken, the dress he had worn etc. He will be put to accountability regarding each and every thing. This is the reason that even general people from among the past did not like the wealth, because even if there would be no punishment the accountability would be regarding each and every thing. The Holy Prophet (peace and blessings of Allah be upon him) who was the leader of the Ummah, liked to adopt Faqr so that it may be known to the Ummah that Faqr is better.

Hadrat 'Imran bin Hasin (Allah be pleased with him) stated that he had the privilege to remain in the service of the Holy Prophet (peace and blessings of Allah be upon him), who said to me one day, "Let us go for asking health of Hadrat Fatimh (Allah be pleased with her). When we reached her door, he (peace and blessings of Allah be upon him) knocked at the door and said: "Assalamu 'Alaikum" and asked permission to come in. The permission was given. He (peace and blessings of Allah be upon him) said: "I am with an other person." Hadrat Fatimah (Allah be pleased with her) submitted; "O Messenger of Allah! (peace and blessings of Allah be upon him) I have no other cloth on my body except a blanket". The Holy Prophet (peace and blessings of Allah be upon him) said, "Wrap it around your body." She submitted: "I have warpped it but still there is nothing to cover my head."

The Holy Prophet (peace and blessings of Allah be upon him) threw his own sheet of cloth and directed her to cover her head with it and thereafter

went in side and asked about her health. She (Allah be pleased with her) submitted: "I am sick as well as hunger-stricken which adds to the trouble and there is nothing to eat." He (Peace and blessings of Allah be upon him) started weeping and said, "My daughter, observe patience. By the token of Allah! I have not eaten any thing since 3 days and my rank is more than yours. Had I made a demand He (the Almighty) would have definitely given to me but I have preferred the Hereafter over the world". He (Peace be upon him) put hand on her shoulder and said Glad-tiding be to you that you are the Chief of the ladies of the Paradise". She (Allah be pleased with her) submitted: "What is the status of hadrat Asiyah (The wife of Fir'aun) and Hadrat Maryam".

He (Peace and blessings of Allah be upon him) said: "They are the Chief of the ladies of their time respectively. You all will be decorated with gold and silver and there will be no noise nor pain." He (Peace and blessings of Allah be upon him) further said, "My daughter I have married you with my cousin who is the Chief in both the worlds."

A man submitted to Hadrat' Isa(peace be upon him) that he wanted to live in his company and started walking with him. They reached in a town where they got 3 pieces of bread. They ate 2 pieces of bread and one was left behind. From there Hadrat' Isa (peace be upon him) went to some other place and when he returned he did not find the remainder bread. He questioned the said man but he showed his ignorance. From there Hadrat Isa (peace be upon him) proceeded fruther and found a she-deer with two issues. He

(peace be upon him) called one of them and it came toward him. He slaughtered it. It roasted itself there and then. both ate to their full. After that Hadrat'Isa (peace be upon him) said to that issue deer, "Be Alive". It became alive and went away. Thereafter Hadrat' Isa(peace be upon him) said to that man, "By the token of Allah! who showed you this miracle tell me where is that bread." He again showed his ignorance. They proceeded further and reached near a river. He got hold the hand of that man and both walked on the surface of the water. Thereafter Hadrat' Isa (peace be upon him) said to that man, "By the token of that Being who showed you this miracle tell me where was the bread" He again showed his ignorance. They proceeded further and reached near a place where there was sand, Hadrat'Isa (peace be upon him) collected the sand and said to it to become gold and it became gold. He (peace be upon him) divided it into 3 parts and said to that man, "One portion is mine and the other is yours and the third is his who has taken away the bread". The said man in the greed of gold confessed having eaten the bread. Hadrat Isa (peace be upon him) gave the whole gold to him and went away. Thereafter two other persons came and wanted to kill him to get that gold. He made earnest appeal that he should not be killed and that the gold may be distributed equally amongst the three. It was so distributed and one of them was sent to bring food. He went to bring food but on the way he changed his intention and brought the food mixed with poison so that he may alone get the whole gold. Meanwhile the two decided to kill him and when he reached back they actually killed him and thereafter they both ate the food full of poison and they also

died. The gold remained there. Hadrat' Isa (peace be upon him) happened to pass that way and found the gold lying there alongwith three dead bodies. Seeing this Hadrat 'Isa (peace be upon him) said "O friends, this world is like this hence be away from it."

This story shows that how much expert a man may be, it is better for him to remain aloof from the wealth and should not go near it. However, one may take it to the extent it is sufficient for him. It is so because a snake catcher is always killed by a snake-bite. (Allah knows the best).

THE CURE OF LOVE OF ESTEEM AND THE HARMS OF ESTEEM.

It should be remembered that many people have been destroyed due to seeking esteem, fame and appreciation of them by the creation (the people). Many disputes, enmities and sins are caused due to these. The moment such a longing appears, in a man he goes astray. His heart fills with hypocrisy and bad morals.

The Holy Prophet (Peace and blessings of Allah be upon him) said:

"The love of esteem and wealth grows hypocrisy in the heart as the water grows greenary."

He (Peace and blessings of Allah be upon him) said,

"Two hungry wolves do not cause that much destruction which is caused by the love of esteem and wealth in the heart of a Muslim".

The Holy Prophet (Peace and blessings of Allah be upon upon him) said to Hadrat 'Ali (Allah be pleased with him) Two things have destroyed the creation (the people), the following of the desire and the desire of self-appreciation. Only such person can get rid of it who is not the seeker of name and fame and who remains content upon anonymity." Allah Almighty says,

تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِى الْاَرْضِ وَلَا فَسَادًا ط (القصص : ٨٣)

That is the Last House, which We make for those who do not desire elation in the earth nor disorder.... (28 : 83)

The Holy Prophet (peace and blessings of Allah be upon him) said,

"The people of Paradise are those who sit on the earth, having ungroomed hair, wearing rags, not respected by any one, not permitted to call upon the rich people,none giving hand in marriage to them, none being ready to pay heed to their talks, and their urges being sub-sided within their hearts but on the Day of Judgement when their light will be distributed the entire creation will be benefitted with it."

A poet says:

خاکساران جہاں را بحقارت منگر

تو چہ دانی کہ دریں گرد سوارے باشد

"Do not look down upon those who are sitting on the dust in this world as you do

> not know as to there being a horse-rider
> in this dust."

The Holy Prophet (Peace and blessings of Allah be upon him) said: "Many persons who are sitting in the dust and wearing old torn rugs are such that if they take an oath concerning any thin,Allah Almighty will prove them true in their oath. He (Peace and blessings of Allah be upon him) said:

> "Many people are such that if they beg from you a Dinar, a Dirham or even a seed of corn, you will not give it to them but if they ask Paradise from Allāh,He will grant them and if they ask the world from Him, He will not give. It is not that they are disgraced. (Rather the world is as such)."

Hadrat' Umar Faruq (Allah be pleased with him) came in the mosque and found Hadrat Mu'az (Allah be pleased with him) weeping. He asked him the cause and he replied hat he heard the Holy Prophet (Peace and blessings of Allah be upon him) saying, "A little show is also a shirk", and Allah Almighty loves such righteous persons who when disappear, no one goes in search of them; and if they appear no one identifies them. Their hearts are such lamps of guidance which are free from all doubt and darkness."

Hadrat Ibrahim bin Adham (blessings be upon him) said:

"A man who likes name and fame is not perfect from the point of faith."

Hadrat Ayub (peace be upon him) said: "The sign of truthfulness is that a man should not desire to be identified."

Many pupils of Hadrat Ubayy bin Ka'b (Allah be pleased with him) used to march behind him. Hadrat 'Umar Faruq (Allah be pleased with him) striped him. He submitted: "O Commander of the faithful! what are you doing.?" He said: Such a behaviour of a person causes disgrace to those who march behind him and cause pride in him who is walking ahead of them." Hadrat hasan Basri (blessings be upon him) said: "Where a foolish sees others following him,his heart does not remain on a secure path in any circumstance.

Hadrat Ayyub (peace be upon him) was going somewhere and some people started walking behind him. He said,

> "Had Allah Almighty not known this fact that I dislike it, I would have feared His Anger."

Hadrat Sufyan Thauri (blessings be upon him) said:

> "Our predecessors did not like such clothes, whether old or new, that could become the focus of people. Rather a man should be such that none might mention him."

Hadrat Bishar Hafi (blessings be upon him) said,

> "A man who likes name, fame, show and esteem his faith is doomed in all circumstances."

THE NATURE OF ESTEEM

As the richness signifies that a man should own wealth and property which should be in his possession and control, similarly a man of esteem is one for whom the hearts of people are sub-dued and his control over the hearts of the people should prevail. When heart of some on follows another, his body and wealth also become his followers. The heart does not become a follower without having good faith (Husn-i-Aqidat). When the greatness of any one enters in the heart of a man due to any of his perfections e.g. due to knowledge and worship or good moral or for any other such reason which the people consider as perfection, then it should be understood that the heart has become his follower. After this a man praises such person and remains prepared to serve him bodily and does not hesitate to sacrifice his property, for him. As a slave is a sub-ordinate of his master so the said person remains the desciple and sub-ordinate of a man of esteem. Rather a slave is sub-ordinate under compulsion while this man is sub-ordinate with sincere attachment. Thus the objective behind wealth (of other people) is to own things, and the objective behind esteem is to own the hearts. There are many persons to whom the esteem is dearer than the wealth. There are different causes for it which can be classified into 3 causes.

Firstly, the wealth is loved as it fulfils the needs i.e. it is a mean to fulfilling the needs. The same is true about the esteem. Rather for the man of esteem the attainment of wealth is easy as a mean person cannot get esteem and honour by means of his wealth (This was true during the period of Imam Ghazali (blessings

be upon him) Now, in our age, the wealth is considered every thing. How strange it is).

Secondly, there is apprehension of wastage of wealth or its being taken away by thieves or being all spent away. There is no such apprehension in the matter of esteem.

Thirdly, the wealth increases by the labour put by way of trade and commerce etc. while the esteem penetrates and goes on increasing. It is so because a man whose heart is attached with you, goes on praising you throughout the world and the people become the prey of attachment with you without seeing you. The more the fame will increase the more will be the increase in esteem. Consequently your followers and the heart attatched with you will increase. As the wealth is the objective and dear so is the esteem. Both are the means to fulfil the needs. It depends upon the nature of an individual that he might be desiring within his heart even that people of a certain city may also became attached with him where he himself cannot reach. It is a great mystery. Man is from amongst the essence of angels and the affairs of Allah, as Allah Almighty says,

قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّیْ..... (بنیٓ اسرآءیل : ۸۵)

Say: The Spirit is by command of my Lord. (**17** : 85)

As man is more appropriate to the sustainership, hence he seeks the manner of sustainership.

The Pharoah said,

اَنَا رَبُّكُمُ الۡاَعۡلٰى ٥ (النّٰزعٰت : ٢٤)

I (Pharaoh) am your Lord, the Most High.
(79 : 24)

Thus the demand and desire of it, is present in the heart of every person. Hence, by nature the sustainership is dear to every person. It signifies that he wants to be every thing himself and exclusively because when there will be any one besides him it will not be perfection and will be an imperfection. The sun has perfection as it is one and the whole light is due to it. Had there been another sun, it would not have been perfection. And the perfection that it should be all and every thing and none other should be that thing is the peculiarity of Allah, the Most Truthful Alone. It is so because in reality He alone is existant. There is none other existant except He. Whatever is there it is the light of His Power. It is His follower and not His associate and partner as the light of the sun is His follower, and not His equal or associate or partner. Thus the nature of a man is such that he desires to be himself every thing. As it is not withim his power, hence he wants that every thing should be his subordinate which is also not possible as the existing things are of two kinds. Firstly, those on which the control of man is not possible like the Heaven, Starts, Angels, satans and which is in the bottom of rivers or depths of the mountains. Thus it is the desire of man to cover them through his knowledge so that if actual control of all things is not in his power then at least those may come under the control of his knowledge. Therefore, it is his desire that the Kingdom of Heavens

and Earth and the wonders of waters and lands and whatever there is should be known to him. Thus a man who is unable to lay the bridgesheet still wants that he may know it is spread as it is also a kind of control and possession.

Scondly, there are certain existing things on which a man can have control. Besides the surface of earth, the vegetation, the animals and the minerals etc. are of this kind. Concerning these things the heart of man is very subtle and wants that all these may be under his sub-ordination and full control. So that those may remain ever busy in his rememberance. Meaning of esteem are also the same. The sustainership is loved by man by nature as the connection with it attracts towards it. The meaning of sustainership is that one may have all the perfection. A perfection is obtained by full control. The full control of man is linked with knowledge and power. And the power of man is on account of wealth and esteem, hence this is the cause of love of wealth and esteem.

SECTION:

If any one argues that when it is the nature of man to seek the perfection of sustainership which cannot be obtained without knowledge and power and to seek knowledge is a good thing and he seeks perfection, hence the seeking of wealth and esteem is not bad as it is also seeking of a kind of power. The power is one of the perfections and is an attribute of Allah Almighty like the knowledge. The more a man becomes perfect, the more he is nearer to Allah. The answer to this argument is that no doubt the knowledge and power are things of perfection and

attributes of Allah. But so far as man is concerned he can get the real knowledge but cannot get the real power. A knowledge is such perfection whose realization is possible for man but it is not the matter in the case of the power. A knowledge after obtainment remains with man but its not so in the matter of power. Apparently a man considers that he has gained power but the said gain is not permanent and continuous. It is so because the power is related to the wealth and creation and on death its chain is disconnected. A thing which expires on death is not called by anyone as Remaining virtues . Hence is search of it spending of time is unwise. Thus the power is useful to the extent it is a means to the realization of knowledge. The knowledge is related to soul and not to body and so far as the soul is concerned it is eternal. When people of knowledge depart from this word the knowledge goes with them. It is such a light on account of which the people of knowledge will enjoy the bliss of seeing their Lord, and will be blessed such deliciousness as against of which all favours of the Paradise will be nothing. Knowledge is not such a thing that expires on account of death as it is neither connected with wealth nor creation. It is connected with the Being and the Attributes of Allah Almighty. And the wisdom of Allah Almighty which is in the kingdom and sovereignty and the knowledge is also of the wonders of the "Ma'qulat" which are all the permissible, obligatory and impossible. And all these things are eternal and everlasting as these do not change. Hence, whatever is obligatory is not impossible and an impossible is never permissible. The knowledge which relates to creation and the mortal thing is not worthcounting e.g. the knowledge of diction is

accidental and mortal. Its worth and value is only for the reason that it is the source of understanding of the Quran and the Hadith, which is a source of knowledge of Allah Almighty and by means of it the vallies which fall in the way of Allah Almighty are crossed. Thus the knowledge of the changing and expiring things is not an objective per se. Rather they are sub-ordinate to the eternal knowledge and the eternal knowledge is of the lasting virtues.

The Being of Allah Almighty is eternal. The change has no scope in it. Thus the more a man will gain skill in eternal sciences the more he will be near to the Divine Being. Therefore, the knowledge of man is real but his power is not real. However, there is a kind of power which is counted amongst the lasting virtues and that is named as the freedom. It means to be free from vain-desires, because a man who is their salve. Whatever he needs it causes an imperfection, hence the freedom from desire and power over-lusts is such a perfection that it is nearer to the attributes Allah and the angels in the sense that due to it a man remains away from the change and the need. And more a man is away from them the more he is nearer to the angels. In fact one perfection is knowledge and gnosis while the other perfection is to be free from the clutches of desire. So far as the wealth and esteem are concerned those are neither a perfection nor remain after death. Thus the seeking of perfection by men is not bad rather it is necessary. Rather a creation is commanded to do so. The unfortunate thing is that the people are ignorant of the real perfection and a thing which is not perfection in reality has been considered by them as perfection. They are after it (the unreal perfection)

leaving behind the real perfection. As all men are going on the path of imperfection, hence Allah Almighty says,

وَالْعَصْرِO اِنَّ الْاِنْسَانَ لَفِیْ خُسْرٍ O (العصر : ١،٢)

By the Age, Man is surely is loss.
(**103** : 1,2)

SECTION;

The esteem and wealth are things almost alike. Every wealth is not bad, hence its presence to the extent of sufficing is necessary for the way of Hereafter. Where a heart is fully absorbed into wealth then it become a decoit of the way of the Hereafter. The same is the circumstance of the esteem. A man needs a servant to assist him. He also needs a king who may save him from the oppressors. He also needs status and respect amongst the people to a certain exent. For the realization of these objectives the desire of esteem is not bad to the extent of sufficing as Hadrat Yousuf (peace be upon him) had said:

اِنِّیْ حَفِیْظٌ عَلِیْمٌ O (یوسف : ٥٥)

Lo! I am a skilled custodian. (**12** : 55)

Similarly, where the teacher does not have value and worth he will not teach attentively and a student who has no respect in his heart for his teacher will not be able to get education from him. Thus it is clear that the wealth, the seeking of esteem to the extent of sufficing is not bad.

There are four ways to seek the esteem. Two of them are permissible while the other two are unlawful. One of the two unlawful ways of seeking esteem is to express one's own worship as it is a show and unlawful. Allah Almighty alone is worthy of all worship.

The second unlawful way is cheating and decieving i.e. to attribute oneself with an attribution which infact is not in oneself e.g. to link oneself with such parentage which is not true or to show the knowing of a profession which infact one does not know.

One of the two permissible ways to seek esteem is to adopt a way in which there is no deception nor it is of the kind of an act of worship. The second permissible way is to conceal ones own defects. It is so because it is permissible for a sinful to conceal his (past) sins to get royal proximity.

THE CURE OF LOVE OF ESTEEM.

After dominating the heart the esteem becomes a disease of the heart and it needs treatment as like the love of wealth it attracts man towards hypocrisy, show, falsehood, deception, enmity, jealousy, disputation and sins. Rather, its sins is more than the love of wealth as it dominates a heart more than the wealth. A man who is content with so much wealth and esteem whereby his faith remains secure, he is not diseased. It is so because to do so, is not to love of the wealth and esteem. Rather, in reality, it is for the sake of faith. However, some people are such who love wealth and

esteem to such an extent that they remain indulged in it throughout the whole time as to how do the other people see them and what do the other people they speak about them. In whatever activity such a man is engaged such thoughts go on occuring in his heart. Under such (serious) condition the treatment of his heart becomes obligatory. Its treatment is both by means of knowledge and by means of action. The treatment by knowledge is that such a man should ponder upon the harms of esteem that come accross in both the worlds. The worldly harms are that the seeker of esteem remains victim of grief and has no time to come out of flattery of other people and even then objective is not realised and thus he becomes disgraced by his own conduct. And if the objective is realised the people become jealous of him, and he remains worried to save himself from the evil of his enemies. He is not secure from enemies. If he is dominated by them, he is totally disgraced and if he dominates upon them even then, it is not known for what period such circumstance will last. The reason is that the heart of the creation is soon satiated and the human hearts are like the waves of the river. Hence such honour is extremely weak whose basis is the heart of a few misfortunate. If any idea comes into the heart the said honour might change due to it. Particularly a man whose esteem is on the basis of leadership and rule it is of the span of a few minutes. A little mis-apprehnsion in the heart of the king cause his dismissal. Hence, we have stated that the seeker of esteem remains worried in this world and the same will be his condition in the Hereafter. People of weak intellect would not understand this fact. A man who is endowed with perfect in sight would know it that if he

gets kingdom of East and West and he becomes the lord of all the, creation it is of no use because the days of his life are numbered and when the death wil come to him all that would finish like the finishing of a cobweb. His example is like dead kings to whom none remembers today. Thus circumstances for the sake of a few days taste to destroy and lose the eternal kingdom is an unwise act. It is so because a person who attaches his heart with esteem becomes deprived of the love of Allah. And a person going to hereafter, if goes towards it being dominated by any thing besides the love of Allah will become subject of severe punishment. This was the treatment by knowledge. The treatment by action includes, firstly, to run away from the place from where he gets esteem and to go to a place where he is unidentified. Infact this is a perfect treatment of esteem because if he sits in seclusion in his own homeland the people will consider that he has lost all honour and thus it will cause harm to him. Its sign is that people will criticise him and state that he is doing so as an act of hypocrisy, he will feel perturbed and grieved in his heart. If the people attribute any crime to him and such attribution is false and for saving him from being looked down upon by the people he puts forward excuses. It will be a proof that still a thorn of esteem is present in him.

Secondly, he should become a blamed person. He should conduct himself in a way that people look down upon him. It does not mean that he should start eating unlawful food like foolish group. Rather, he should behave as an abstinent had done. The ruler of the city had come to greet him and to get his blessing through prayer. The moment he saw him coming he

called his bread and started eating it hurriedly taking big morsels. Seeing such a conduct the ruler considered him a greedy person and went back.

An elder had got honour and acceptance in a city and the peopel started calling upon him. One day he came out from the bathroom wearing nice clothes and stood on the way. People got hold of him and gave a severe physical beating and snatched the clothes from him and declared that he was a thief.

Another elder put a syrup of the colour of wine in his cup so that people may consider him a wine-drinker and leave him alone.

THE CURE OF THE LOVE OF PEOPLES APPRECIATION AND ABHORANCE OF THEIR COMPLAINT.

Man is greedy for self-praise. He wants good name even after voilating the Shariah. If people call him bad he does not like such statement. This is also a disease of heart its cure is not possible. unless the causes of pleasure due to appreciation and pain due to criticism are not known. There are four causes of deliciousness of praise.

The first cause is that which has just been stated above i.e. self-praise is dear to man. Praise and appreciation is a proof of perfection. When a man doubts in his own perfection, he does not get perfect deliciousness and the moment he hears his praise from the mouth of another he gets satisfaction about his perfection and consequently he gets comfort and satisfaction and full deliciousness. When without

speaking the perfection is seen, one finds sign of sustainership within himself. The sustainership is dear to man's nature.

When he hears criticisum he comes to know of his own fault and defect which causes grief in his heart.

Thus when a man hears his own praise from a person who is wise and does not speak-vainly, such as a teacher, a judge, a scholar etc. he feels more comfort and pleasure proportionately. When a man having no insight talks about him he will not get any taste as the talk of such a person is not of any value.

The second cause is, that the praise and appreciation indicate that the heart of the Praiser is in the control and under the command of the praised one. It also shows that there is a great status, position and esteem in the heart of the praised for the praised one. As esteem is dear, hence, if the praised is a dignified personality then appreciation gives him much taste. It is so because control over his heart brings much power. On the other hand if a praiser is a mean person then there is no such consequence.

The third cause is, that by praise he assesses that the hearts of other people have become attracted towards him and by the appreciation of one the other people will also become his appreciators, this will go on increasing. Further, when the appreciation is spontaneous and the appreciator is such whose word is respected by the people, then the appreciation by such a man is very tasty and the condemnation is very unpleased.

The fourth cause is, that the praise is the proof of the fact that the one who praises is dominated by the fortune of the praised, and dignity itself is required even if it be by means of anger. It is so because even when the one who praises is not true follower (   ), even then there is some vested interest and he considers the perfection of power in him. If the one who praises makes a statement which is false and none is going to accept it as true there will be no taste felt in it.

After knowing the causes, the treatment becomes easy and if there is an effort, an exact treatment is possible.

The first cause is to believe in ones perfection on hearing ones praise. At such an occasion one should consider that although the statement made by the appreciator is correct but as this fact is God-given hence, it is God who deserves the prime praise. No quality comes in a man by the simple statement of another man nor it reduces and increases by such statement. And if the other man praises due to richness or leadership then such things are not worthy to become pleased with them. And if they are of such worthiness even then one should become happy on the cause of such qualities and not on the cause of praise. Rather a man of knowledge who is aware of his knowledge and piety is futile and waste. If this is the state of a man of knowledge then one whose abode is Hell, what right to be happy has he got. And when it is known that the thing for which one is being praised is not at all present in him, then to be happy on it is an absurdity in itself. For example, someone says so and so is a very popular figure. His intestines are full of

Musk and Amber. Such a statement is absolutely wrong because the intestines are full of feaces. To be happy on such praise is madness. The remaining causes are due to the love of esteem and pomp, remedy of which has already been explained above.

If any one adversely criticises you, your grievance against him is unwise. Because if he is speaking truly then he is an angel and if he is intentionally telling a lie he is a devil. And if he does not know that what-ever he is speaking is false then he is an ass and fool. If by mutilation Allah Almighty renders someone an angel or a devil or an ass then for what have you to grieve. If on the other hand your critic is true then there is defect in you. If the defect is concerning faith then instead of becoming unhappy, you should take care and reform yourself. If the defect is concerning the world then it is not a defect, it is skill and perfection.

The second treatment is that you should consider that in case the statement of the other person about you is true then in that case you should be obliged to him. For example, if a person says that there is a snake in your cloth you should be obliged to him. The defects in one's faith are more harmful than the snake as such defects cause destruction in the Hereafter. Further, if you are going to pay respect to the king and some one points out to you that your clothes are impure and there is apprehension of displeasure of the king, in that case, therfore, you should be obliged to the one who has informed you and thereby you are saved from the wrath of the king. If the objective of the other person was to find out

faults and there is a truth in such finding, even then there is a benefit and his fault-finding is a sign of his faithlessness. In a case in whcih you are gaining something and other is losing there is no room for anger on your part.

If he is false in his fault finding in you then you should consider that if you are free from such fault then you should offer thanks to Allah as the fault-finder could not know many other faults present in you and by mentioning the said fault he gave all his virtues to you. If he had praised you then it would have been like killing you. Do you want to become happy on your own killing and unhappy on the gift. Such things are done by a person who looks on the surface only. Such a person remains unaware of the spirit behind the thing,while a foolish looks only the outside of a thing.

In short, till the hope and greed from the people is not disconnected this desease will not leave.

THE DIFFERENT LEVELS OF PEOPLE IN THE MATTER OF PRAISE AND CONDEMNATION

In the matter of hearing their praise and condemnation, people are of four levels.

The first level is of the common people who become happy on praise and unhappy on condemnation and become prepared to take revenge. This is the worst level.

The second level is of the [pious] people, who become happy with praise and unhappy with

condemnation but do not express it in the dealing. Outwardly, they pose that they consider them equal but the fact is that, within their heart, they treat one of them as good and the other as bad.

The third level is of the God-fearing people, who keep equally both things, both by their expression and by their hearts. They do not consider their praiser as their friend and their condemner as their enemy. As they do not become happy over their praise and do not become unhappy over their condemnation. Some worshippers consider that they have reached this level but they are mistaken. The sign of reaching this level is that if the condemner is present before them, they should not feel any burden on their hearts and if he seeks assistance in anything they should easily and happily provide it to him as they would have provided it to the praiser and if he wants to see them, they should meet him as they would have met the praiser and if he dies, they should not leave any deficiency in expressing their grieve and telling his praise. If any one teases the condemner, they should feel the same grief as they would have felt for the praiser.

> If a praiser commits a mistake, he should not take it lightly.

These things are very difficult and there is possibility that a worshipper may say that he expressed his anger on the condemner as by doing so he was becoming a sinner but in fact this is a deception of Satan as there are many such people who do not become angry on those who commit major sin and blame other people. This thing is proof of the fact that the cause of this anger is selfishness (Nafsaniyyat) and

not faithfulness. And ignorant worshipper understand such niceties hardly.

The fourth level is of the most truthful people (Siddiqin) who consider the praiser their enemy and the criticiser their friend. By this they get three advantages.

> Firstly, by this, they come to know of their own fault, and it becomes easy for them to remove it;
>
> Secondly, the criticiser (by criticising gives his own virtues to the criticised); and.
>
> Thirdly, the (criticiser by his criticism excites the criticised) to become free from (all the pointed out) faults.

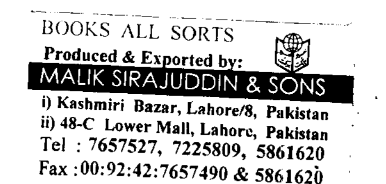
The Holy Prophet (peace and blessings of Allah be upon him) said,

> "A pity be for such a person who observers fasts, offers Tahajjud prayer and wears rough clothes except that his heart becomes free from the world and he considers his praise bad and his criticism good."

If this Hadith is valid then the matter is very severe as to reach such level is extremely difficult. Rather to reach even the second level is difficult that a man may not distinguish outwardly even if in his heart he desires such. Because generally it so happens that when any matter and dealing is to be made a man inclines towards his follower (Murid) and appreciator (Madih). Only such person reaches the last level who is

enemy to his ownself to the extent that he becomes his own enemy that is when he hears his fault has been found he becomes happy and accepts the fault finder as wise, just as a man becomes happy on hearing any fault found in his enemy. This quality is very rare. Rather if a man struggles for the whole of his life that in his eye his appreciator and criticiser become equal even then he will reach this level hardly. The cause of danger in this behalf is that when he will create a distinction between the appreciation and criticism, the seeking of appreciation will dominate his heart and such a man will coin excuses and it is exactly possible that he may start committing show in the worship and will commit even a sin to get his own vested interest. The Hadith of the Holy Prophet (peace and blessings of Allah be upon him) quoted above is perhaps for the reason that till the love of the world and appreciation do not vacate the heart totally it is difficult to save oneself from the sin. Rather such a man is quickly involved in sin However, to abhor the false criticism and to like the true appreciation are not unlawful in themselves, provided that no other mischief or evil is not created. Most of the sins are committed by the people due to their liking their appreciation and disliking their criticism. People are always after it that whatever they do it should appease the other people but when such an attitude becomes a routine a man commits uncalled for deeds. However, to appease people without show and sin is not bad or unlawful.

(Allah knows the best)


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